

Dominion Churchman.

Vol. 7.]

TORONTO, THURSDAY, MARCH 10, 1881.

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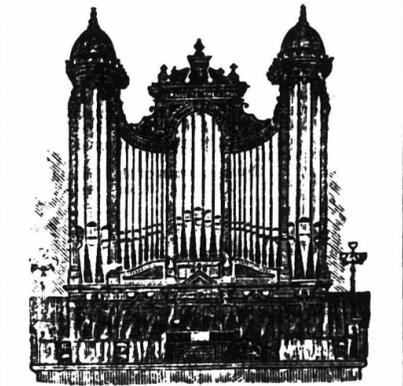
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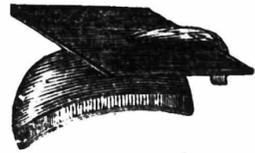
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THURSDAY, MARCH 10, 1881.

THE Convocation of York has been prorogued to meet for business on the 26th of April.

The General Synod of the Church in Ireland is to assemble on the 26th of April.

The Primate of All Ireland, Archbishop Beresford, has completed his eightieth year. He was consecrated Bishop of Kilmore, Elphin and Ardagh, in 1854.

At a special meeting of its executive committee, the Church Defence Institution has resolved that it would be desirable to appoint a Royal Commission to inquire into the ecclesiastical judicature of the Church of England.

The news from South Africa is anything but cheering. At the moment when the Boers were thinking of making terms of peace, Sir George Colley attacked them; and just at the instant that he gave orders to cease firing, he was shot dead by one of the Boer force.

The Commission of Church Temporalities in Ireland have published their annual Report, which contains a great deal of interesting matter. The Commissioners have now accomplished the task assigned them by the Irish Church Act. The Report states that the net annual value of the Archbishopric of Armagh was £10,225; commutation money, £88,442; Bishopric of Derry, annual value, £6,847; commutation, £111,867; Archbishopric of Dublin, £8,845, commutation, £93,045; Bishopric of Cork, £2,485, commutation, £18,500. The benefice of Clogherney, £1,563, commutation, £19,124; Louth, 1,329; commutation, £12,941; Carnteel, £1,167, commutation, £9,469; Clones, 1,290; commutation, £13,298; Killoughory, £905, commutation, £16,450; Cappagh, £1,234, commutation, £18,527; Carrigallen, £819, commutation, £12,495. The least valuable benefice was Balcadden, with only £4 a year, commutation £47. All commutation moneys were calculated at 3½ percent., and the average of the lives of all the clergy at 10.9 years' purchase. The total number of ecclesiastical persons who commuted up to the end of 1874 was 2,282; their net incomes being £589,965, commutation money, £7,546,005. The number of lay commutants was 2,857, their net incomes, 33,060; the commutation paid, £454,700. The total paid under the compensation clauses under all heads, was £11,343,703. The sales of all the property, vested in the commissioners by the Act, realized 9,794,790; of which a sum of 3,362,648, was received in cash. The commissioners have now no actual balance in the nature of a surplus, but have instead an annual income, partly permanent, partly terminable, of 574,219.

The Bishop of Bloemfontein is in England for six weeks to get men and money for his Diocese, and to take counsel with his committee there.

The sub-Dean of Westminster, Lord John Thynne, died about the middle of last month. He received his appointment in 1835, and for a considerable number of years he was virtually Dean.

It is stated on the authority of the *Manchester Courier*, that the total number of electors represented by Mr. Parnell and his followers, is only about 29,000; whereas the total number of registered electors in Ireland is 231,536.

On the 10th ult., the Duke of Connaught, supported by Prince Leopold, presided at the 143rd anniversary festival of the Royal Society of Musicians. The Minister from the United States in his speech on the occasion, said, that the illustrious father of their Royal Highnesses at a time which was vividly remembered by all thoughtful citizens of the United States, interfered when he thought that too high a note was about to be struck. "It was a moment when there was extreme tension, if a musical term might be used on this occasion, of the chords between the two countries, which he would not name; too high, too sharp a note was about to be struck on one side, and he put his foot on the pedal. Perhaps he did more; he drew out the 'vox humana' stop, and by so doing, he prevented consequences which it would be better not to speak of there. They, therefore, owed that illustrious prince a great debt." His remarks were received with great cordiality.

The Convocation of the Province of Canterbury met on the 8th ult. The lower House agreed by a majority of three to one on an "articulus cleri," asking for toleration on the part of Bishops for ritualistic divergences. The Bishops unanimously voted, after giving individual expression to the meaning to be attached to it, a resolution declaring their opinion that "litigation in matters of ritual is to be deprecated and deplored, and if possible, to be avoided." They also declare that authority to settle differences in such matters is inherent in the Episcopal Office; and while entertaining the hope "that the clergy as in duty bound, will, in conjunction with the laity, support the legitimate exercise of this authority," they are confident it will be exercised "with an earnest endeavour to compose such differences, without litigation, and at the same time to maintain order, decency, purity of doctrine, and edification in divine worship." On the motion of the Bishop of Peterborough, their lordships also passed a resolution asking for a Royal Commission to inquire into the laws and constitution of courts dealing with Church discipline, with a view to the full statement and consideration of all objections, and to the reform of whatever may be shown to be amiss." In this the Lower House concurred, but declined to concur in a motion asking the Crown for a letter of Business, "Committing to Convocation the work of providing for a fuller representation of the parochial clergy in the Lower House," apparently because they regard the right of reform to be inherent in the Archbishops. There still continues therefore the deadlock between Crown and Ecclesiastical Lawyers on the subject.

A falling-off of £10,000 in the income of the Church Pastoral Aid Society is reported.

The Bishop of London held a service on the 5th ult., in the chapel at London House for the admission for the first time of the master of a merchant ship to the office of Lay-reader.

Exeter Hall is to be reopened on the 29th inst., under the auspices of the Young Men's Christian Association, by the erratic Earl of Shaftesbury. It was originally opened by Sir Thomas Baring, on the 29th of March, 1831.

The French Chamber of Deputies, by refusing to repeal the law of 1816, has stopped the progress of the Divorce Bill. The Government was not prepared to do violence to the idea of matrimony as at present understood in France, and has thus been relieved of considerable difficulty.

Mr. and Mrs. Gladstone have each contributed the sum of ten guineas to the fund for a Memorial to Mr. Lowder, the late rector of St. Peter's, London Docks. It is desired to raise 10,000, towards which 2,276, has been subscribed for parochial institutions, and the building of a clergy house.

The Rev. D. Elsdale, Vicar of the Church of St. John the Divine, Kensington, having resigned through ill health, the appointment has been made of the senior curate, the Rev. C. E. Brooke, as the new Vicar. The appointment is in the hands of the trustees, Canon Liddon, Canon Gregory, and Canon King. The new Vicar was formerly the patron of the living and had contributed £15,000 towards the erection of the church. He afterwards transferred the patronage to the above named trustees.

In a leading article in the *Times* newspaper the following passage occurs:—"What is it that now divides the population of this island into two camps, with an almost impossible gulf between them? It is not the chasuble, or the mixed chalice, or incense, or any of the points at issue in the 'ritualist' controversy. It is the surplice, and whatever goes with it in the shape of forms and liturgies." Is it possible that the writer went to sleep fifty years ago, and now, on getting half awake, has penned the article from which this paragraph was taken?

The "three choir" Musical Festival will be held this year at Worcester. It is to be opened on Sunday, September 6th, by a full service and sermon at the cathedral. Monday is to be devoted to rehearsals; and oratorios are to be given at the cathedral on the mornings of Tuesday, Wednesday, Thursday, and Friday, and on Wednesday evening. Secular concerts will be given in the College Hall on Tuesday and Thursday evenings, and a full service on Friday night will conclude the whole. The principal works selected are Mendelssohn's "Elijah"; a new work by A. J. Caldwell, Mus. Bac., of Worcester, the "Widow of Nain;" Rossini's "Stabat Mater"; Handel's "Jephtha"; Beethoven's "Mount of Olives"; and Handel's "Messiah."

THE SECOND SUNDAY IN LENT.

THE assaults on the soul by the spiritual enemies of man as well as man's inability to withstand them in his own strength, are impressively brought before us by the Church. It is not however, that man can be controlled by his spiritual adversaries without his own consent; but his nature being prone to evil, is found to be a willing servant to the suggestions of the seducer of mankind. And therefore the act of yielding is man's, although tempter be the prince of fallen angels. So that the guilt of sin howsoever incited or suggested belongs to him who commits, while the tempter is also guilty. There is no necessity for yielding on the part of a man, for the will is still entire, and by the grace of God, may break through all the impediments thrown in the way of holiness. Man's inclination to evil is not of such a nature that it would engage him in many of the enormities of which he is guilty, were it not for the suggestions of evil spirits; and doubtless the circumstances and ways of life in which men are placed by the dispensations of God's Providence, do oftentimes prove occasions of incitements to evil. But yet the aid of the Divine Spirit is ever present and ready to be bestowed on the seeker after it; and if engaged on our behalf, the temptations and incitements to evil, which are placed in our way, will then prove of eminent service in increasing our Christian graces, in establishing our feet more firmly on the Rock of Ages, and in preparing us for further conflicts with our spiritual enemies. But in all these circumstances and with all these powers still left to man in his fallen state, it is nevertheless a solemn fact that unless an Almighty Guardian keep the city the watchman waketh but in vain; and unless our sole reliance is on a Divine Protector, and Support, an Comforter, nothing but disaster can result from our most strenuous efforts.

CHURCH EXTENSION VERSUS CONGREGATIONALISM.

IT has always been a recognized principle of "Church Extension" that the centres of population—cities, towns, large villages—are the most important places to strengthen: they are in fact, as to places, the stronghold of the Church, as well as of every other movement. Not only is life brought to a focus in such places, so that the same act influences a great number of people at once; but the elements of intelligence, culture, refinement, promise a fine field for any movement whose theory can confidently appeal to such elements. It is a common subject of remark that, however dissenters from the Church may, with their elastic and variable systems, gain headway in the rural parts, the Church, by its own weight of superior worth, as it were, regains its influence where people have more opportunities for advancement in intelligence and refinement. This is one of the greatest and truest compliments that could be paid to any organization: and members of the Church may well take pride in the thought, that their Church should stand this test so well.

Still it is necessary to remember that it will not do for the Church to rest upon the consciousness of this innate force; the *vis inertia* is apt to overcome the influence of the *vis natura*. The most perfect system of thought admirably organized must go to the wall before less worthy competitors, if it does no real work: and is sure to lose ground in proportion as its work is defective or deficient. It

is a tribute to the "wisdom" of Presbyterians and Methodists that, feeling their natural deficiency as compared with the Church, they should make extra exertions, and display even more than their characteristic energy in contending for the mastery of religious life and influence in our cities. But just in proportion as they are active, the Church needs to be active too. Every dissenting chapel newly erected is a standing challenge to the Church to rivalry, yea more, is a flagrant threat that the Church's influence is destined to wane in that locality.

The Church of England has always of late been twitted with its caution, dignity, and respectability (a word that bids fair to become odious in its application); and has been rather disposed to plume itself upon these qualities too much, while neglecting the cultivation of more creditable and useful ones, for the stern rivalry which the times in which we live call for. We are too fond of concentrating in powerful single corporations in city congregations: making a "Collegiate Church" of a parish by increasing unnecessarily the staff of clergy, and displaying an Easter balance sheet of many thousands of dollars. These things are good enough in a measure, but we carry our Congregationalism nowadays far beyond measure. Whilst a few prominent Churches are "spectacles" of respectability and prosperity, there are quarters of our cities and towns where two or three dissenting chapels block the way to neighbouring Churches, and, by doing *at the doors of the inhabitants* real mission work, inveigle the Church's stray sheep into foreign folds.

In such cases the Church authorities, and Churchmen of means and influence, have a problem to solve. The very mechanics and labourers, artisans and shopkeepers—the identical persons—now so coolly overlooked are destined many of them to become the merchants and professional men who will rule our cities and legislatures hereafter: and the Church is losing them. In some few cases the problem "solvitur ambulando," owing to the fact that the needy localities chance to be included within the boundaries of a rich and powerful parish, and the Mother Church naturally gives birth to and nurses a mission chapel until it becomes—by the march of events, the secular progress of the locality—*independent*. At times it happens that a new parish is so "budded and bounded" that it contains within its limits a fair share of worldly wealth, which makes it independent *ab initio*. In the majority of cases, however, in this struggling age of rivalry, no such fortunate circumstances solve the difficulty. The usual case is that the poorer sections of two or three neighbouring parishes are united to form a new one, thereby relieving the Mother Churches of a constant charge and expense, which they found themselves ill able to bear: and the new mission parish is literally "sent a begging" for an existence.

What ought to be done? Surely in the absence of any special organization, some one or more of those richer parishes which have no incubus of poverty within their own borders, should find it their "mission" to nurse these weaker portions until they can stand alone. In the United States, rich congregations establish their own missions miles away from their boundaries; but here the parochial system prevents them from acting beyond their own boundaries organically, while (alas) the spirit of Congregationalism makes them careless about supporting or assisting a mission which they cannot have the honour of managing.

(TO BE CONTINUED.)

CHURCH ORGANS.

WE are pleased to notice that the eminent firm of S. R. Warren & Son, church organ builders, are pushing their trade all over the Dominion. Their instruments are now to be found in the whole range of our fair land—from Halifax to Victoria, B. C. They have lately been making sales in Nova Scotia, the congregation of St. John's, Truro, having recently had one of their fine instruments placed in their new church; and we hear rumours of other contracts in the neighbourhood; they are also finishing one for Grace Church, Toronto, to be used at the opening services. The construction of an organ is not at all understood by people generally, and the feeling prevails that the man who will build the *cheapest*, should get the work. There cannot however, be a greater error committed; for, to build a reliable instrument, the builder must have a fair price, and it is only with long experience that perfection can be attained in the art.

We are led to make these remarks on this subject in consequence of the fact that there are a number of churches who have found to their cost that the cheapest is not the best.

We have the utmost confidence in recommending Messrs. Warren & Son's work, having a personal knowledge thereof, and know also that they are thoroughly up in their business in every department, a fact attested by the hundreds of instruments, large and small, erected by them in the Dominion; also they are gentlemen to be strictly relied upon in their business transactions.

IN MEMORIAM.

THE congregation of St. Thomas' Church, St. Catharines, and the diocese at large have sustained a great loss in the death of Major Powell, who was called to his rest on the morning of February the 24th,

"God's finger touch'd him, and he slept."

His grandfather was Chief Justice of Ontario, and his father for many years was Registrar of Lincoln and Welland. Major Powell distinguished himself by foresight and bravery during the rebellion of 1837. One night fearing the approach of Mackenzie's troops, he rode from the city of Toronto to ascertain their numbers and position, and being surprised by the rebels, he drew his revolver and gallantly defended himself; until discovering resistance to be useless, he leaped from his horse, in the darkness, and placed himself in ambush, and while the rebels gave chase to the horse, which they supposed still carried his rider, the major hurried across the fields and apprized Sir Francis Head, then Governor, of the approach of the enemy, thereby saving the city.

After this Mr. Powell was elected Mayor of Toronto for three consecutive terms. He was a barrister, and for some years Judge of the Home district, in which capacity finding the duties too onerous, he accepted the position of Registrar of Lincoln and Welland, which post he held until his death. He was a loyal and patriotic citizen. His life was adorned with good works. He was a consistent Churchman, and for many years a churchwarden and lay-delegate. He was indeed,—

"One who bore without abuse

The grand old name of gentleman."

His family will mourn one who was a kind husband and father. He suffered much in his last illness, but through all was patient and uncom-

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plaining; and having left the example of a useful life, was called, at the ripe age of seventy-two, to receive the approbation of his Master: "Well done, good and faithful servant, enter thou into the joy of thy Lord."

The funeral took place on Monday, the 28th February, and was largely attended. Among those present were: The Bishop of Niagara, Archdeacon McMurray, Rural-dean Holland, Rev. O. J. Booth, and Rev. J. Mead; Judge Senkler, T. R. Merritt, Sheriff Woodruff, Charles A. F. Ball, Esq.; Major Alma, and many leading barristers.

The remains were taken to Niagara for interment, where a company of volunteers met the cortege. The service was read by the Rev. O. J. Booth, Rector of St. Thomas' Church, St. Catharines, and the committal by Archdeacon McMurray, a schoolfellow and long-time friend of the deceased. The burial took place with military honours.

"Blessed are the dead which die in the Lord,
Even so saith the Spirit:
For they rest from their labours."

BOOK NOTICES.

REPORT OF PROCEEDINGS OF THE SUNDAY SCHOOL CONVENTION, held in the City of London, Ontario, Canada, October 4, 5, and 6, 1880; together with the Papers read in Bishop Cronyn Hall.

This report is exceedingly valuable. The papers are excellent. We hope the pamphlet will be widely circulated, especially among Sunday School Teachers. It has been prepared by the Rev. J. W. P. Smith, Rector of Christ Church, London, Ontario, from whom it may be had. It is also sold by E. A. Taylor, Bookseller, London, Ontario.

PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

THE EVIDENCE OF THE FATHERS AS TO THE BLESSED VIRGIN.

XXIV. Since Holy Writ gives no ground nor colour to the cultus of Blessed Mary, can we find sufficient evidence in the writings of the Fathers?

1. In the Ante-Nicene period, the following extant writers never so much as name St. Mary at all: St. Barnabas, St. Hermas, St. Clement of Rome, St. Polycarp, Tatian, Athenagoras, Theophilus, St. Hippolytus, St. Gregory Thaumaturgus, St. Cyprian, St. Firmilian, St. Dionysius, Arnobius, and St. Methodius. 2. St. Justin Martyr mentions her twice in connection with the Nativity, and once with the flight into Egypt. St. Clement of Alexandria once touches on her virgin-child bearing. Tertullian mentions her four times, once in connection with the Nativity, once merely to defend the occasional interchangeableness of the words "woman" and "Virgin" by showing that both are applied to her (De Veland. "Virg. vi."), but twice actually to charge her with lack of belief and with seeking to call Christ away from His work (De Carne Christi, vii.; Adv. Marc. iv. 19), thereby arousing His indignation. Origen, very similarly, names the blessed Virgin but casually a couple of times, and in the one place where he goes more into detail, he explains the sword of Simeon's prophecy to be unbelieving doubt, whereby she was offended at the Passion. "Through thine own soul . . . shall the sword of unbelief pierce; and thou shalt be struck with the sharp point of doubt." ("Hom. in Lucam, xvii.") St. Archelaus defends the Virgin-birth against Manes, and incidentally touches on the message to our Lord regarding His mother and brethren. There remain only two passages from which any conclusion can be drawn. The first of these is in St. Irenæus, where he says that St. Mary's obedience counterbalances Eve's disobedience, so that she has become the "advocate" of Eve. ("Cont. Hær." V. xix.) We have only the barbarous Latin translation here,

and cannot tell exactly what the Saint wrote or intended, but we have his mind plainly enough expressed in another place, where he speaks of Christ having "checked the unreasonable haste of His mother at Cana." ("Cont. Hær." III. xvi.) The other is in a fragment of St. Peter of Alexandria, where he styles St. Mary as "glorious Lady, and ever-Virgin." Clearly nothing in these scanty details supplies the justification sought for.

2. Nor does the witness of the greatest Fathers after Nicaea change.

St. Cyril of Jerusalem (A.D. 347) has left us very copious and valuable catechetical lectures, but though he dwells much on the Virgin-birth of our Lord, and gives His Mother the title of *Theotokos*, he is absolutely silent as to any religious homage due to her.

St. Hilary of Poitiers, Doctor of the Church (A.D. 350) declares that the Blessed Virgin has yet to abide the Last Judgment. "Shall we desire the Day of Judgment, in which we must undergo that incessant fire, and those sharp chastisements of a soul to be cleansed from sin? A sword shall pass through; the soul of the Blessed Mary, that the thoughts of many hearts may be revealed. If the Virgin who conceived God is to come into the severity of the judgment, who will dare to be judged by God?" ("Comm. in Ps. cxviii.")

But St. Epiphanius, Doctor (A.D. 403), is the most precise. Arguing against a new heresy, that of the Collyridians (a body within the Church, not a sect outside it, and so called from a small cake they offered in sacrifice), he says that they began in reaction against those who showed disrespect to the Blessed Virgin, and ran into extreme error thereby. And he contemptuously remarks that this special kind of "idolrous heresy," has only women for its promoters, because they are fickle, weak, narrow-minded, and prone to error. He goes on to argue that St. Mary was not granted any priestly authority, nor permission to baptize, though we might have expected that she, rather than John the Baptist would have baptized Christ; and continues, Mary's body was holy indeed, but she was not a Deity. *She was a Virgin, too, and honoured, but not given to us for worship, but worshipping Him born of her in the flesh, who came down from Heaven and the Father's bosom.* Wherefore the Gospel warns us, saying by the voice of the Lord Himself, 'Woman, what have I to do with thee? Mine hour is not yet come.' He says this in order that from the phrase, 'Woman, what have I to do with thee?' people might understand that the holy Virgin was not more than human. So He called her 'Woman,' as in prophecy, *because of the heresies and schisms which were to come upon the earth, lest any one, through excessive adoration for that Holy Virgin, should fall into the silly nonsense (to leterologema) of that heresy . . . For if Christ willeth not that the Angels should be worshipped, how much more is He unwilling that worship should be paid to her who was born of Anna. . . . Let Mary be honoured, but let the Father, Son, and Holy Ghost be worshipped. Let no one worship Mary. . . . Let women who act thus be put to silence by Jeremiah, nor any longer trouble the world, nor say, 'Let us honour the Queen of heaven.'*—"Adv. Hær." lxxix.)

St. Basil the Great, Doctor (A.D. 370), like St. Hilary, explains the sword of Simeon's prophecy to be St. Mary's wavering in belief at the time of the Passion. He does this in answer to a bishop who consulted him on the meaning of that text.—(Epist. 260.)

St. Ambrose, Dr. (A.D. 370), who is very copious in his expressions of reverence for the Blessed Virgin, has not one sentence in all his works which can be so much as tortured into an address to her of any kind.

St. Chrysostom, Doctor (A.D. 407), is so far from countenancing the cultus, that he almost goes into the opposite extreme by alleging, first, that the Blessed Virgin was ignorant of the full mystery of the Incarnation ("Expos. in Ps. xlix."); and next, that she was moved by "excessive ambition" and "arrogance" in sending a message to Christ, in order to show the people her influence with Him. ("Hom. in St. Matt. xii. 48.") The Church has not followed St. Chrysostom in this view, which is a most painful one; but the fact that his having advanced it has in no way prevented his being

regarded as a great Saint and Doctor of the Church, is conclusive that no worship of the Blessed Virgin Mary can have been permitted in his day.

St. Gregory Nyssen, Doctor (A.D. 390), "That nothing created is to be worshipped by man, the Divine word has enacted, as we may learn from nearly the whole of the sacred volume: Moses, the Tables, the Law, the Prophets in succession, the Gospels, the decrees of all the Apostles, alike forbid us to look to the creature. . . . We, who are taught by the Scriptures to look to the true God-head, are instructed to regard every created being as foreign from the Divine nature, and to serve and reverence the Uncreated nature alone."—"Contr. Eunomium."

St. Jerome, Doctor (A.D. 418), not only lends no countenance to the cultus, but agrees with Origen, St. Basil, and St. Chrysostom, and other saints, in charging the Blessed Virgin with temporary unbelief, which pierced her as a sword.—("Comm. in Lucam.")

St. Augustine, Doctor (A.D. 410), actually tells us, not only that St. Mary failed at the Cross from grief, bewilderment, and feminine weakness, but that the special reason for our Lord's committing her to St. John's care was in order that he, as a theologian, might teach her those truths of religion with which she was unacquainted. "How could He fail to know the thoughts which then perplexed her at the honoured Cross? Knowing, therefore, the ponderings that were in her, He delivered her to the disciple who was the best instructor in mysteries, and who was well able, and not insufficiently, to explain that mystery."—"Comm. in Joann." xix. 26, 27.)

Finally, nothing in the least implying the cultus is to be found in Popes St. Leo the Great (A.D. 461) or St. Gregory the Great (A.D. 604.)

It is to be noticed, then, most carefully, that when we first find the cultus of the Blessed Virgin or of the angels making its appearance, it is at once *challenged and condemned as a novel HERESY.* This being so, from the nature of the Catholic Faith and the constitution of the Christian Church, no amount of later acceptance and popularity can ever whitewash it over, or make in lawful, as if it were a secular or political matter, which States and assemblies can alter as they please. The Faith cannot be added to, nor taken away from; all that is permissible is to explain it where it has been misrepresented, and to draw out its meaning more fully, as the Nicene Creed is fuller than, but yet the same as, the Apostles' Creed; and the Athanasian, again, does but expand and guard certain statements of the Nicene Creed which had been misconstrued.

Diocesan Intelligence.

NOVA SCOTIA.

(From Our Own Correspondent.)

TURO.—A new organ for St. John's Church, has been procured from the justly celebrated firm of Messrs. S. R. Warren and Son, Toronto; and has been set up and fully tested by the organist. As is invariably the case with instruments from this firm, "it fully meets the expectations" of the purchasers, who express their belief that they could not have obtained a better organ anywhere. The design is good: the case made of chestnut, with centre projection resting on two columns: the tone quality is perfect. The instrument is arranged for two manuals of fifty eight notes each, and a pedal of twenty seven notes. When fully completed, it will be the largest organ in the Province outside of Halifax, and will cost about \$2000. It is alike creditable to the builders and to the congregation, who purchased it. Other churches in the Province are expected to follow their example in purchasing similar aids to Sacred Music.

Tuesday March 15th is appointed for the Consecration of the new Church. A meeting of the Amherst Rural Deanery Chapter is to be held here during the same week, so that we may expect a goodly number of clergy. The Church is of stone: solid, handsome, and thoroughly ecclesiastical in its lines and details. Two windows are already filled with painted glass (from Messrs. Wailes and Strang, Newcastle-on-Tyne) one by his grandchildren to the first Rector (Rev. Jno. Burnyeat) the other by members of the family of the late John Ross, formerly M.P. Our

respected Vicar is highly to be congratulated on the near approach of the fulfilment of so many labours and prayers.

QUEBEC.

(From Our Own Correspondent.)

QUEBEC.—The Rev. Ernest R. Wilberforce, Winchester, England, has issued the following address, in reference to a Mission to be commenced by him in this city on the 5th, and ending on the 15th inst.

MY CHRISTIAN FRIENDS,—I have been invited to conduct what is known as "a Mission" amongst you, and that invitation has been accepted by me, in simple dependence upon the overruling Providence of Almighty God. The great aim and object of such a Mission is, under the guidance of God's Holy Spirit, to awaken the careless or indifferent, to strengthen the feeble, to help the struggling, to build up the devout, in all ways to deepen the spiritual life and to unite all closer together in Christian fellowship and love. But, inasmuch as the usefulness of the Mission depends, under God, almost as much upon the people amongst whom he is called to labour, as upon the Missioner himself, suffer me to address a few words of affectionate counsel and greeting to you, before we meet face to face.

First then, let me remind you that a Mission is a time for going back to past principles, in order that we may thoroughly understand our position in the spiritual life. A Mission, then, brings with it its own particular message to every individual brought within its reach, young or old, rich or poor, devout or careless; that message, God the Holy Ghost will convey and interpret to each heart prepared to receive it. Let me, then, ask each one of you into whose hands this letter may come, to act, in the first instance, as a missionary to himself. This will best be done by a quiet, searching into the heart and life, in the secrecy of your own room, with prayer to Almighty God, that He will make plain to you, in the course of the Mission, what He wishes you to do or to leave undone, with a steadfast resolve that the change shall be made at once, whatever it be, and, with His help, persevered in till the last account be demanded.

Next, let me ask you to try and act as a missionary to others as well. Perhaps you may think you have but little influence, still use your influence, whatever it be. Come yourself to the Mission services, even if at first they do not seem to help you; persevere in this coming, even if the addresses seem poor or uninteresting; depend upon it, God has some message for you in this Mission; it may be missed, if you are not regular in your attendance. Come yourself and try to bring others with you; do not be afraid of a little difficulty or scoffing; do not let the manifold hindrances that are sure to arise, keep you back from witnessing for God bravely, or from seeking a blessing when He offers to bestow one; and, above all things, be constant, be earnest in prayer, both before and during the course of this Mission, that God may bless it, and cause it to bring forth much fruit for Himself. It may well be, that if one great tide of supplication went up from earnest hearts, there shall be souls in the Day of Judgment, who shall look back to this Mission with grateful recognition, of wounds bound up, of temptation beaten back, of spiritual life rekindled, of strength infused, of peace given by the hand of Christ Himself; by that Jesus of Nazareth who, as He "passed by" in this Mission, was constrained, by the eager cry of the soul awake to the depth of its own spiritual needs, "Jesus thou Son of David, have mercy on me." Brethren, pray for yourselves, for me, for the Church of God, and for all living without God in this world. I am, yours in all affection, ERNEST R. WILBERFORCE.

ONTARIO.

(From Our Own Correspondent.)

TYENDINAGA.—*Mohawk Mission.* On Friday, 18th of February, the final examination of the new Indian Mission School, Tyendinaga Reserve, took place. There were present besides the Missionary, Rural Dean Baker, Chief Amosothkah and a large number of the people of the vicinity. The advancement made by the Indian children during the period which had elapsed since the last examination in spelling, reading, writing, arithmetic and geography, was very marked, and drew from the Missionary and the Chief expressions of surprise and satisfaction. It was thought that no pupils could progress more rapidly in the same time than these had done in the preceding six months, and Mr. Edward Ketcheson, received in consequence many well merited compliments for his efficiency as a teacher. Having resolved to return to the business of farming, Mr. K. had notified the authorities that he would resign the charge of the school, and accordingly he that afternoon took leave of the pupils amid many manifestations on their part of extreme regret at his departure. He is succeeded

as teacher by Miss Maggie Marade, a young Mohawk of this Reserve, who received her education at the Mohawk Institute, Brantford, and was very highly recommended for the position by Mr. R. Ashton, Principal of that Institution. It is trusted that Miss M. will exhibit as good a faculty for advancing the children in useful knowledge as that possessed by her predecessor.

This Indian Mission School building serves the double purpose of School House and Mission Chapel. At 6 o'clock every second Sunday evening its bell calls the Indians to evening prayer. The missionary has a labour of love—for he receives no compensation for this extra work—takes the duty, and is assisted by Chief Amosothkah as interpreter. The service is distinctively Indian, the hymns and prayer being in Mohawk, and the sermon interpreted sentence by sentence. To the Indians these are great attractions, very naturally, in a service celebrated in their own tongue, consequently the attendance of natives at this Mission Chapel, has increased so much that latterly it has been impossible to accommodate them all, and numbers go away because unable to find even standing room. On one Sunday evening 125 Indians crowded into the building—a structure intended to accommodate conveniently not more than 60 School children. It is said that on this particular Sunday (9th Jan. last.) more Indians attended Divine Service in the two Churches of the Reserve and this School House, than ever assembled to worship God in public on a Sunday since the first settlement of the Reserve, and of course such result is due in a good degree to the establishment of their new Out-Station. Should the attendance continue as it is, to say nothing about further increase, not a few Mohawks affirm that a new Indian Church in that quarter will be required at no distant day.

TORONTO.

SYNOD OFFICE. Collections, &c., received during the week ending 5th March, 1881.

MISSION FUND.—*January Collection.*—Cookstown, St. John's, \$1-50; Pinkerton's, 91 cents; Lindsay, \$5-00. *Special Appeal.*—Hugh Leach, subscription \$20-00. *Parochial Collections.*—Bradford, on account, \$24-11; Lindsay, on account, \$20-00; St. James' Cathedral, Toronto, additional \$46-00.

WIDOWS' AND ORPHANS' FUND.—*October Collection.*—St. James' Cathedral, Toronto, additional \$5-00.

BOOK AND TRACT FUND.—St. Matthew's, Riverside (Leslieville) for library books \$10-00.

Trinity College. The Rev. Professor Jones has been appointed Dean; Mr. W. P. Atkinson, M.A. Secretary and Bursar; Mrs. Charlotte Morrison appointed Lecturer in Elocution.

BEXLEY. Along the placid shores of Balsam Lake lies the Township of Bexley, formerly a busy place in the height of the lumbering trade, but now occupied by a poor but industrious class of settlers, who with difficulty eke out an existence from their poor farms. In the whole of this township there is not a single structure belonging to the Church of England. Mr. Thomas Winter, of Aros, feeling the religious destitution existing around him, made two efforts to start the Church Services; but not dispirited he secured the aid of the Rev. J. E. Cowper, of Cambridge, and called a meeting of the churchmen at Victoria Road, on the 31st January, which was well attended, subscriptions to the amount of \$100 obtained, and a parish formed and dedicated to the Apostle St. Thomas. Mr. Winter was appointed Vestry-clerk and Churchwarden. Mr. Cayana was also elected Warden, and a finance Committee, consisting of the Wardens and Mr. Lytte, appointed to control the supply of incidental and building funds. Services have been held in the Townhall once each Sunday, which have been well attended. The number of members of the Church who have attended, has been surprising. Many of them have not had the benefit of the Services of their old Church since they left England years since, and they walked many miles through the drifts in this inclement season. This effort at organization has been much assisted by the aid of Captain Simmer, late of 76th Regt., who is for a time in this locality, especially in the musical part of the service, which has been much appreciated by the younger members. Owing to the poor circumstances of the people, extraneous assistance is much needed, especially towards a building, Church furniture etc.; and no doubt some of the wealthy members of the Church in Toronto and elsewhere, while thankful for the many church privileges which surround them, may be induced, by pecuniary assistance, to establish more firmly this movement for the spiritual welfare of their fellow, but poorer, Churchmen in the back Township of Bexley. One of the settlers states he has not seen a Church Clergyman in the township twice in twenty years.

NIAGARA.

(From Our Own Correspondent.)

HAMILTON.—Receipts at Synod Office during the month of February, 1881.

MISSION FUND.—*Offertory Collections.*—Port Maitland, \$3-50; South Cayuga, \$2-50; Dunville, \$2-00; Norval, 90c.; Dundas, \$6-16; Caledonia, \$9-79; York, \$10-62; Stewarttown, \$2-00; Glandford, \$9-36; Thorold, \$6-07; Port Robinson, \$5-10; Nanticoke, \$1-50; Cheapside, \$1-70; Barton, \$7-04; Welland, \$4-00. *Parochial Collections.*—Guelph, \$50-00; Hamilton, All Saints', \$20-00; Walpole, South, \$17-80; Drummondville, additional 25c. *On Guarantee Account.*—Harriston \$76-60; Moorefield, \$37-80; West Flamboro', \$35-00; Acton, \$45-00; Rockwood, \$25-00; Eramosa, \$16-50; Luther, \$25-00.

WIDOWS' AND ORPHANS' FUND.—North Arthur, \$1-00; Hamilton, St. Thomas', \$4-00; Hamilton, All Saints', \$10-00.

ALGOMA FUND.—Erie, \$4-25; Hillsbury, \$4-00; Luther, \$4-00; Reading, \$2-00; Norval, \$4-00; Queenston, \$3-09; Fort Erie, \$3-10; Nanticoke, \$4-00; Clifton, \$4-31. *Shinguan Home.* Miss Kernighan's Infant Class, Guelph, \$4-35.

HURON.

(From Our Own Correspondent.)

LONDON.—Special Services will be held in the several city churches, during the season of Lent. Lectures by various Clergymen will be delivered, on the following subjects:—

The Chapter House.—The first Sunday in Lent, March 6.—"Christ Our Example," General, 7th, Ditto, In Temptation, 8th, Ditto, In Obedience, 9th, Ditto, In Unselfishness, 10th, Ditto, In Meekness and Humility, 11th, Ditto, In Patience.

St. Paul's Church.—The second Sunday in Lent:—"Last Hours of Holy Men of Old," March 13th,—"Enoch; or Rapture," Genesis v. 24, 14th, "Jacob or Patience," Genesis xlix. 18, 15th, "Moses; or, Loneliness," Genesis xxxiv. 5-6, 16th, "David; or, Faith," 2 Samuel xxiii. 5, 17th, "Stephen; or, Persecution," Acts vii. 60, 18th, "St. Paul; or, Assurance," 2 Tim. iv. 6-8.

Memorial Church.—Third Sunday in Lent:—"The Typical Journey," March 20, "The Land of Bondage," Exodus xx. 2, 21st, "The Guiding Pillar," Exodus xiii. 21-22, 22nd, "Wilderness Temptations," Deut. ix. 22, 23rd, "Desert Food," Exodus xvi. 35, 24th, "The Passage of Jordan," Jeremiah xii. 5, 25th, "The Promised Land," Deut. xii. 9.

Christ Church.—Fourth Sunday in Lent:—"The Sinner and The Saviour," March 27, "The Profane Sinner,"—Esau, 28th, "The Impenitent Sinner,"—Judah, 29th, "The Righteous Sinner,"—The Pharisee, 30th, "The Penitent Sinner,"—David, 31st, "The Chief of Sinners,"—Paul, April 1, "The Sinner's Friend,"—Jesus Christ.

St. James' Church.—Fifth Sunday in Lent:—April 3, a. m. "Gospel Invitation," p. m. "Danger of Rejecting Christ," 4th, "Sinfulness," 5th, "Repentance," 6th, "Carelessness and Excuses," 7th, "Deciding for Christ," 9th, "Conversion."

St. George's Church.—Sixth Sunday in Lent:—April 10, "Sin, its Origin," 11th, "Sin, its Nature," 12th, "Sin, its Limit," 13th, "Sin, its Penalty," 14th, "its Remedy."

Good Friday:—April 15, "Sin, its Abolition."
N. B.—The hour of Service, 7.30 p. m.

EXETER.—A very successful concert was given in Drews Hall on Friday, February 18th, under the auspices of the Ladies Aid Society of Christ Church. The Incumbent, Rev. E. Robinson, and Rev. T. W. Magahy, Rector of Lucan, gave short, pithy speeches. Proceeds \$63, which amount entirely frees the parsonage from debt; thanks to the Ladies.

IRWOOD. A special Vestry Meeting was held on Thursday 24th ult. for the purpose of electing officers of the congregation, organizing a Sunday School, and providing for the salary of the clergyman. J. M. Courtright Esq., was nominated by the chairman, the Rev. E. Softley, B.D., as Warden, and the same gentleman was elected as Lay Representative to the Diocesan Synod; Mr. Alonzo Collison was elected Warden by the people; Mr. G. E. Williams was appointed superintendent of the Sunday School. The sum of \$100 per annum, in accordance with a resolution of the Vestry, was guaranteed to be paid in two semi-annual payments to the secretary-treasurer of the diocese, towards the salary of the clergyman.

Tenth Concession, Township of Brooke. On the 23rd ult. a special Vestry Meeting was held in the school house, S. S. No. 13 with the same objects as above. Mr. John Tingey was nominated by the Rev. E. Softley as clergyman's Warden, and Mr. John

Maddock was elected as Warden for the people. Mr. John Shirley was elected as Lay Delegate. Mr. John Tingey was appointed superintendent of the Sunday School. A Sunday School library is to be procured forthwith, and the leaflets issued by the diocesan committee are to be used in both schools. The sum of \$100 per annum was here guaranteed to the salary of the clergyman to be appointed by the Bishop, and to be paid in manner aforesaid to the secretary-treasurer.

These two congregations, now fully organized, will, with the old established congregations on the sixth line, and with Alvinston, fully provided for all members of our Church in the Township of Brooke, and gather into the service of the Sanctuary, at least *many families*, who have been, for a long time, "as sheep not having a shepherd."

ONEIDA.—Confirmation of Indians.—The Right Rev. Bishop Alford held a Confirmation in Zion Church, on Thursday, 12th February. The service was a singularly interesting one: the more so from the fact that the candidates for the Apostolic rite were of the "red men of the woods." Rev. H. Patitahquahong Chase presented to the Bishop fifteen candidates for confirmation, all of whom seemed deeply impressed with the solemn service. The Bishop addressed those who had the happiness to be present in an earnest, practical discourse. He also spoke to them on the subject of the departure of their clergyman, Mr. Chase to England, and the arrangements for supplying his place during his absence. The Revs. J. B. Richardson, of the Memorial Church, and J. W. P. Smith assist in the service.

GODERICH.—The Right Rev. Bishop Alford preached in St. George's, on Tuesday, 25th February. His text was from Revelation xxii. 2: And the leaves of tree were for the healing of the nations. His Lordship divided his sermon under two heads. First, the universality of sin, and second, the great remedy for the healing of the nations spiritually through Christ the Saviour. He appealed earnestly to all to accept Jesus as the only antidote for the sin and misery, the results of the disobedience of the Divine law by our first parents.

ALGOMA.

(From Our Own Correspondent.)

ROSSEAU.—The Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks the gift of an Harmonium to the Choir of the Redeemer, Rosseau, which was presented by Benj. S. Beley, Esq., of Fern Cliff, Rosseau. Also, the continuance of copies of THE DOMINION CHURCHMAN for distribution in the Mission, by Miss Clara Brown Hamilton. Also, \$4.00 from Mr. H. Coate towards the Parsonage Fund.

His Lordship the Bishop commenced his visitation tour on January 25th, in the Muskoka and Parry Sound Districts, beginning with the Mission of Rosseau. He was met by the Rev. J. S. Cole at Gravenhurst, who drove him to Bracebridge, where the Rev. Alfred W. H. Chowne, awaited His Lordship's arrival to conduct him through his mission.

On his arrival at Beatrice (the first Station in the mission), he was the welcome guest of W. Bromley, Esq.

On Wednesday, 26th, Divine Service was held in St. Mary's Church Hall at 11 o'clock, a. m., with Holy Communion. After the Service, His Lordship spoke in his usual kind manner to the people who had assembled in good numbers, though the day was bitterly cold and the roads deep with snow. The Church Hall was beautifully decorated, doing credit to all who had engaged in the work under the guidance of Mrs. Bromley. In the afternoon of the same day His Lordship proceeded to the Hamlet of Ufford, where the pretty little Church was prepared for his arrival, parts having been stained. A good congregation had assembled to worship there. A beautiful sermon was delivered and the singing was very good, being led by Messrs. Gill and Edwards. After service, his Lordship addressed the people and shook hands with all, who were heartily glad to see him among them. He thence returned to the house of W. H. Gill, Esq., where he remained his guest that night.

On Thursday morning he proceeded to Raymond holding service in the School-house. In the afternoon he drove to Ullswater, and held Divine Service in the School-house, where a very large congregation was gathered, and after service he addressed the people and exhorted them to get their Church built as soon as the snow was gone. That night he was the guest of Mr. Bunn.

On Friday morning he drove to Rosseau, and in the afternoon consecrated the pretty little Church there,

being named the Church of the Redeemer. The Revs. J. S. Cole of Bracebridge, and O. A. S. Sweet of Hracombe, having come from their respective missions to assist at the service. F. Fiquier, Esq., of Hracombe, also accompanied the Rev. Mr. Sweet. On the Sunday morning His Lordship celebrated Holy Communion in the newly consecrated Church. In the afternoon he visited the Sunday School, taking a class and speaking words of encouragement both to the children and the teacher, and in the evening preaching in a well filled Church.

On the Monday morning he proceeded to Parry Sound, to return to Rosseau the following Tuesday, and on the succeeding Friday to Dufferin Bridge, where a good congregation was assembled in the new Church; and on the Saturday starting for Spence, which began a fresh mission.

GORE BAY, GREAT MANITOULIN.—A new mission has been started at Gore Bay, on the Great Manitoulin Island. This island is about one hundred miles long, with an average breadth of about thirty miles. Its present population is about ten thousand. Until very recently there has been only one clergyman for the whole island, viz.: the Rev. Rowland Hill, of Manitowaning, who is supported as was his predecessor by the C. M. Society of England. There is but one church on the island; and that is a wooden structure in the village of Manitowaning, built some forty years ago by the Government, and mainly for the benefit of the Indians. It has been the Bishop's custom during his annual visitation to Mr. Hill's extensive mission, and in company with that gentleman, to visit the outlying settlements. The last two years their visits have extended as far as Gore Bay, some sixty miles or more from Manitowaning.

On the last occasion of the Bishop's visit, he was particularly impressed by the rapid growth of the village of Gore Bay, and by the remarkable improvement which was going on in the country adjacent; and, at the earnest solicitation of the Church people there, he promised to send them a clergyman; though the state of the Diocesan Fund scarcely warranted him in doing so. The people evinced their earnestness in the matter by guaranteeing \$100 for the first year, to be increased at the expiration of that time. In fulfilment of the Bishop's promise the Rev. W. Macanlay Tooke, B. A., was sent here in the beginning of November of last year. In Gore Bay and adjoining township of Gordon there are no less than fifty-three families, either members of our Church, or Church-goers, who require Mr. Tooke's services and look to him as their clergyman. This represents a Church population in this one township of about three hundred persons. To meet their wants, in addition to the congregation at Gore Bay, two outstations have been organized in the township of Gordon, at one of which we are building a log church, but will require at least \$100 to put it in a fit state for holding service. Besides these, Mr. Tooke has planted the Church in the neighbouring township of Mills, at two different points, some sixteen miles south of Gore Bay, and the other about the same distance off to the west, in the township of Burpee. In the township of Mills, notwithstanding the fact that the Church is four years behind the Presbyterian and Methodist bodies, Mr. Tooke has been the first to carry the glad tidings of the Gospel to the settlers there, and have met with the kindest and most encouraging reception. In the township of Burpee, the whole settlement has joined us, because, as they say, *we are the first to come to them*. Here also a Church building is urgently needed, to make her position secure. All the work, logs, &c., is forthcoming, but there is no money; the people are without means, and there is much destitution owing to the almost total failure of the crops last year. It might also be mentioned, another station has been opened on Barrie Island, otherwise known as the little Manitoulin. This makes in all seven stations in which the services of the Church are regularly maintained. In Gore Bay we found a flourishing Sunday School, which had been started some months previous to my arrival, by Mrs. H. B. Hunt. There is a small library in connection with it, procured by the same lady, and largely at her own expense. Too much praise cannot be given to Mrs. Hunt for the earnestness and liberality she has shown in this good work. She has in addition lately purchased a valuable site for a church in the centre of the village. It will be seen that a church building of our own is an absolute necessity. The Church people here are alive to this fact, and with most praiseworthy liberality have contributed \$200 for this purpose; a large sum considering their limited means. But we want \$700 to put up a building at all adequate to meet our requirements; besides \$100 each for the two log churches already referred to. Having done all they possibly can, the Church people of Manitoulin appeal to their fellow Churchmen throughout Canada for help. Will that appeal be made in vain? Will those who have for so long a time been left uncared for, be still longer consigned by their brethren in the older dioceses, to the kind offices and charity of strangers?

We would remind our readers of the season of Lent which is upon us: the season in which we are taught by our Church to deny ourselves. Any help which may be sent to me here, either in money for our churches, or in Sunday School books or papers, or Church papers, will be duly and promptly acknowledged through the medium of the Church paper.

Correspondence.

All Letters will appear with the names of the writers in full and we do not hold ourselves responsible for their opinions.

BISHOP WHITE'S CORRESPONDENCE.

SIR, The undersigned desires copies of all letters written by Bishop White, and will feel obliged to any owner of such, to inform him where they can be received, when he will be happy to procure copies to be made. Of the Bishop's large and extensive correspondence, a comparatively small portion remains in this city; and it is with the design of gathering together all that came from his pen that this request for copies is made. Should the owners kindly entrust him with the originals he will promptly return them after copies are secured. A response to the request will confer a favour upon

THOMAS H. MONTGOMERY, 310 Walnut St., Philada.

Feb. 4th, 1881.

PARADISE.

SIR.—Your Rev. correspondent in his last article gives us new ideas concerning the descents, and ascents, of the Lord. In that he ascended often, he, according to our notions, must have as often descended. The question accordingly arises, In which of his ascents did he lead captivity captive, &c.? Eph. iv. 7, 8; see also Col. ii. 15. If I remember aright, in the previous article he hints, that both Heaven and Hell are in Hades, Luke xvi. 19-31. I consider the parable of Dives and Lazarus, the last of a series which commences at the third verse of the xv. chapter. The import of this parable seems to be, while we have time let us do good to all men; for if you die in sin, there is a certain gulf which you cannot pass, no matter how many prayers may be offered in your behalf. This parable seems to be a sequel of the Parable of the Prodigal Son; in that, there is time for repentance; in this, there is not. In Rev. xx. 13, Hades in the text is rendered Hell, in the margin, grave; consequently, if Heaven is in Hades, it too shall yield its dead. However, I think it must be conceded, that as Hades is merely a place containing dead, it has no inhabitants which the sea has not, for both shall give up their dead. We know that people who are drowned are in the sea, those who are in Hades, are they whom we place in the lower; not the lowest parts of the earth, viz.: in the pits or graves. I know not whom Death shall deliver up, unless it may be those who are left unburied, or those who have been devoured by wild beasts, cannibals, &c. As to the souls of the dead, of which we know little, we need say little. We are informed Adam became a living soul; we know through sin he became a dying soul. In this case and many others, the person is called a soul; the Hebrew word *nephesh* means soul: in which case, blood is called the soul of all flesh, Gen. ix. 4, Lev. xvii. 10-15, &c. In these texts *nephesh* is rendered life. In this case, we may perceive that every animal has a soul; but no animal, save man, has a reasonable soul, (Athanasian Creed). Again, although all dead live to God, I think they do so in an unconscious state: for if they were not, some of them at least would praise the Lord, Ps. cxv. 17, vi. 5, lxxxviii. 10-13, lxxxi. 18-20, &c. The dead know not anything, Ecc. ix. 5, and seeing they have no reward, why pray for them? for prayer is made under the sun. The idea of post mortem consciousness, seems to be derived from Pagan sources, and is contrary to canonical Scripture (*vide supra*). St. Paul says, to depart and be with Christ, were better for him; by turning to first Thess. iv. 14, &c. see we that those who departed to Christ, sleep in him, in a state of joy. There is a passage in Rev. vi. 9, which seems to favour this theory. But recollecting, these were slain souls, and that the blood is the soul or life of the flesh; compare with Gen. iv. 10. This doctrine may be numbered among the pleasures of the imagination; but has in fact no reality. Indeed, if only a small portion of our person be injured, what a change! Suppose a person's brain is injured, we perceive consciousness has fled. If therefore when only a small portion of our earthly house is damaged; so great a calamity as the loss of reason ensues. What must it be when the whole tabernacle is dissolved? On the whole, it is better for us to study those things which are revealed: the secret things belong to God, Deu. xxix. 29.

To continue my remarks it may be well to treat of first Peter iii. 18-20, in which we read the Lord was quickened by the Spirit; by comparing this text with kindred ones, we see, that before a man be quickened, he will be raised from the dead. John v. 21, therefore, while hanging dead upon the cross, or being removed to the sepulchre, He did go to preach to the spirits, which were in prison: not being yet quickened. Though the translation in this place seems good; yet I think the division of the verses faulty. Were we to read thus: "By which He went and preached to the spirits, which in prison were once disobedient." St. Peter then introduces the method by which he brings us to God, verse 18, viz.: by baptism, and quotes Noah, and how he was saved for an example. Which example, he introduces by the adverbial sentence commencing with "When," and which I think should commence this verse. St. Peter, by this adverbial sentence, most wisely and beautifully illustrates his meaning. St. Peter himself was once one of those disobedient spirits; a prisoner of hope. So was St. Thomas, John xx. 27.

I remain yours, &c.
Wm. MONSON.

Wallacetown, Feb. 22nd, 1881.

CHURCH PROGRESS.

DEAR SIR,—I have read with interest the letters in the DOMINION CHURCHMAN on Church progress. We certainly want an open and candid discussion of this important question, which so vitally affects us as a Church. It is to be feared we have not that life. Missionary spirit, zeal and tact, that some religious denominations manifest around us. We can gain nothing by apathy, indifference, and a denial of facts. It is a notorious fact, that we cannot write the history of our Church, without making the humiliating admission, that in most cases we are too late in coming into the Lord's vineyard. And even in our old established missions we do not hold our own, but side by side with the Methodists whose chapels, in many cases, will be well filled, while our churches will be comparatively empty. After an experience of upwards of 30 years, I cannot agree with Mr. Whitcombe, that the Methodists have multiplied ministers by means of a low standard of qualification. They may not, as a body, be so deeply versed in classical and scholarly learning as the Divines of the Church. But take them as a whole, they are men well up to their work; and for the last 20 years, their standard has been elevated, and furthermore they are a power in the land. I cannot agree also with Mr. Whitcombe, that the Census of 1881 will be encouraging to Churchmen; on the contrary, the experience of the past, to my mind, forbids any such hope. I have referred to the Census of 1871, as found in Lovell's Gazetteer, and there find the following figures:—We rank fourth among the religious bodies in the Provs. of Prince Edward Island and Nova Scotia; third in Ontario and New Brunswick; and second in the Province of Quebec. In the Dominion there are 1,492,029 Roman Catholics; Church of England 494,049;—the Romanists being nearly a million in excess of our number. In Ontario the Methodists are the prevailing religious body, and the Presbyterians next. I desire to make no invidious comparisons between our own Church and other religious bodies, of a private nature, but will merely add, that if this discussion of the subject shall have the effect of arousing the Church to a better appreciation of her work, and a more effectual way of carrying it on, some good may arise from it.

Yours, H. G. BURRAGE.

THE CANADIAN EVANGELIZATION SOCIETY.

SIR.—In the article of the *Christian Reporter*, which was the subject of my last letter, the Hon. Vice-Chancellor Blake urged Churchmen to co-operate with our Christian brethren outside the Church in all the organizations which they maintain. As far as we do our work faithfully on our own lines, I trust they will be reasonable and charitable enough to feel that we do co-operate with them. But I would ask all reasonable men if it is possible to work as Mr. V. C. urges us. For example: about fifteen months ago, as well as I can remember, I received a copy of the Prospectus of the above named Society. It professed to represent all evangelical denominations in Ontario, and its object was to collect funds, and send evangelists to any minister who desired their services in instructing and awakening his people. The prospectus also named some of its agents, and spoke of their great success. Now I beg your readers' attention to a few facts in connection with this movement, which is again commended in the *Christian Reporter*, under Mr. V. C. Blake's editorship. Over fifty names of a council were given, and about one-half were Churchmen, counting in for the nonce some renegade Reformed

Episcopals. Then there was an Executive, in which I think two-thirds were of the same stripe—the Churchmen being all what are misnamed Evangelicals. Now, as our Church is only about one-third of the non-Roman Christians, and our Evangelicals at most one-sixth of the same, it is quite clear that the Evangelical denominations were not fairly represented as to numbers, and I suppose because they did not desire to be represented in the Society of which I believe Mr. V. C. is the President. (I haven't the paper now by me.) There can be no doubt whatever they are unwilling to work together in this evangelization medley, and that (wisely enough) they distrust such a self-constituted college of modern apostles. Yet this is one of the works which we Churchmen must take part in, or be anathematized with a more than papal pre-emptoriness. Surely a lawyer ought to know that each Incumbent is not supreme even in his own parish; that no one can minister in it to our fellow Churchmen without the Bishop's license; and that the Incumbent has no power to dispense with that license. We are not Congregationalists. Then look at the persons who are employed as Evangelists. I don't know one of them personally, nor did I ever make a single inquiry about them; but I do know that one of them, Mr. Crombie, forsook the fold of the Church and became a Baptist, perpetrating the abominable profanity of re-baptism, and this person is still employed as an Evangelist. Is there even one man to be found among the Low Church Clergy in your Diocese who would consent to have his parishioners taught by such a 'vert? Yet Churchmen are the presidents, secretaries, and councillors of this society! Let them have all the praise that is possible for good intentions,—they cannot have the praise of common sense, of consistency, or of knowledge of the religious principles of their Church. When our people have plain facts like these put before them, I have a perfect confidence that they will not be cheated by the glibest flow of such fine words as "Bible," "Spiritual," "Evangelical," &c.; but will perceive clearly enough the complete disloyalty of the methods, if not of the men in such an organization.

Yours obediently,
JOHN CARRY.

Port Perry, 4th March, 1881.

THE REV. W. S. RAINSFORD AND THE CHURCH OF ENGLAND.

SIR,—In the DOMINION CHURCHMAN of January 27th the Rev. W. S. Rainsford is reported as saying at a Montreal missionary meeting that "The Episcopal Church is losing ground rapidly in the home field—all over England the Church is steadily decreasing." Surely there must be some mistake here, some misapprehension on the part of your reporter. Mr. Rainsford cannot be ignorant of the universally admitted fact, that the Church of England has been advancing with rapid strides during the last twenty or thirty years, and never more than at the present time. It is true she has a fearful amount of arrears to bring up. She is suffering from the neglect of past ages. There are large masses of the poor in our large towns who seem still beyond the reach of her influence, but she is gaining ground even with them. On the other hand, dissent is fast losing its spiritual character, and becoming more and more political. Most of the English sects are reporting decreasing numbers. The Wesleyan body, which is the least political, and most religious of all the sects, has still had to report a considerable decrease this last year, and very honourably, they ascribe it to the increased influence of the Church of England. Dr. Rigg addressing the Wesleyan conference last year, said:—

"I believe further, that the main reason of our want of increase is that other ministers have multiplied, who are doing the work of preaching and pastoral visitation in a measure and with a power unexampled. I believe that this is the great, wide cause which we meet with everywhere. . . . I am sorry to say that some churches, which I know are crowded when the chapels are very poorly attended, and that the chapels in those places are as scantily attended as the churches used to be three generations ago; and every one knows that this is true."

Dr. Osborn, addressing the conference on the same subject, said:—"It has been said that our harvest was when the Church was fast asleep, and the dissenters were all nodding; but now the Church is wide awake, &c. . . . I have now been watching the religious condition of this country, with more or less advantage, for more than half a century; and I have no hesitation in saying, that I do not believe there ever was such a revival of religion as that of which the Established Church of this country has been the subject during the last half-century. Looked at in its origin, effects, tendencies, and results, there is nothing in ecclesiastical history that can be put side by side with it. I take it, it is quite unreasonable in us to look for the same amount of success in the same

class of labour as we should have done half a century ago. I do not enter into details; but in addition to that which is here spoken of, I know a place in which I can only say of the clergy, they are a pattern to all christian ministers of every kind and distinction, in zeal, in untiring labour, holding six, seven, or eight services a day, and seem to me to live in the church, except when I know they are in the school or in the houses of the people, and will take no denial, influencing the people to go to Church by every variety of means."

This revival of Church life and power is due to that very distinctive Church teaching, for which Mr. Rainsford expresses such contempt. The Evangelical revival of the last century, great and good as it was in many respects, yet left the Church very little better than it was before. The chief result of that movement was the increase of dissent. The Evangelical leaders were grand men. Their personal influence was tremendous. Their following was very great. Their teaching was good as far as it went, but it fell short of the whole truth. When they were gone their work fell to pieces. "They were shining lights while they lasted—they flashed like meteors across the sky, and then went out in darkness. Why was this? They were careless of Church principles. They neglected the corporate life of the Church. Like Apollos of old, they were "eloquent men and mighty in the scriptures," but yet needed to be taught the way of God more perfectly. I think we may safely say that Dr. Hook, standing upon the ancient platform of "Evangelical truth and Apostolic order" did more to revive the life and influence of the Church of England during his career in Leeds, than did all the Evangelical leaders put together. The Evangelical preachers did a good work as far as it went, but they left it incomplete. They laid the foundation, but they forgot to build up the house. How different was the work of the Apostles. They were Evangelicals, but they were something more. They preached the Gospel, and they organized the Church. The Evangelicals are like a man making bricks, and then leaving them in loose heaps upon the road-side. After a time these bricks are scattered, some are trodden into the ground, and some are carried away. But the Evangelists who work on Church principles are like a man making bricks and then building them into the walls of a house. Go back years after and you will find the bricks all there—every brick in its place.

How is it that poor, weak, but wilful human nature will run away in all directions from the Apostolic pattern? One set of men will take up some fantastic ritualism and think they are going to save the world with bad imitations of mediæval superstitions, and rather than give up their sectarian self-will, they will defy all Church authority, and trample upon every principle of Church order—and these people, strange to say, call themselves Catholics! *Lucus a non lucendo*, another set of men, while professing a peculiar zeal for the honour and authority of Christ, will yet set at naught all that He has taught concerning "the Church which is His body." And so they go on, preaching half-truths and shouting their party watchwords, until sectarian bitterness takes the place of Christian love, and the profane cry out, "See how these Christians hate one another." Yet in spite of these terrible drawbacks, the Church is advancing. The truth is in her. She is the body of Christ—the true Anglican branch of the one Catholic Church. May God in His mercy grant that her candlestick may never be removed!

I am yours,
JOHN WOOD.

St. Matthew's Vicarage,
Luton, Beds, England, Feb. 19th.

Family Reading.

WORK AND WAIT.

A husbandman, who many years
Had ploughed his fields and sown in tears,
Grew weary with his doubts and fears.

"I toil in vain! These rocks and sands
Will yield no harvest to my hands;
The best seeds rot in barren lands.

"My drooping vine is withering
No promised grapes its blossoms bring;
No birds among its branches sing.

"My flock is dying on the plain;
The heavens are brass—they yield no rain;
The earth is iron—I toil in vain!"

While yet he spake a breath had stirred
His drooping vine, like wing of bird,
And from its leaves a voice he heard:

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The germs and fruit of life must be
Forever hid in mystery,
Yet none can toil in vain for Me.

"A mightier hand, more skilled than thine,
Must hang the cluster on the vine,
And make the fields with harvest shine.

"Man can but work; God can create;
But they who work, and watch, and wait,
Have their reward, though it come late.

"Look up to heaven! behold and hear
The clouds and thunderings in thine ear
An answer to thy doubts and fear."

He looked, and lo! a cloud-draped car,
With trailing smoke, and flames afar,
Was rushing to a distant star.

And every thirsty flock and plain
Was rising up to meet the rain
That came to clothe the fields with grain.

And on the clouds he saw again
The covenant of God with men
Re-written with His rainbow pen.

"Seed-time and harvest shall not fail,
And though the gates of hell assail,
My truth and promise shall prevail."

THE LENTEN SEASON.

We are accustomed each year to call attention to some of the privileges and advantages of this ecclesiastical or Church season. We can hardly say anything new upon the subject, and yet, like all the seasons and events recognized by the Church, it is full of practical, if not new, suggestions, and cannot fail to be of use to all who give attention to it. While we would not depreciate the importance of the outward observance of Lent, we would put our readers on their guard against supposing that the mere outward observance has any particular merit in it. We rejoice in the multiplied services of the season. We are glad to see our churches open every day, and twice and even thrice a day, and it is very encouraging to see these services well attended. But the danger is, we may rest in the mere attendance—consider that as a meritorious act—and take to ourselves credit for doing so. This is simply a self-righteous spirit, and may utterly deceive us. It may be, our duty to our families or others who would require us to stay at home, or be otherwise engaged; and it may be that the Lord whom we profess to serve would, if inquired of, say to us, "Who hath required this at your hand?" Again, we would not depreciate fasting, and yet fasting is nothing of itself. If we make a show or display of this practice, we offend against a true modesty and good taste, as well as against the plain and direct teachings of our Lord. We should, therefore, be constantly on our guard lest our Lenten Season become a snare and a harm.

But we pass to speak of some of the advantages of Lent. By common custom in our cities and towns the demands of society upon us are less during Lent than at other times. This gives the opportunity of cultivating and exercising the domestic and home virtues. We all need this. Parents and children need it. Our religion should shine the brightest in the home circle. If it does not, we are far from what we should be. No amount of fasting or church-going will make up for this. Again, Lent affords a good time for enlarging our views and sympathies. We can read more, and we can think more, and, as we read and think, the world grows larger, and so do we. Lent is a good time for rooting prejudices and narrowness out of our hearts, and for thinking more kindly of our fellowmen. It is an excellent opportunity for attacking selfishness in its stronghold. But enough. Lent is a season for personal growth into the spirit and likeness of the blessed Jesus.

TRIPPED UP.

ONE day, about a year ago, I saw a man get a great fall. He was going on smoothly and without effort. Suddenly he stopped. Something came in his way, and threw him down. I never saw anything more complete. The man was quite upset. He soon recovered himself, and went on again. But, though he tried to look as if nothing had happened, I am sure he must have been a little hurt. I rather enjoyed the incident. Now, lest you should think me cruel or ill-natured, I must tell you what took place. Nothing came in the way of the man's feet. It was his tongue that tripped and stopped him.

He was a preacher. He stood on the shore, near the promenade of a favourite watering-place. As I passed by, I stopped a few minutes. The preacher was, as usual, trying to get the attention and sympathy of those round him by denying the necessity of a settled

faith. He was evidently one of those people who, knowing little of what the Bible says about the Church of Christ, think little about the Church and the need of union with the Body of Christ. He was, therefore, telling the people that he did not ask what religion they belonged to, or what sect they approved. This led him to quote a text. He got on dangerous ground. If he had spoken his own words only, he would have been safe. But it was the text that tripped him up. Not seeing his danger at first, he began to say that he did not ask the people whether they said "I am of Paul; or I of Apollos; I of Cephas." The text he referred to you will find in the first Epistle to the Corinthians, 1st c. v. 12. The preacher quoted the earlier part of the verse. Then suddenly he felt he was going wrong. He hesitated a little. He could not quote the end; for it said, "I of Christ."

Now a word about this, generally and particularly. 1. Generally, let us be sure that it is not right to be afraid of the Bible and its teachings. We are not to rule the Bible; the Bible is to rule us.

We are not to clip or alter the Bible; the Bible is to stop and correct us. Best to have a thorough confidence in the word of God, and let it speak, even if its words tend to the confusion of the speaker who quotes it. This is the glory of the Church. You find that in the Church of England service, all parts of the Bible are read, and large portions at each service. For the Church knows that she came from the same place and the same person as the Bible—even from the Lord Himself; and that therefore she need not fear that the Bible will condemn her.

2. But now, in particular; note the phrase that tripped up the speaker. It was this, "I of Christ." You see his difficulty. He could not fancy that it could be wrong for people to say this. It was wrong to follow Paul, or Apollos, or Cephas; but surely it could not be wrong to follow Christ, and boldly to proclaim the need of doing so.

According to the sound of the words he was right; according to the meaning he was wrong. No other name but Christ's name can save us, and we must "make our boast of God all the day long." Yet in sense, a sense which the verse explains, it is wrong to say, "I am of Christ."

It was evidently an old error to take partial view of the truth,—I mean, to take one side of a doctrine; and to reject the other. Various forms of this error led Corinthian Christians to prefer Paul, or Apollos, or Cephas—just as people now-a-days follow a preacher they like to hear, without thinking of the doctrine he preaches, or of the party to which he belongs. Some it would seem went astray in another fashion. They said "I am of Christ," renouncing all the men who taught them, and claiming more direct communion with Christ as His disciples.

You can readily see how the statement of such an error as this tripped up the preacher. For it was this error which he was confessing as his own. And though he was willing to assert the doctrine as his own, and glory in it; he did not like to quote that part of the text which condemned it and him. Hence his fall.

WINCHESTER CATHEDRAL.

WINCHESTER, the seat of the cathedral which bears its name, was an important town in the early history of England. It was known to the Britons as *Cair-Gwent* (The White City). After its capture by the Romans it received the name of *Venta Belgarum*. Having been taken by Cerdic in 519, it remained the capital of the kingdom of Wessex, and of England through the Saxon, Danish, and early Norman dynasties. Down to the accession of George I. it was a residence of the English sovereigns.

The first cathedral at Winchester is said to have been founded in the second century. This old minster, which measured upward of two hundred paces, was rebuilt for monks by St. Brinun, who died in the year 650. The present cathedral was commenced by Walkelyn in 1079, and in 1093 it was occupied by the monks. Of this ancient building the transept and crypt remain. The tower fell in 1107 (owing, some thought, to the fact that William Rufus had been buried beneath it), and it was rebuilt as we see it now. De Lucy's work, Early English, includes the eastern portion, begun 1202, in the retroaltare. The apse was removed, and in 1330 the present polygonal Dec. orated and replaced it. The pillars, arches, and clear-story of the presbytery were recast about 1350 by Bishop Edyngdon, who built the west end of the nave and aisles before 1366. Bishop William, of Wykeham, began to transform the nave in 1394, the works being continued after his death. The lady-chapel was lengthened eastward 1470-1524. The aisles of the presbytery were rebuilt 1500-1528, and screens inserted in 1524.

Bishop Horne, of Elizabethan days, destroyed the cloisters and most of the conventual buildings. The dark cloister, ninety-five feet long, leading to the cemetery and workshops, adjoins the five Norman arches of the front of the chapter-house, once a noble arched oblong room; the Early English doorway of the dormitory, which ran parallel with it, over an

under-croft, the day stairs from the cloister, and traces of the gong over the Lourte bourne, still remain. The refectory was on the south side; on the west, the slope formed the northern part of the cellarer's lodgings and the guest-house. Part of the under-croft, with a stone table of the thirteenth century, has been spared. The wooden guest-house of the poor (Strangers' Hall, in the base court (Chency Court), retains a ceiling of the time of Edward I. The prior's lodge, on the northwest side, has a beautiful porch of the reign of Henry III., and part of a hall of the fifteenth century.

The building is cruciform, and at first sight the boldly projecting transept, rude and plain, shows itself to be one of the earliest portions. A crypt of the same date explains the original plan of the old Norman church. The central tower, also Norman, stands upon piers of unusual size. The Norman cathedral extended forty feet westward of the present front, and had enormous towers. The transept has east and west aisles, and also one at each end, which carries a gallery, which was reserved for the preservation of precious reliquaries of extraordinary value. The crypt has necessitated the erection of grand flights of stairs up to the choir, which is under the crossing. The high altar formerly stood between the pillars at the end of the presbytery. The shrine of St. Swithun, behind it, once was visible from the choir. The lofty and magnificent reredos, of the latter part of the fifteenth century, now hides the site, and the polygonal end of the presbytery is screened off.

The walls, two bays on the north and one bay on the south, were built by Bishop Edyngdon (1345). The rest of the grand and impressive nave is the work of Wykeham, continued after his death (1404), and completed in 1486; it is a veneer of perpendicular masonry laid over Norman stone; the materials in both cases were brought from quarries in the Isle of Wight. It has a rich stone vaulting, and contains a font of the time of Walkelyn, with sculptures of the acts of St. Nicholas of Myra. In the west end of the north aisle is a tribune or gallery for minstrels or watchers. Two beautiful chantry chapels of Wykeham and Edyngdon are erected between pillars in the south arcade. The iron hooks between the pillars of the nave were used for hanging tapestries on high days. Above the landing of the stairs was a rood-loft which bore the great cross of Stigand, 1069.

The choir extends under the crossing, and one bay westward into the nave. It is filled with canopied stalls of black oak (1296), forming a series of the finest early decorated wood-work in the kingdom. The misericords are late Early English. The book desks date 1540. The pulpit on the north side was erected by Prior Silkstede, 1498-1524. The platform in front of the choir was probably canopied over altars on either side of the choir door.

The south wing of the transept contains a very ancient bench. The eastern aisle contains two chapels, with stone and wooden parclooses, with some beautiful iron-work. One of them was used as a chapel of reservation for the viaticum, and as a calefactory for lighting the censers. The sacristy was formed in the western aisle; it has presses of oak for vestments of the time of Silkstede, and an ancient chafing-dish. The north wing has at the back of the choir stalls a chapel of the Holy Sepulchre, the walls have mural paintings of the Passion of our Lord, and Apocalyptic scenes of the thirteenth century. The west aisle contains a drain, and the east aisle has a canopied Early English niche in a pillar.

The presbytery has a rich wooden ceiling, stained glass in the east window, and stone screens of Perpendicular date added by Bishops Fox (1524) and Beaufort. The former placed on them six mortuary chests of wood, painted and gilt, containing the remains of bishops and kings of the West Saxons, which had been removed from the crypt by Bishop De Blois, and placed in coffers of lead. The reredos, wrought with delicate stone-like lace-work, contains a picture of the raising of Lazarus, by West. Above it the vacant space was covered by a jewelled rood, over which King Canute hung the crown which he wore when he rebuked his courtiers on the shore of the Thames at Westminster.

A leafy avenue of elms and lime-trees crosses the cemetery up to the west front, which is one of the finest in England of those which have not towers. The exterior, with only a low heavy lantern tower to relieve what is the longest cathedral built in the Middle Ages, may appear plain and sombre, but the view of the interior amply atones for any want of impressiveness without. The simple majesty of the rich fretted vaulting of the nave, wondrously transformed from gloomy Norman into the style of the early days of Perpendicular; the venerable massiveness of the transept, the superb stalls, the peerless reredos, the magnificent chantries and their elaborate workmanship; the lightness and elegance of the Early English aisles at the east end, distinguished by richness in detail, variety of ornament, and completeness of finish—each and all alike tend to make this incomparably the first among the English minsters in beauty of internal grandeur.

A SHADOW OF RUSSIAN LIFE.

CHAPTER III.

"And then," thought he, "When my work is done, father will ask me riddles and talk to me as he used to do; and I, in return, will tell him about mother's death."

When night began to fall, and he could not be so distinctly seen, he strove to overcome his timidity, and approaching a vendor of *kras*, installed at a street corner, he asked her softly,—

"Will you please tell me the nearest way to the gate?"

"What do you want there?" said the woman.

Illouscha did not dare tell her the truth; his child heart had grown distrustful of every one; so he told the woman that he was going to visit an aunt who lived at the gate.

"But which gate do you mean?" asked she. "There are many gates in Moscow."

Illouscha hesitated. He had not foreseen this difficulty.

"The Doroyonilovka gate," said he presently; it was the only name that he knew.

"Oh, it is a long way from here," replied the woman. "You cannot possibly get there to-night."

The child walked sadly on. He had hoped to pass the night in the fields outside the town; he was afraid to spend the night in Moscow, lest the police caught him and took him into custody. Bitter experience had enlightened him on many subjects generally unknown to children of his age.

Thus did Illouscha wander for two days and nights without finding his way out of the immense city. He wandered round and round the same point, traversing the same street two or three times, finally returning to the spot whence he had started.

His natural timidity prevented him from getting exact information as to the way. He could never bring himself until dark to accost any one with an inquiry as to the road he ought to take; and then his questions were so vague, that no one understood exactly what he wanted. These checks, however, did not discourage him. He firmly believed that once outside the gate he would find a long, straight road, which would take him direct to his destination. And then, thought he, all his troubles, all his misery, would be past.

The farthest point he had reached was the bank of Jaousa, studded with soap, candle, and other factories. These colossal red brick chimneys with ceaseless smoke rolling from them, the turbid river, the heavy air which prevailed this part of the town, made him feel very doubtful of approaching the fields he was seeking, and that straight road of which he dreamed.

Weary unto death, the poor child felt thankful indeed to discover a little lonely path by the river's bank where he might rest. Here on an old willow stump, covered with dust, he sat himself down.

The Jaousa, stained with the colours from neighbouring factories, flowed past him. The child gazed sadly, first at the rushing waters, then at his bruised and bleeding feet. His powers seemed exhausted from incessant walking. For two days he had eaten nothing, and yet he could not make up his mind to beg. Alas! he saw that the time was not far distant when he would be reduced even to that. As his bodily strength waned, his courage began to fail him. He knew that the distance which separated him from his father was as great as on the day that he had quitted his home. "If only I could find the gate," thought he sadly, "then halt the journey would be over. But where is the gate? How can I find it?"

Illouscha began to think that Moscow was limitless in extent; that all its streets were circular; and that there was no point of egress.

He knew that his father had journeyed by rail, but he also knew that he

could not make use of the railway without money. He felt very sad.

Neither the bright sun nor the blue sky could cheer him. He was alone, quite alone, in this big city. No one asked him if he were hungry, or if his feet were blistered. He sighed and drew his wooden egg from his pocket; but, alas! even this sole consolation of his saddest moments was bereft of half its charm, for the egg was empty now! Hunger had compelled him to eat the *hambons*, thus his pleasant dream of making his father a present of it with all that it contained was destroyed. He might, it is true, still give him the empty egg, but that would be but half a present, an idea so painfully sad as to bring tears into his eyes. And yet he loved his red egg very much; and as he rose from his seat and went his way, he continually felt in his pocket to be sure he had not lost it.

A well-dressed young man, accompanied by a lady in a grey silk dress, and whose face was veiled, strolled along a solitary street, apparently in animated conversation. At the corner they met the barefooted urchin, his clothes more ragged and torn than ever. The child gave them a strange, wistful look, but said nothing—perhaps they did not notice him; at all events they passed on, still deep in conversation.

A few minutes later they heard the pitter of small bare feet behind them.

"A bit of bread!" gasped the child as he touched the lady's dress.

She made a movement as though feeling for her purse, but suddenly remembering that she had nothing less than a twenty-kopek piece, she hesitated. Perhaps she might have given it to him had not the young man turned sharply round and said: "Will you be gone, and leave us alone, you idle young villain! At your age it is better to work than to beg." These words sealed his fate: the lady passed on, and spoke of other things.

The child followed them for a short distance, then stopped and gazed sadly at their receding forms. He had hesitated so long ere he could bring himself to pronounce those four words, "A bit of bread!" What pain they had given him! For more than an hour had he waited at the corner of the street before he could summon up sufficient courage to utter them; and he had appealed to the most richly dressed of the passers-by—those who he thought could most easily spare a few kopecks to keep him from starving.

But he had evidently made a mistake, for they had given him nothing; and he felt sure that as they did not no one would, so he resolved to give up all idea of begging.

Illouscha walked slowly along the pavement, tears in his eyes, and his head bent low. As he passed a granary he observed pigeons flying in and out, bearing away the grain spilt upon the floor. The child, lost in thought, began to realize that he was a beggar after all; hunger had driven him to it; and his mother's prophecy had, alas! come true.

At the top of the street he saw a woman with a child in her arms, standing on the threshold of a house. Her face seemed less hard than any of the others he had addressed. Still he hesitated; but after a moment's reflection he made up his mind to ask for something to eat. "After all," thought he, "what does it matter now, since I am a beggar? One appeal more or less can do no harm, and I am so very hungry!"

The poor child approached the woman, and politely removing his cap, asked timidly for a little piece of bread.

"Doesn't your mother give you enough to eat?" asked the woman.

"I have no mother," he answered gently.

"Then where is your father?"

"My father is at the war," replied Illouscha.

The woman kept questioning him incredulously, as though trying to comprehend his situation. His clothes seemed to her somewhat suspicious. All this while the child remained stand-

ing respectfully before her, cap in hand, his tearful eyes fixed imploringly upon her.

"Hark'ee—little one," quoth the woman, "if you are speaking the truth you shall prove it; go and fetch me some wood. You see yonder red brick house, half built? they let folks pick up odd bits of wood; you go there, and if you bring me a good bundle I will give you some cabbage soup."

"Must I fetch them now?" inquired the boy.

"Of course, at once! when else would you? Bring plenty and I will give you a good dinner, do you hear? There are small bits too," cried the woman after the child, who had already started off. "Mind the small bits, I want those particularly."

Illouscha moved off at a walk, but soon broke into a run. He felt so light and happy now! the houses seemed to glide past him and to smile on him as he passed. He saw the white curtains, and flowers in the windows. The whole world seemed beautiful and radiant with hope, and love, and joy. It was only the red mass of unfinished buildings that looked dismal, and which broke upon his day dream, like a pang of sad remembrance through a heart suffused by joy.

High above his head he heard the masons singing, and this gave him courage. The child walked boldly into the courtyard. Before him lay bricks, mortar, and sand heaped up pell-mell. A cloud of lime-dust prevailed the still air. An old man in a long overcoat, who looked like a superintendent, eyed the child heedlessly, but said nothing.

Illouscha clambered over heaps of wet sand and wooden planks, stumbling at each step, but dauntlessly making his way, until he had reached the scaffolding of the first floor. The masons, melancholy chant still echoed through the air. On the floor immediately above him they were sweeping up and bearing away rubbish. Narrow planks led from storey to storey, along which workmen waded barrows full of shavings, while others bore hods full of brick on their shoulders. One of the workmen who happened to notice the child cried out heartlessly:—

"What are you doing here, you bundle of rags? I suppose your mother has sent you to pick up shavings." And then passed on with his load.

The child was puzzled to know how to carry his wood; but after a minute's reflection he took off his coat, spread it out, and began to pile up the little bits of wood upon it. His small heap grew apace; the little blocks that he had been especially ordered to collect were symmetrically arranged. His heart beat joyously as he realized that he had already collected ten blocks of the required wood. Oh! how proud was the little fellow of his work! He did not want the woman to give him cabbage soup for nothing; he wished her to be quite astounded at the heap he meant to bring her; and then she would praise him! it was so long since the poor boy had received any praise! The tiny stack rose higher and higher—and yet Illouscha was not satisfied; far from it: the more he collected the more he sought, as he clambered on hands and knees among the rubbish heaps.

"Haven't you enough yet, you greedy little rogue?" bawled out a shabbily-dressed individual who was probably an overseer.

"These folks are never satisfied," continued the man, half to himself and half for the edification of some workmen close at hand—"once you let them into the courtyard, you may expect them to carry off the whole house. Hie! you young villain! I'm going to—"

The sentence was never finished, for at that moment a strange incomprehensible thing occurred. A something—he knew not what—came whirling through the air with tremendous force and struck the kneeling child.

The overseer turned pale. "May the power of the Holy Crucifix protect us," he murmured, crossing himself.

At this call, several workmen hurried to the spot, and found the child still conscious. He fixed on them a sad, submissive look. Two minutes later he ceased to breathe.

The little fellow was still on his knees, his head bent to the ground as though in the act of prayer. One of his hands tightly held the last little block he had picked up, and at his side lay a brick broken in two pieces. The cause of his death was plain enough—no need to seek it.

They laid him on his little coat; that same coat which but a short time before had covered his wasted form. In one of its pockets they found his little red egg.

"Who is this child?" "To whom does he belong?" were uttered on all sides, in accents of consternation.

But no one knew.

There he lay before them, on his tattered coat, still holding in his clenched hand the little block which none had taken from him. His bruised and blistered feet were now at rest; they would never know fatigue again. Where he had gone neither hunger nor misery could pursue him. Death was after all more merciful than life, or human kind.

Poor little Illouscha! Abandoned by all—useless to all—he had quitted the world, even as he had come into it, unconsciously.

THE END.

SUNDAY BREAKING.

This is a great sin, because it embraces so many sins. It is complex in its character. Like a rope, it is twined from many threads, and is very rarely single; but one grows out of another, and yet all adhere closely to each other, and seem to constitute but one line of sin. Suggestion, desire, and purpose, are the threads in their order, and execution twist them, and they become one strong cord, which, with perseverance in it, completes the object of ruin. It involves the violation of other laws of the Decalogue, besides the fourth Commandment. It even assumes the character of a personality, and displays superior wisdom and capacity for evil. It is a usurper—it minds other men's business, in that it compels them to work on a Sunday, or lose their positions. It is a thief—it steals the Lord's sacred hours, which are consecrated to holy use. It is a rioter—it disturbs the peace, order, and quiet of the community. It is a defiler—it destroys the sacredness and solemnity of God's most holy day. It is an eraser—it sears the conscience and blunts all moral sense of right. It is a meddler—it interferes with the worship of Almighty God. It is the prolific mother of outlaw—it brings forth dissipation and disorder, riot and bloodshed, drunkenness and murder. It is a propagator of evil—it opens the floodgates of infidelity and scepticism, and socialism and communism.

It is an invader—it enters the domain of others, and seeks to undermine the foundations of security both in Church and State. It is an impoverisher—for money made on Sunday generally has wings and flies away, leaving its victim desperately poor. It is a murderer—it destroys the soul at last.

What an awful sin is not Sunday breaking! How multifarious in character! How complicated in nature! How fearful in results! How terrible in its end!

A FAITHFUL DOG.

On the 16th of August, 1715, two brothers, who were students on a fishing excursion in Norway, landed from their boat upon an island of barren rock, fifteen yards wide by twenty long, in the Røev Vand. A strong gust of wind suddenly drifted the boat to the shore of the lake. Neither of the brothers could swim.

slightly clad, they remained nine days in sight of their fishing boat and faithful dog, who continued watching their things, and occasionally appeared on the gunwale of the boat and whined piteously. They put up a rude hovel of loose stones, which, however, afforded them little shelter in an exposed situation on a lake 3,000 feet above the level of the sea.

On the ninth day they could not see their dog, and supposed he had died of grief and starvation. The dog, it appeared afterwards, had left, and finding his way home, by constant howling had given the idea that some misfortune had happened.

On the night of the twelfth day the two brothers took leave of each other for the last time, as they believed, and awaited death. Their only food had been about an ounce of wild sorrel each day. Suddenly they heard the tramp of horses and the sound of voices on the edge of the lake. One brother had just strength enough to make himself heard, and they were rescued.

After some weeks' illness they recovered, but their faithful dog died from the effects of his long fast, and found a resting-place in the students' garden.

Children's Department.

A LITTLE.

A LITTLE,—t is a little word,
But much may in it dwell;
Then let the warning truth be heard,
And learn the lesson well.

The way of ruin thus begins;
Down, down, like easy stairs;
If conscience suffers little sins,
Soon larger ones it bears.

A little theft, a small deceit,
Too often lead to more;
'Tis hard at first, but tempts the feet
As through an open door.

Just as the broadest rivers run
From small and distant springs,
The greatest crimes that men have done
Have grown from little things.

The child who early disobeys,
Stands now on slippery ground;
And who shall tell, in future days,
How long he may be found.

GURTON AND HIS BOYS.

A STORY OF KINDNESS TO ANIMALS.

"WELL! it 'ud be a long time afore you and me should 'a thought o' doing that," said a drover to the butcher, who stood with him looking at a little lad kneeling before a poor ox that, from overdriving, had fallen down in the road, incapable of moving.

This little lad had filled his cap with water from the spring close by, and was holding it with patient kindness to the poor thing's mouth, and smiling delightedly when he saw the languid eyes begin to open and show signs of revival.

Yes, it is to be feared, it would be a long time before either of these men would have thought of doing that or any other act of mercy towards the animals they had the charge of—and why? Because they were not merciful men, for the merciful man is kind to his beast.

A small party of country folk stood opposite to the men, full of pity for the

poor ox and of approbation of Joe Gurton, the lad who was ministering to its need.

"Ah!" cried one of them, "that's the good end of bringing up well. How glad Joe's father, as is gone to heaven, would have been to see his boy at that work, taking pity on the poor beast! I shall tell his mother; she'll be fine and pleased. Oh, he'll do well, will Joe! God loves them as is kind to His poor dumb creatures, and He'll pay Joe back that drop of water as he's giving—that He will."

He was right. "A merciful man doeth good to his own soul; but he that is cruel troubleth his own flesh." To "trouble his flesh" is about the last thing such a man as Diggs, the old drover, would like to do; he loved eating, and drinking, and sleeping, and hated pain and sickness; as to death, he turned his back upon the thought of it. But the days of eating and drinking were running out, and death was drawing closer and closer, though he would not see it. He had no particular pleasure in being cruel to dumb creatures, nor in seeing others cruel to them, but he would not have held up his hand to prevent any act of brutality. So long as his property was not injured, nor his case interfered with, he was perfectly indifferent to the sufferings of the animals.

Little Joe Gurton's father had been a man of another stamp, "a righteous man," and he had reaped the benefit of it. He had regarded the life of his beast, and had brought up his children to look on all dumb creatures as trusts committed to man, and had taught them that God would take note of all acts of cruelty committed on them, and visit the sin upon all those who dared to ill-treat them. "Look here, my lads," he would say, "it was the sin of man that brought the poor beast into bondage. The fall of Adam filled the world with wickedness of all kinds, and turned the hearts of men into stones; so the poor beasts that all came to him so meekly in Paradise to be named, now fly away from him if they can; and well they may, for, except where the Spirit of God has changed man's nature, the only thing that saves him from all kinds of cruelty to the dumb creatures is when it is his interest to do well by them."

Teaching of this kind, which Gurton always enforced by the Bible (he so well knew and loved), sunk deep into their hearts; and he had the comfort of knowing that his boys were spoken of for their tenderness to the poor brutes.

Gurton had one horse, which was the chief support of his family; it drew coal from the pits for nearly all the people round. "Old Bob," as this horse was called, was quite a popular character; he was not a beauty, and age had made him rather slow and clumsy, but then he was sure-footed still, and even in his youth he had never been given to tricks, but stuck to his work as gravely as if it had been on his own account, and he knew all about it.

The Gurton lads loved old Bob, and when they were sent either to fetch coal or to deliver it, they showed their love. They never got into the cart, as most of the boys did who were employed in like manner. No, nor they didn't sit on the shafts till they got in sight of home. They walked steadily by Bob's side, cheering him up with a lively word, and often putting a bit of their breakfast into his mouth. As to raising the whip to him, the thought never entered into their heads; and, indeed, it would have been lost labour to do it, for Bob knew his work as well as they did, and wanted neither a rough word nor a blow to keep him up to it.

When Gurton was dying from the effects of a terrible accident at the pits that had injured him, he said to his boys, "My lads, I needn't tell you to be kind to poor old Bob when I am gone. Of course, he must be sold; but do your best to help your poor mother to find him a merciful master."

The doctor who was attending him happened to hear this parting charge, and was much moved. He had often

noticed the lads about the pits and on the roads, and been struck by their pleasant looks and orderly behaviour. He knew, too, the character they bore; they were dutiful children, loving to one another, and most compassionate to all dumb creatures; not that they never forgot their duty or their manners, but as a rule, they were "dutiful, piteous, and courteous," the result of God's blessing on Gurton's good teaching. So, after a talk with his patient,

"Now, look here," he said, "why should Bob be sold? Poor old fellow, I think it would quite break him down to be sent out of your family. I'll get up a subscription for a price for him, and we'll buy him and give him to the boys. They are good boys, I believe, and the biggest of them will be able, with the help of the rest, to carry on the business and support their mother after you are laid by, supposing you don't recover. They are sure to do well, for they have a famous character, thank's to the training they have had."

Poor Gurton was quite overcome by this kind offer, and when the doctor showed his sincerity in making it by bringing the full price of old Bob, which he had easily collected, and putting it into his hand, he could only lift up his heart to God in thanksgiving and prayer that such kindness might be amply rewarded. No doubt it was; like the cup of cold water which Joe, the youngest of the lads, gave to the poor ox, it was noted by Him who said, "Blessed are the merciful, for they shall obtain mercy." Is this an idle tale? No, it is true. Among all the teaching that is going on in this age, it would be well for the poor brutes (better still for the boys and girls) if kindness to animals were more plainly shown to be the law of God, and that to break that law is to bring His wrath on the cruel, while to honour and observe it is to ensure His blessing. Truly we repeat, "Blessed are the merciful, for they shall obtain mercy."

THINK A MINUTE.

I WAS sitting in my porch on a pleasant summer morning, when up ran little five-year-old Bella, intent on a visit to a playmate across the way.

"Papa," she asked, "may I go over and play with Carrie awhile?" And then she seemed to discern a refusal in my face, so she put up her rosy lips to mine, and quickly added, "Please, don't say No; think a minute first."

My darling taught me a lesson against being hasty and inconsiderate. I could not refuse her wish, and I thought that we are often all too ready to deny the requests of the little ones in things that seem trifling to us, but are very important to them. When their little appeals come, before letting the "No" rise too quickly on our lips, let us think a minute first.

THE GOOD NEWS.

A NEW ZEALAND girl was brought over to England to be educated. She became a true Christian. When she was about to return, some of her playmates endeavoured to dissuade her. They said, "Why go back to New Zealand? You are accustomed to England now. You love its shady lanes and clover fields. It suits your health. Besides, you may be shipwrecked on the ocean. You may be killed and eaten by your own people—everybody will have forgotten you."

"What!" she said; "do you think that I could keep the 'Good News' to myself? Do you think that I could be content with having got pardon, and peace, and eternal life myself, and not go and tell my dear father and mother how they may get it too? I would go if I had to swim there!"

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Marriage.

LADSELL CROMPTON. On Monday, February 28th, in St. John's Church, assisted by the Right Rev. Lord Bishop of Algoma, assisted by the bride's father, and the Rev. C. R. Clerk, Incumbent of Christ Church, Port Sydney, Arthur Henry, eldest son of G. H. Ladell, Esq., of Port Sydney, to Cecily, second daughter of Rev. W. Crompton, and grand-daughter of the late J. Crompton, Esq., of Abbey Cottage, Clayton, Manchester, England.

Death.

MILNE. On the 24th of February, 1881, at his residence, New Carlisle, Quebec, the Rev. George Milne, M.A., for thirty-five years, Incumbent of the parish of New Carlisle and Paspobiac, and sometime Rural Dean. Aged 81 years.

Those answering an Advertisement will confer a favor upon the Advertiser and Publisher by stating that they saw the Advertisement in the DOMINION CHURCHMAN.

TWENTY-FIVE DOLLARS REWARD.

The above reward will be paid for information sufficient to convict the person who forged the signature of a letter signed B. H. DIXON, published in the Mail of March 4.

It was not written by the undersigned.

B. HOMER DIXON.

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