

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, MARCH 30, 1882.

[No. 18.]

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(Signed) A. B. FLINT,  
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Dresses, Silks, Satins, Brocades, Curtains, Tweeds, Etc., Etc.,

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**A MEETING** of the Committee will be held at the Society's Rooms, Mechanics Institute, on Tuesday, in Easter Week, at 3 p.m., to receive the final report of the Secretary-Treasurer, preparatory to winding up the operations of the society.  
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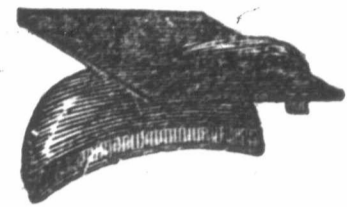
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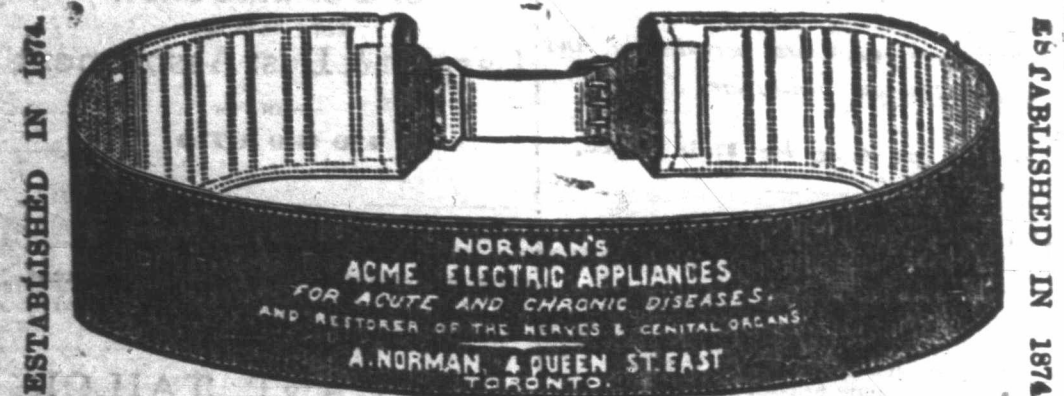
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A plan, showing the relative position of the proposed lights, can be seen at this Office and at the Office of the Resident Engineer, Toronto, where a printed copy of general conditions and other information can be obtained, either on application personally or by letter. Tenders must be made in accordance with the general conditions.

This Department does not, however, bind itself to accept the lowest or any tender.

By order, F. BRAUN, Secretary

Dept. of Railways and Canals, Ottawa, 21st January, 1882.

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Alex. S. Macrae, M.B.A., (of London, England)  
BUSINESS MANAGER.

## LESSONS for SUNDAYS and HOLY-DAYS.

- April 2 SIXTH SUNDAY IN LENT—  
Morning Exodus 9. St. Matthew 26.  
Even Exod. 10, or 11. St. Luke 19, v. 28, or 20, 9-21  
3 Mon bef. East, Morn Lam. 1, to v. 15. St. John 14, to v. 15.  
Evening Lam. 3, v. 13. St. John 14, verse 15.  
4 Tue bef. East, Morn Lam. 3, to v. 34. St. John 15, to v. 14.  
Evening Lam. 2, v. 34. St. John 15, verse 14.  
5 Wed bef. East, Morn Lam. 4, to v. 21. St. John 16, to v. 16.  
Evening Daniel 9, v. 20. St. John 16, verse 16.  
6 Thur bef. East, Morn Hos. 13, to v. 15. St. John 17.  
Evening Hosea 14. St. John 13, to v. 36.  
7 GOOD FRIDAY—Proper Pass. M. 22, 49, 54. E. 69, 88.  
Morning Genesis 22, to v. 20. St. John 18.  
Evening Isaiah 53, v. 13, and 23. 1 St. Peter 2.  
8 Easter Even Morning Zech. 9. St. Luke 23, v. 50.  
Evening Hosea 5, v. 8, to 6, v. 4. Rom. 6, to v. 14.

THURSDAY, MARCH 30, 1882.

EASTER Day will fall this year on the anniversary of the actual date, April 9th, A.D. 30.

Great distress prevails in Sweden in consequence of the unusual mildness of the weather preventing the transport of timber and ore across the usually frozen rivers and snow covered fields. Their harvest of 1881 was also a bad one.

Canon Gregory has been collated by the Bishop of London to the Treasurership of St. Paul's; and the Rev. Benjamin Webb, vicar of St. Andrew's, Wells-street, to the Prebend of Portpool, formerly held by Dean Plumtree.

Bishop Ryle has issued a circular with regard to Confirmation, in which he deprecates the idea of the clergy sending their candidates oftener than once in two years; and he announces his intention of being a law-breaker by administering the rite to two persons at once.

Bishop Coxe suggests to the presiding Bishop, in the United States the advisability of calling a special session of the House of Bishops for next October to consider the subject of Theological education, and the canons bearing upon candidates and examinations.

A missionary of the Society for the Propagation of the Gospel in Ahmednagar, India, says that on a visit to Kukane recently he saw at the Government school three Mahar boys, with books and slates, sitting outside the door of the school, listening and looking in, to learn all they could of what the teacher was saying. This, he says, is not an infrequent sight. He could not but be affected to think how these despised boys were content to be treated like dogs if they could only gather up a few scraps of knowledge. The teacher, a Brahman, was willing to take the boys inside, and did so at the request of the missionary; but in two or three days they were turned out again, because the

people of the village would not permit Mahars to sit with their children.

War between Russia and Austria is considered probable.

In a museum in New York the Lord's Prayer may be found written in eighty-seven different languages, and not one of the copies is like the Prayer in the miserable, revised version.

The church of St. Saviour, Moscow, represents a value of fifteen million dollars, and the Isaac cathedral, St. Petersburg, forty-five million dollars. The domes of the great churches in St. Petersburg, Moscow, and some other towns are said to be plated with gold nearly a quarter of an inch thick.

One of the most remarkable manifestations of opinion that ever proceeded from Oxford is said to be the signing of a memorial, protesting against the treatment of the Jews in Russia, by two hundred and forty-five resident graduates of the University; among whom are Dr. Pusey, Dean Liddell, and Canons Liddon and Bright. The memorial was presented to Dr. Adler, Chief Rabbi.

The society connected with the Church in the United States which has for its object the Promotion of Christianity among the Jews is working actively throughout that country, having branches in twenty-six dioceses and five missionary institutions. Last year the Society issued 20,000 copies of publications besides distributing the Scriptures and Prayer Book, in various languages. The income for the year was \$8,618.

The timid people of the United States seem to become thoroughly imbued with the notion that the entire Empire of China will empty its enormous population into their country. The Senate has consequently found it necessary to prepare a bill that is intended to preserve the United States from being overrun by the celestials of the middle kingdom for the next twenty years. It provides that not a single Chinese labourer shall land on their shores for that period of time.

The prospects of the recent New Testament revision, says the New York Churchman, are becoming small by degrees, and beautifully less. "On no principle does it commend itself to the approbation of any one who prefers adhesion to what is venerable and universal, until something so indisputably superior is presented that a fair prospect may be recognized of wuniting the suffrages of intelligent Christians in its favour." "We await the Old Testament revision, not without hopes that its merits may be such as to command enthusiastic respect. In that case a New Testament revision will become a logical necessity." "It is said that one of the best of the American company admits the fatal mistake that is involved in the Lord's Prayer of the revision, which begins with 'Our Father,' but winds up with the devil—the evil one—omitting the doxology. A writer in the New York Independent says—"So far from the revisions being the work of forty of the best scholars in the world, there is not a thing in it, which may not have been the work of a small minority of them, and these the least qualified to say anything about it." This record,

says the Churchman, is true, and coming from such a quarter it adds strength to the daily increasing conviction of sober judges that neither to the cautious and conservative temper of Churchmen nor to the over-confident and somewhat reckless spirit of popular impatience is the revision satisfactory."

The Archbishop of Armagh, Primate of all Ireland entered upon his eighty-first year on February 14.

A petition is in circulation to be presented to the Archbishop of Canterbury in favour of the appointment of an English bishop for the chaplaincies and missions in northern and central Europe.

The Church of England Temperance societies have resolved to observe Wednesday, March 29, as a day of humiliation on account of the sin of intemperance and its immediate results, and of intercessory prayer for the Divine blessing upon the work of temperance reformation.

At a rural-decanal conference held February 6th, at Truro, the bishop introduced the subject of discussion in three parts: 1st, That the utterly godless are committed to the pastors of the Church individually and collectively at ordination; 2nd, That the spiritual condition around us demands increased action, which can only be taken in concert with the laity; 3rd, That such action should repair errors of omission among ourselves, and avoid popular errors of excess.

The Rev. W. M. C. Clarke, formerly incumbent of Alliston, diocese of Toronto, has been presented by the Archbishop of Canterbury to the vicarage of St. Michael's, near Ashford, Kent. It is valued at £300 sterling, per annum. The church was built about twenty-one years ago and has a substantial stone exterior with a fine spire. The interior is handsome with a good organ and some beautiful stained glass windows. There is a good surpliced choir and a large congregation who sing and respond heartily.

The tenth anniversary of the founding of the Old Catholic congregation at Cologne was celebrated on February 2nd, the festival of the Purification. Bishop Reinkens preached on the occasion. A banquet was also held in a large hall, followed by speeches from Counsellor Wilfing, Justirrauh Elven, Bishop Reinkens and others. In the evening Professor Von Schulte delivered an address. After surveying the progress and condition of the Old Catholic congregations in Germany, Herr von Schulte expressed his confidence with regard to the future of the movement—a future which Romanism cannot have.

The Pastoral Aid Society held its anniversary in Liverpool on February the 18th, and was made the occasion of a demonstration not only to quicken interest in this home missionary society, but also to reassert the principles of which the organization is the exponent. The Bishop of Liverpool was not present. An address to the clergy was given by the Rev. Dr. Flavel Cook, at which there were present among others Bishop Alford, Canons Taylor, Jones, Fergie, Hume, Anderson, and Lefroy,

and many of the students of St. Aiden's Theological College. The annual public meeting was held in the evening, the Mayor presiding. It appears that the diocese of Liverpool received from the Society £2,980, per annum, and returns only £1,192 to the society. It was shown at the meeting that the society has suffered considerable financial depression, caused by the growing impatience which many feel at its extreme, Protestant proceedings.

*A valuable idea.*—"On the river Autsche (Anjel) two hours journey to the north of Jaffa, a Jewish Colony has been started, consisting of twenty-six families, and bearing a Hebrew name, signifying 'Opening of the door of hope.' Mr. Sandel, of Jerusalem, is busily engaged as architect of the place. None of the streets are allowed to intersect each other so as to form a cross." Mission life here surely is an valuable idea for the Puritan fraternity. Should they determine to plant an exclusively "Evangelical colony" in the great North-west, such a colony in laying out their towns and townships upon the above plan, without any intersecting roads and streets, would escape the perpetual reminders of the hated cross. The Hebrew name also might be adopted with the slight modification necessary to make it appropriate e.g. that signifying "Shutting of the door of hope."

#### THE LATE DEAN GRASSETT.

THE late Dean, whose death we noticed last week, was born at Gibraltar in 1808. When five years old, he came to Canada with his father, Dr. Grasset, who was surgeon-in-chief during the war with the United States. At the close of the war he returned to England, where he received his early education in Southsea, in Hampshire. He afterwards went to the Grammar School at Quebec, and subsequently to St. John's College, Cambridge. In 1834 he returned to Quebec, and was ordained Deacon by Bishop Stewart, with whom he remained as curate until July, 1835. He then came to Toronto as curate of St. James's. In 1847 he became rector, which position he held till his death. In 1867 he was made Dean. He belonged to the "party" in the Church termed Low Church, or Evangelicals. He was a trustee and member of the Council of the University of Trinity College; a prominent member and Vice-President of the Church Association, and active member. He was an active member of the Protestant Episcopal Divinity School, and was a member of its council. He was identified in various ways with Tract and Bible Societies. He also occupied important positions in connection with purely secular education. From 1846 to 1875 he was a member of the late Council of Public Instruction, and for thirteen years was chairman of that board. For several years he was also a member of the High School board. The Dean leaves behind him a widow and six children, four sons and two daughters, Mrs. F. Kingston, of Toronto, and Mrs. Strathy, of Barrie.

The funeral took place on Wednesday afternoon at St. James's Church, in the north-west portion of the chancel of which the remains of the late Dean were placed. The galleries were draped in black, and the quantity of sable festoons and other arrangements of the kind shed "a dim religious light" through the building. The coffin was covered with floral wreaths, and a magnificent collection of flowers was placed on a stand at the foot of the casket. A festoon of lilies entwined

with violets hung round the coffin. At the foot of the casket also there was a wreath of calla lilies, and on either side were suspended several anchors of elegant designs. Six thousand persons are believed to have viewed the body previous to the service. At the service the Church was crowded to its utmost capacity. The first part was read by the Rev. W. Rainsford. The Rev. Alexander Sanson preached a funeral sermon from Isa. lvii. 1, 2. At the grave the last part of the service was read by the Ven. Archdeacon Boddy. The pall-bearers were the Bishops of Toronto, Huron and Niagara, the Very Rev. Dean Boomer, the Rev. Canons Scadding and O'Meara, Colonel Gzowski, Drs. Daniel Wilson, and J. G. Hodgins, and Mr. John Gillespie. The inscription on the plate of the coffin, which like the handles, was of massive silver, was:—"Henry James Grasset, D.D., rector of St. James's Cathedral, Dean of Toronto, died 20th March, 1882; aged seventy-three years and nine months."

#### GERMAN PROTESTANTISM.

THAT the Reformation in Germany and Europe generally, was, and is a very different thing from the Reformation in England, must be an accepted fact to every candid and dispassionate man who has the opportunity of knowing anything about the matter, and chuses to avail himself of that opportunity. However much some people who are not very sound members of the Anglican Communion may wish that the Reformation in England had proceeded on the principles as the ebullitions on the Continent, the stern and unimpeachable fact remains that notwithstanding some utterances of individuals, and notwithstanding some occasional consultations with the Continental reformers, the grand lines of the English Reformation proceeded on strictly Catholic principles, which cannot be said to have been the case in any Continental movement except that of the Old Catholics. The work in England proceeded steadily on this fundamental position:—The Bible alone, as interpreted by the early Church, is the ultimate standard of religious truth; at the same time that every care was taken to preserve the connection with the historic organization from the Apostolic age.

And as the character of the one movement was essentially different from that of the other, so the results have been of a totally different character, and indeed they become more divergent as time goes on. In Germany and Switzerland the movement, evangelical enough in one respect at the outset, became, in process of time, of a thoroughly rationalistic and Socinian character. Even the pulpit where Calvin declared his predestinarian "views" was until very recently occupied by a Socinian. But the Church in England, with but few exceptions, has continued to exhibit the truths of the Gospel as we find them in our Bible and Prayer Book, and in zeal and earnestness—in vitality and powerful influence is rapidly increasing. Since the Oxford revival in 1832 and 1834 a steady progress onward has been maintained, that is altogether unequalled in the old world, and only finds its parallel in the rapid progress of the Church in the United States. It is indeed at this very hour more alive and active than at any previous period of its existence.

A number of facts relating to Germany and the state of religion there, have recently been collected by Mr. Baring-Gould, and given to the public in a work entitled "Germany past and present." These

facts abundantly bear out the position we have taken on this subject. As instances, he mentions that at Hamburg with 150,000 inhabitants, there are but five parish churches; and shocking to relate, of the 150,000 inhabitants there, 147,000 worship no God at all. In Berlin there are 630,000 protestants. Of these only two per cent attend church on Sundays; and of these about 3,000 profess to go merely for the sake of the music, leaving only 9,000 professed worshippers. Less than fifteen per cent. of the burials are attended with any religious service whatever. In Darmstadt the church attendance is only about 8 per cent., and 34 per cent. of their marriages are without any religious service. In Geneva, which contains 35,000 people, at the only Sunday service held there, the congregation numbered only 200 females and twenty-three males. Throughout Germany only fourteen out of a hundred persons attend any kind of religious service; and in a large number of cases the marriages and burials performed without any religious ceremony whatever, ranged from thirty to sixty per cent. Such facts as these are appalling, and show that Rome has much to answer for, as well as those who have left her communion. Rome was the first offender in rendering her communion intolerable to vast masses of Christian people; but on the Continent of Europe, the leaders of any crusade against her, or of a reformation of her errors, have not mended the matter much if they land their followers, as most of them are doing, on the shores of something very like infidelity; to be swallowed in the whirlpool is surely as undesirable as to be shattered on the rocks.

#### LETTERS COMMENDATORY.

AT the present time when much thought is directed to the perfecting of the Church's machinery, and many admirable suggestions have been made for bringing its agency to bear on "all sorts and conditions of men," we are surprised that so little attention is given to the subject of Letters Commendatory. It is true that some clergymen in England take due care to provide such of their deserving parishioners as are about to emigrate with a certificate as to character, attendance at Holy Communion, etc., and this is also done to a limited extent by some of our Canadian clergy. The practice is, however, unfortunately the exception and not the rule, and the consequence is that no inconsiderable number of persons are lost to the Church. Families and individuals who have been constant and regular in attendance at the Holy Communion and other services, and who before they left their old home would never have entered a sectarian place of worship, are by no means so certain to be retained, or so secure from being led away as might be supposed. It may be said that their principles cannot be very sound or fixed, if they can so easily be induced to desert the Church and faith of their fathers. But what has been the actual process leading to a result so much to be deplored? These persons come to a new home amidst perfect strangers. They miss the old friends and helpful associations, and when most needing sympathy, advice, and kindness, they are visited and addressed by the active members of some of the various sectarian bodies, whose great aim and object is to count scalps as evidence of their prowess and ability in making proselytes. The unsuspecting stranger falls a prey, and one more individual or family helps to swell the ranks of dissent.

But it may to the clergy which in what the Catholic is true. They would have for the difficulty of the Anglo-Saxon name you will owing to this stranger man missed by our migrating w Letter their p come, and the as now, unne opinion is. t aware that a he should on give notice t to look after not interfere the letters c sonis request will be for adaptation.

To the Rev. Or the of Revere

your pastor Holy Catho underment A. B. C. D., his childre E. F. aged G. H. T. J. From the Province o will receiv

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But it may be urged that they should have gone to the clergyman of that Church—their own—which in whatever land it labours is still the same—the Catholic and Apostolic Church of Christ. Quite true. They should have done so, and there they would have found a fitting welcome, but we know the difficulty which exists in inducing the average Anglo-Saxon to take such a step. Call it by what name you will, the plain fact still meets us that owing to this hesitation or reserve in addressing a stranger many valuable acquaintanceships are missed by our fellow-countrymen. If the persons migrating were armed with a Commendatory Letter their path would be plain; the difficulty overcome, and the ranks of the Church would not be, as now, unnecessarily thinned by desertion. Our opinion is, that whenever a clergyman becomes aware that any of his parishioners are removing, he should on ascertaining their destination at once give notice thereof to the incumbent of that place to look after them on their arrival. This would not interfere with or otherwise render unnecessary the letters commendatory to be furnished to persons requesting such credentials. The following will be found a convenient form, allowing of adaptation, if necessary, to any special case:—

To the Rev. ....  
Or the officiating minister of.....  
Reverend Sir,

I desire herewith to commend to your pastoral care, and to the fellowship of Christ's Holy Catholic Church in.....the persons herein undermentioned, viz:

- A. B.....aged.....by occupation....., and
- C. D., his wife, aged.....together with their children, viz:
- E. F. aged....., Confirmed.
- G. H. ".....
- T. J. ".....Catechumens.

From the Parish of.....in the Diocese of.....Province of.....Canada; and I pray that you will receive them as faithful brethren in the Lord.

I am, Rev. Sir,

Faithfully and fraternally yours,

M. N.....

Rector, or Incumbent of.....

in the Diocese of.....

Dated this.....day of.....188.....

CATHEDRAL REFORM.

AS recent events will naturally tend to the consideration of the cathedral question, as suggested by the Bishop of Toronto in his address to the last Synod, we publish the following article from an English paper regarding the action of the Royal Commissioners on the subject:—

"The first report of the Royal Commissioners for inquiring into the condition of cathedral churches in England and Wales has just been issued. They recommend the early appointment by Parliament of a privy council committee for cathedral purposes, to consist of the two Archbishops, the Bishop of London, and "provided they are members of the Church of England," the Lord President, the Lord Chancellor, and two other members of the Privy Council, whose duty it would be to examine, sanction, or if need be, amend cathedral statutes. A separate report with regard to each cathedral church will be in due time presented. The report will in each case consist mainly of the body of statutes, while the commissioners will be prepared to recommend for the future government of the cathedral. In anticipation of these several reports the commissioners state the general principles which they have followed. They have endeavoured to make regulations guarding against rash or ill-considered changes in cathedral services, while permitting 'due flexibility' in them, to strengthen cathedral preaching by ensuring that the pulpits shall be occupied by the most able preachers that can be

found, to frame rules which shall reserve to the bishops "suitable rights and privileges," and at the same time prevent the possibility of difficult and painful questions being raised; and to give effect to their opinion, the members of the capitular bodies might make the beneficial influence of the cathedral felt by giving instruction in theological and ecclesiastical subjects, or by preaching in suitable centres throughout the respective dioceses, they recommend that canons shall reside within the cathedral precincts for eight months in each year, and shall not hold preferment inconsistent with the performance of diocesan duties. It is added that in all changes proposed by the commissioners, "it will be necessary that vested interests should be respected."

CHURCHWOMEN'S MISSION AID.

We understand that some changes have taken place in the management of the society so well known as the Churchwomen's Mission Aid of the diocese of Toronto. We are at liberty to state that the needlework department will continue as usual. Notices of the changes will be given shortly.

BOOK NOTICES.

ECCLESIA ANGLICANA; a History of the Church of Christ in England from the Earliest to the Present Times. By the Rev. A. C. JENNINGS, M.A., (Cantab.) Tyrwhitt Scholar, Hebrew University Prizeman, etc., etc. New York: Thos. Whitaker, 1882. Sm. post 8vo., cloth, red edges, pp. 502. Price \$2.25.

From Mr. Jennings' distinguished University career we are reasonably led to expect a book worthy of his reputation, and we are not disappointed.

Students preparing for theological examinations will find in this useful volume just the information which they would otherwise, with much labour and loss of time, have had to seek in numerous and expensive works. Further assistance is rendered by the marginal notices of contents and a full index.

THE following petition has been presented to the Legislature:—

The Petition of the Bishops, Clergy and Laity of the Church of England in Canada, In Provincial Synod assembled, humbly sheweth:—

That your petitioners have learned with pain and alarm that a bill has been introduced into your Honourable House to legalize marriage between a man and his deceased wife's sister.

Your petitioners, believing that the laws of Canada acknowledge as their basis the principles of the Christian religion, and "being assured that so many as are coupled together otherwise than God's Word doth allow are not joined together by God, neither is their matrimony lawful," earnestly deprecate the passage of the proposed bill from solemn and conscientious convictions.

Your petitioners refrain from troubling your Honourable House with theological or biblical texts bearing on this question. The fact of such marriages having been condemned ever since the introduction of Christianity into England to the present hour, is a powerful argument against the change in the law, and they moreover think that the interpretation of God's Word on this subject may be best gathered from the practice of those Christians who lived nearest the days of the Apostles and knew their minds. It is a matter of historical certainty that permission to contract such marriages by dispensation, or otherwise, was not so much as heard of till the year of our Lord 1500, when Pope Alexander the 6th granted a dispensation to the King of Portugal to marry his deceased wife's sister.

Your petitioners moreover consider their consciences will be needlessly and grievously wounded by the enactment of the proposed measure. There has been no agitation in its favour by means of public meetings, or otherwise, and it seems a grievous hardship that a social revolution should be forced upon thousands of Christian families in order to gratify and identify a small number of people who knowingly have broken the law.

Your petitioners would further express their conviction that the proposed bill will lead to the legaliz-

ing of marriages still more revolting, as in every country in which marriage with a deceased wife's sister has been legalized, marriages between uncles and nieces, aunts and nephews are permitted, divorces are multiplied, and marriage with a divorced wife's sister becomes equally lawful as that of a deceased wife's sister.

Your petitioners submit that nothing has occurred to warrant the interference of Parliament with the belief of the Churches of England, Rome, and Scotland as laid down in their formularies, for though the Church of Rome allows such marriages in grave cases, the fact of dispensation being necessary proves the general law of the Church to be condemnatory of them. Your petitioners also fear that as it is not possible that the law of the Church of England, which has been definitely adopted by the Canadian branch of that Church, can be changed, discord and ill feeling will be provoked by a conflict between the law of the State and the law of the Church, and that the clergy will be made to suffer for their conscientious enforcement of the canons of the Church, by which they are bound.

And your petitioners, as in duty bound, will pray,

JOHN FREDERICTON, Metropolitan of Canada.  
R. W. NORMAN, D.C.L., Clerical Secretary of Provincial Synod; ALEXANDER JOHNSON, LL.D., Lay Secretary of Provincial Synod.

NOTES.

HATCH'S BAMPTON LECTURES ON THE ORGANIZATION OF THE EARLY CHRISTIAN CHURCHES.

BY REV. CANON CARMICHAEL.

MR. HATCH's hurried and wholesale flight from the testimony of the word of God may be further accounted for by those startling texts in which the Church is spoken of solely and alone as a supernatural institution.

"And God (not special forces, and contemporaneous institutions but God) hath set some in the church, first apostles, secondly, prophets, thirdly teachers, then miracles, then gifts of healings, helps, governments, divers kinds of tongues" (1 Cor. vii. 28.) "And he (Christ) gave some apostles; and some prophets; and some evangelists; and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ (Eph. iv. 12). Take heed unto yourselves, and to all the flock in which the Holy Ghost hath made you overseers, to feed the Church of God, which he hath purchased with his own blood" (Acts xx. 28). In all these passages, and in many others that might be quoted, the direct supernatural power of God in the organization and ministry of the Church is stated so plainly, that it conflicts with Mr. Hatch's whole theory and explains the probable cause of the strange phenomenon of a lecturer on the organization of the Christian Churches, dropping the Lord Jesus and His Apostles out of consideration.

A blot like this, so corrosive in its nature as to eat through every after page of Mr. Hatch's volume, ought surely to make his readers careful in accepting him as a guide to the subject under discussion. For there must have been a moment, and a very early moment too, in the preparation of these lectures, when Mr. Hatch debated with himself whether he ought, or ought not, to bring the direct testimony of Christ and His Apostles before his hearers and readers; and there must have been a moment when he decided to drop both out of his argument. Why did he decide to drop them? His reason for doing so, already quoted, is not only foolish, but its folly is proved in the after pages of the work; for in no sense does his delineation of subsequent history throw light on the New Testament polity. Hence one is shut up to the conclusion that Mr. Hatch's reason for dropping Christ was that he could not start with Christ and maintain his rationalistic method. If he had begun with Christ, he should have acknowledged the supernatural in the organization of the Church, but his theory could exist only by a denial of the supernatural, hence he drops Christ, and denies it. And as a result the public possess a volume explanatory of the history of the organization of the Church or household of Gospel which the Word of God tells us "is built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone" and the corner stone, foundation are treated as outside the question.

MR. HATCH ON BISHOPS.

Mr. Hatch's lecture on Bishops would read better if placed after that on Presbyters, for as it stands at present it is slightly confusing. His hypothesis, however, may be shortly stated.

Heathen and Jewish societies were as a rule financed by a committee of reputable members. These

officers of finance were known in heathen nations as *epimeletes* or *episkopos* (trustees, managers, overseers) and in Jewish communities as *presbuteroi* or elders. All Jewish Synagogues had connected with them a local court or *sunedrion* presided over by these elders whose functions were partly administrative and partly disciplinary, having no direct concern with worship or teaching. Mr. Hatch believes that when a Synagogue professed belief in Christ no change was made in its organization, the old form of government and worship still went on, supplemented of course by acts of distinctive Christian worship.

In due time as charity and beneficence became the great leading characteristic of Christian life, the elders or administrators of church funds became a very prominent and important body, and before many years passed over the presiding elder or chairman became the centre round whom the vast system of ever-increasing Christian charity revolved. As time rolled on and the Church extended her influence, the question naturally arose as to the basis on which these Christian associations should subsist—the bond of unity that should bind them together. The speculations on this important question resulted in the decision, that apostolic doctrine formed a natural basis of union, and hence the committee of elders, overseers, bishops or presbyters; as the great centre of church life and power, were regarded naturally as the centre of Christian thought and unity. But the elevation of the original finance committee into this supreme position, elevated of course the president, and this elevation, coupled with the exercise of discipline, placed him finally in a position of isolated power and dignity, which finally resulted in an episcopate, and in the doctrine of apostolic succession.

It would be impossible for me writing as I am, to follow Mr. Hatch through the jungle of scrap authorities found in his notes, to criticize, as might easily be done some of the singularly slender pegs, on which he hangs a link here, and a link there, in his patchwork theory on Episcopal probabilities. Suffice to say, that a careful comparison of not a few of his quotations, with the works from whence they are taken, will satisfy the student, that if Mr. Hatch is not gifted with the grace of orthodoxy, he is certainly possessed of the somewhat dangerous power of weaving a very elaborate web, out of singularly thin and weak materials.

ANSWER FROM THE BIBLE.

The general answer to Mr. Hatch's theory as to bishops is to be found in the very volume that he has ruthlessly ruled out of court—the *Word of God*. Tested by the *New Testament* his whole theory on this point falls to the ground, for the elder or ruler of the epistles is no more like Mr. Hatch's creation, than a master is like a servant.

New to get at the duties of the first bishop, or elder, or presbyter, we cannot do better than go back to St. Paul's Epistles to Timothy, a careful study of which will lead us to the conclusion that whether Timothy was a bishop, or presbyter, there was certainly one thing he was not, namely—a member or president of a relief committee. Timothy was to war the good warfare, and hold the faith; to put the brethren in mind of truth, to command, and read, and exhort, and teach, to be an example in word, and life and faith. To give himself wholly to the work of a teacher, to reprove sinners, to lay hands suddenly on no man, to follow after a godly life, to keep the commandments without spot, to pass on the truth to faithful men, to flee youthful lusts and ignorant questionings, to preach the word, to be earnest in season and out of season, to reprove, to rebuke, exhort, to do the work of an evangelist, and to fulfil his ministry—in short, do everything that a Christian bishop or presbyter to-day would do, except mix himself up with money matters. Throughout the whole of these Epistles to Timothy, there is not one solitary direction given as to his duty as "chief almoner," as "an administrator of church funds," as president of a committee of out-door relief—not one word.

Much the same may be said of St. Paul's advice to Titus. Titus was to ordain elders in every city, to speak sound doctrine, to exhort young men and servants to be sober minded and obedient, to avoid the discussion of foolish questions, to be a pattern of good works and doctrine, to reject heretics, and speak, and exhort, and rebuke with all authority—in short, like Timothy, to do everything except mix himself up with money matters.

The same may be said of St. Paul's definition of a bishop and deacon in 1 Tim. iii., and of the angels or heads of the Asiatic churches in the 2nd and 3rd chapters of the Revelation. With the exception of Laodicea, money is never spoken of, and wherever the duty of the angel is alluded to, the great head of the church, the Lord Jesus himself, refers solely to those duties which are purely spiritual.

GENERAL ANSWER FROM THE APOSTOLIC FATHERS.

Mr. Hatch several times appeals to the epistles of the Apostolic Fathers, and especially to the Ignatian Epistles, where it suits him to do so, and thus admits the value of these much disputed documents, but on

the whole they are dangerous chemicals for him to handle, for if the Apostolic Fathers are authorities to be quoted in favour of his theories, equally are they an authority when turned against it.

For few can read the exquisite pleading of Ignatius with Polycarp, Bishop of Smyrna, without feeling that whatever office of power, dignity, and responsibility Timothy and Titus filled, the same office was filled by Polycarp. We seem to hear St. Paul speaking through Ignatius as he defines Polycarp's duty, and as we read the definition we feel that no change had occurred in those duties since the days of St. Paul, and that to apply in any sense Mr. Hatch's definition of an early bishop to Polycarp would be to secularize the most sacred of holy offices. Then, when we enter into the wider field of all the Ignatian Epistles and search for the secular elder blossoming into a teaching, ruling bishop, our search is in vain. With Ignatius a bishop is a ruler appointed "by the will of Jesus Christ," one "that we dare not set ourselves against if we wish to be subject to God," one "to whom all were to be subject," one "whose very look is instructive, whose mildness powerful, whom very atheists cannot reverence," one "entrusted with the secrets of God," one "without whose approval there is neither baptism nor eucharist, nor act acceptable to God." I do not know one solitary sentence in all the Ignatian Epistles that would imply that one of the chief duties of a Christian bishop was that of distributing funds, or a solitary word that could be strained to imply that it was his main and most important duty.

And the same tracing back of Episcopal life to supernatural direction may be found in Clement, the earliest of the Apostolic Fathers. Clement distinctly states that the Apostles knew by our Lord Jesus Christ, that contentions would arise on account of the ministry, and that having a perfect foreknowledge of this, they appointed the first fruits of their conversion, after they had proved them by the spirit to be bishops and ministers, and that they gave directions to those they appointed, how, when they should die, other chosen and approved men should succeed in their ministry.

Judged then by the teaching of the Word of God, and the testimony of the Apostolic Fathers (which latter, Mr. Hatch uses again and again to suit his own purpose) I hold that the latter rationalistic theory falls to the ground as far as the first bishops were concerned. For in no sense does the word of God present the office of bishop as a semi-secular office, or in no sense can the Apostolic Fathers be cited in favour of such a view. The bishop, elder, presbyter, overseer, whatever name we give him, was plainly appointed by the apostles to a distant ministry and that ministry was wholly spiritual—a ministry of spiritual teaching and a ministry of spiritual ruling.

Diocesan Intelligence.

MONTREAL.

From Our Own Correspondent.

MONTREAL.—The Bishop has for the first time made a nomination to certain dignities. The Rev. P. Du-Moulin of St. Martin's church, to a canonry; the Rev. J. B. Davidson, M.A., rector of the Bishop Stewart Memorial church, Freshburg to another, and the Rev. R. Lindsay, M.A., as Rural-dean of Hochelaga. We believe that these appointments are viewed with the greatest satisfaction.

THE BISHOP is again making an effort to redeem Trinity church. An informal meeting was called at his residence, and a proposal made to amalgamate St. Thomas's, that has an endowment but little or no congregation, with Trinity that has the latter but not the former. But the proposition is, as might be expected, not so readily received by the vestry of St. Thomas's.

The choir of the church of St. John the Evangelist, largely augmented and enforced, will render in the original the "Stabat Mater" on Friday of Passion Week, 31st. An attempt that bids fair to be successful is being made, to extend the circulation and enlarge the character of the "Parochialia," hitherto published as a local in connection with St. John's. The name has been altered to that of "The Parish-oner."

ONTARIO.

From Our Own Correspondent.

The Lord Bishop of Ontario will hold the next general ordination in St. George's cathedral, Kingston, on Tuesday, April 25th, (the festival of St. Mark the Evangelist). The previous examination will com-

mence in St. George's Hall, Kingston, on Wednesday, April 19th, at 9 a.m. Candidates (both deacons and priests) will please send in the required *quis*, letters testimonial duly signed and with baptismal certificate in former case, as soon as may be to the Rev. Canon Bleasdele, D.C.L., Examining Chaplain, Rectory, Trenton.

Trenton, March 22nd, 1882.

Missionary Meetings in Renfrew continued.—When the Rev. Rural-dean Baker set out on this extensive missionary tour, he expected that the Rev. R. Mills, M.A., of Eganville, would accompany him as coadjutor. But this he was unable to do, owing to pressing parochial engagements, and so the Rural-dean was obliged to assume the whole duty of the deputation, and to trust to such help as he could beg or borrow by the way. The missionary meeting in Renfrew village came first in order, at which the Rev. F. A. Forsythe, M.A., of Pembroke, kindly lent his valuable assistance. Owing to the intense coldness of the evening the congregation was small, but a collection of \$6 evinced their liberality. Next day, after a drive of fifteen miles, Cobden, on the Canada Pacific Railroad, was reached by the Rural-dean, only to learn that the next two meetings at Douglas and Scotchbush would have to be dropped on account of a snow blockade. The Rev. Mr. Mills, who brought this news, returned with the Rural-dean to Eganville, where for a couple of days he enjoyed the hospitality of the parsonage, which, it may be observed, is a monument of the zeal and ability of a former missionary, the Rev. T. Godden. Friday evening, Jan. 27th, the missionary meeting in Eganville was held. The service was hearty and the singing good. A numerous and attentive congregation listened to interesting speeches from the incumbent of St. John's, and the Rural-dean, who spoke with his usual animation and power. The collection exceeded that of last year by fifty per cent., amounting to \$12. Next day an early start was made for St. Stephen's church, Stafford, twenty miles off, in the Rev. A. J. Harvey's mission, where a meeting had been appointed for three o'clock. But the weather interfered with the attendance, so that it was deemed advisable to make short addresses, and repeat the meeting the following morning, Sunday. And now in company with the missionary just named the Rural-dean pushed forward to the place of the evening meeting, St. Patrick's church, and put up at Mrs. Widow Howard's in the neighbourhood, one of his oldest and most valued friends, receiving a hearty greeting from her and her family. "On hospitable thoughts intent," she set to work immediately to prepare refreshments for the travellers, which were indeed most welcome to the Rural-dean, who had not tasted food since the morning. St. Patrick's church is a neat log building, which like St. Stephen's in the same township, has been beautifully furnished in the interior for divine worship, by the present laborious and self-denying missionary. Here a large congregation assembled, and after Evensong were addressed in practical and effective speeches by the incumbent and the Rural-dean. The offertory produced considerably more than last year. The meeting over, Messrs. Baker and Harvey returned to Rankin in Wilberforce, where the latter, a bachelor, makes his home with the family of Mr. Thos. Davis, whose late worthy parents in years gone by (from 1854 to 1859) were wont to entertain the Rural-dean, then their missionary, with the same warm-hearted hospitality which was now extended to him by the son, and for which indeed it seems the family is still proverbial. It was far into night before the Rural-dean retired, so absorbing a pleasure was it to sit with his old friends talking over his missionary experiences in old days, when there were no bridges over the streams, and only bridle paths through the bush instead of roads, when the present flourishing farms were mere "clearings," and the sound of the woodman's axe rang through the primeval forest.

TORONTO.

SYNOD OFFICE.—Collections, etc., received during the week ending March 24th, 1882.

WIDOWS' AND ORPHANS' FUND.—For the Widow of a deceased Clergyman:—St. Mark's, Carleton, \$2.00; Etobicoke, St. George's \$3.37, Christ Church \$2.01; St. James's cathedral, Toronto, additional \$2.00; Batteau \$2.30; Duntroon 70 cents; Singhampton 64 cents; Cookstown \$2.17; Pinkerton 88 cents; St. Peter's, Toronto, \$47.23; Guildford 1.02; West Dy-sart 50 cents; Wyebridge \$3.60; Waverley \$3.51; Wyevale \$1.44; Elmvale \$2.70; Allerwood \$1.80. Donation:—From J. F. Young, Haliburton, \$1.00.

MISSION FUND.—January Collection:—Collingwood \$11.00; West Mono, St. Matthew's 66 cents; Camilla 81 cents. St. George's 54 cents, Herald Angel \$1.53; Minesing (Vespra) \$1.85; Bolton \$3.17; Sandhill \$2.10.

EAST YORK Chapter has been met on Wednesday, May 10

LINDSAY: St. the Rev. Vicar rector by the After the indu rector and the ante-Commun preached an his text St. J celebrated by The special throughout.

WHITBY.— cumbrance of common, and me in Whitby in a town poi is a substan style, of very is an essent The tower o contains an changes are ing the inter over ninety chandeliers been only le lamps and ditions. Tl less, have b expense of a beautifully little over t combine wi stained win crimson and most taste There is a detached, l style, and and school rounded b upon chur not one ce thought I, I was told However t Fidler, M the congr upon the present be age. All succeed.

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CLINT firmatic 19th.

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EAST YORK RURAL-DEANERY.—The meeting of the Chapter has been postponed from April 4th to Wednesday, May 10th, on account of Holy Week.

LINDSAY: St. Paul's.—On Wednesday the 22nd inst., the Rev. Vincent Clementi, B.A., was inducted as rector by the Venerable Archdeacon Wilson, who acted as the commissary of the Lord Bishop of Toronto. After the induction, morning prayer was said by the rector and the Rev. G. I. Taylor, of Toronto, and the ante-Communion service by the Archdeacon, who also preached an excellent practical sermon, taking for his text St. John viii. 51. The Holy Communion was celebrated by the Archdeacon, assisted by the rector. The special service adopted by the Synod was used throughout.

WHITBY.—A parish church, free from debt or encumbrance of any kind is, we must admit, far from common, and when, therefore, last Saturday found me in Whitby, I could not but remember that I was in a town possessing such rarity. All Saints' church is a substantial red brick structure, in old English style, of very handsome though quiet design. There is an essentially Church of England look about it. The tower of the really handsome slate-covered spire contains an \$800 chime of five bells, upon which changes are rung before every service. In the evening the interior was a blaze of light, being lighted by over ninety lamps. Of these two twenty-four lamp chandeliers (costing \$50 each, as I was told) have been only lately hung in position. Two fine pulpit lamps and eight chancel lamps, are also late additions. The old furnaces having become nearly useless, have been replaced by two new ones at a further expense of \$350. The congregation had the ceiling beautifully calssomined and the interior cleaned, a little over two weeks ago, and now the walls and roof combine with the three memorial windows, the large stained window near the tower, and the rich velvet crimson and gold altar-hangings to make one of the most tasteful church-interiors I have yet seen. There is a sufficiently large red brick school-house, detached, belonging to the church, built in the same style, and possessing a bell of its own. The church and school-house are in an ample corner lot, surrounded by a handsome fence. Best of all, there is upon church, school-house, organ, bells, fence, or lot, not one cent of debt. Everything is paid for. Surely, thought I, this must be a wealthy congregation; but I was told that such is far from being the case. However that may be, the incumbent, the Rev. A. J. Fidler, M.A., the churchwardens, and the members of the congregation generally, are to be congratulated upon the success of their work. Efforts are at present being made by them to purchase a parsonage. All success to them, for surely they deserve to succeed.

NIAGARA.

From Our Own Correspondent.

HAMILTON: Christ Church Cathedral.—The annual collection for missionary purposes in this church (besides \$48 already raised) amounted to \$517.61. This was raised on one Sunday through the offertory, certainly the proper way to raise money for religious purposes. In addition to this the sum of \$785 has been raised for the establishment of a mission church in a poorer part of the parish, which will soon be in active operation. These amounts are creditable, considering the financial difficulties of the church.

HURON.

From Our Own Correspondent.

CLINTON.—His Lordship the Bishop held Confirmation service in St. Paul's on Sunday, March 19th.

ST. MARY'S.—We regret to learn that the Rev. J. T. Wright, incumbent of St. James's church, St. Mary's, has been confined to his bed for several days through severe illness.

MITCHELL.—The Bishop's visit to this parish on Sunday, March 10th, was attended with Queen's weather. His Lordship arrived on Saturday evening, and was immediately conducted to the church, where a short service was held. The rector, Rev. P. B. DeLowe, welcomed his Lordship in well chosen words, and then called upon Abraham Dent, Esq., churchwarden to read an address. The points of the address were happily conceived and expressed, and the Bishop's reply was full of spontaneous and happy feeling. On Sunday morning the Bishop addressed the Sunday school prior to the service. A great

throng soon after filled the church. Twenty-six candidates were presented for Confirmation by the rector. The Bishop's sermon will not soon be forgotten. The 'manifestation of the Spirit' was sensibly present. The text was Romans i. 1.—'Paul, a servant of Jesus Christ.' The central idea was the word servant, *oulos*, a bond-servant, a slave; and the exposition of this idea was impressive in the extreme. The writer believes that a strong desire was kindled in many hearts to become *oulos* of the Lord Jesus Christ, and to belong to Him henceforth 'body, soul, and spirit.' The Bishop proceeded in the afternoon to Dublin (5½ miles), where ten more candidates had been prepared by the rector; thus making in all thirty-six presented by the Rev. Mr. DeLowe. Thence the Bishop was driven to Clinton, fourteen miles further west, for confirmation service in the evening.

May the Bishop of Huron long be spared to prosecute his abundant labours.

GLENCOE.—We have continuous reports of special Lenten services in the outlying parishes and missions. At the special service in St. John's church, Glencoe, on Wednesday, 22nd inst. Rev. A. Browne, of St. Paul's, London, preached an excellent sermon to a large congregation. On Wednesday evening next Rev. F. Maghay, of Lucan, is to be the preacher, and on the following Wednesday, April 5th, Ven. Archdeacon Sandys.

BELMONT RURAL-DEANERY OF MIDDLESEX.—

Rev. A. L. Fortin, incumbent of the mission of St. George's Belmont, who is about to leave this diocese to take charge of St. Mary's church in Portage La Prairie, Manitoba, has been presented with a farewell address and a well filled purse by the A. F. and A. M., of which he was a much-esteemed member. He thanked the brethren in very feeling terms for this tangible token of their friendship and their kind expressions and good wishes for himself and family. Mr. Fortin preached his farewell sermon on last Sunday evening from the text Acts xx. 31, 32.

BRANTFORD.—Grace Church: Early last summer this congregation decided upon making several important alterations and additions to this church, which have been thoroughly and successfully carried out. The slate and sheeting on the side aisles, have been entirely renewed. The ceiling of the whole church, with narrow pine boards put in diagonally, is a vast improvement over the old discoloured and falling plaster. A furnace has been placed under the west end of the nave, with ample heating power, and doing away with the unsightly stoves and pipes. The walls have been thoroughly pointed and painted throughout; and the fluted columns supporting the nave arches are richly finished in chocolate and gold. But perhaps the most marked improvement in the church is the removal of the organ from the west end gallery to the chamber erected for it on the north side of the chancel, the extension of the chancel, and the addition of a baptistery on the south. The end of the side aisles in place of terminating in blank walls, as formerly, now open in handsome arches—the one into the organ chamber filled with organ-pipes, the other into the baptistery. The choir has been furnished with massive carved-oak stalls, carefully made after English cathedral designs; the prayer-desk has been placed choir-wise, and a handsome lectern provided, the pulpit has been modified by cutting out the heavy panels, and the structure moved in front of the north pier of the chancel arch, thus leaving the chancel open to the view of the whole church. By the removal of the organ from the west end, some thirty additional pews have been placed in the gallery; and the opening of the west window, formerly hidden by the organ, floods the church with light, making the gallery pews some of the most desirable in the church. The Sunday-school room has been extended forty feet, and is connected with the church by a chapel seated for one hundred worshippers. This chapel opens into the school-room by glass doors, and into the church through the vestry. The entire cost of the improvements and additions aggregate quite \$7,000, of which \$1,000 remains yet to be provided for.

On Sunday the 19th, the church was reopened by the following services: At 9 a.m. Holy Communion; at 11 a.m., full morning service—Matins, Litany, and ante-Communion—when the Lord Bishop of Toronto preached a masterly sermon from Haggai xi. 9, which found its way to the hearts of all present. As one of the former rectors of this parish, his Lordship could speak feelingly, and he heartily congratulated his old friends on the great improvements in their church. At 4 p.m. there was full choral service, the Rev. A. Anthony taking the priest's part, for which his rich

voice is well adapted. The Rev. W. S. Mills, rector of St. John's, P.Q., was the preacher, and he delivered a most admirable and telling sermon from 1 St. John i. 7, and one peculiarly well adapted to the immense mixed audience. Then evening service at seven, when the Rev. C. H. Mockridge of Christ's Church cathedral, Hamilton, occupied the pulpit and preached a practical telling sermon, so unlike the ordinary, from the words "The common people heard him gladly," that he rivetted from first to last the attention of his hearers. The congregation at all these services literally filled the church, which is now seated for one thousand persons. At the choral Evensong benches and chairs had to be brought in to seat another hundred. The offerings for the day aggregated \$380. Some little doubt was expressed as to the propriety of removing the organ, whether it would be as effective at the east end in a chamber, as in the west end gallery. But now that the change has been made and tested, there can be but one verdict, and that is, that the result is all that could be desired. The magnificent instrument shows to excellent advantage in its present position, and competent judges say that the tones are richer and sweeter. Grace Church, if not the handsomest and most commodious church in the diocese, is certainly not surpassed by any, and when the finishing touch is added by the erection of a tower, and the putting therein a peal of bells, it will be one of the fairest Church edifices in the Dominion.

ALGOMA.

From Our Own Correspondent.

Few, save those who have travelled through or are living in the diocese of Algoma, have any definite idea of the condition and needs of the Church therein. How many would believe you if you told them that 101 miles from Toronto there is a missionary field extending 860 miles in the direction of the fashionable North-West; and that this diocese although being peculiarly the missionary diocese of the Church people of our vast Dominion—860 miles long and from forty to a hundred miles wide, yet has only a dozen clergy in the field. Yet such is the case. However, it is not the present intention to give a description of this vast area, but to describe the backwardness of the work in one of the four districts comprising the said diocese, viz., Parry Sound. The writer drove a distance of 492 miles, in a cutter, while inspecting the schools in that part during the months of January and February last. On Parry Island live one hundred Indians who are Methodists. At Parry Sound is a clergyman, who, in addition to taking service in a school-house nine miles off, and in a fair church at Parry Sound, has charge of the observatory. Being in the neighbourhood of seventy he cannot be expected to do more. We now take the "North-west Road," two feet of snow to cover up the granite of the Laurentian hills. Methodists, Presbyterians, and Romans Catholics, have their spiritual advisers in this part, but the outcast Churchman, to use his own terms, is either "raked in" or lives a heathen. Everywhere throughout 2,800 square miles, for that is the size of this district, the school-houses are occupied by the first two on Sunday, or on evenings of the other days once at least every three weeks, generally much oftener. After a drive of twenty-two miles we come to another Indian reserve, Shawanaga, where the Methodists reign supreme, as they likewise do in a reserve a little further north. These are the only reserves in the district where the Government maintains schools. We must go back to Parry Sound since there are few roads, and these few are long and far between. No cross roads in this region to suit the traveller, seem to have been thought of. Our road is somewhat lonely. Here and there at intervals of one, two, or even four miles are houses along the roadside. Some of them have no occupants. People of all nationalities and creeds live promiscuously. The clearings are generally small, varying from five to fifty acres. Timber is scattering, and all of it save the hemlock, pine, and black birch, is small. The latter we have seen over three feet in diameter, and sixty feet before you come to a branch, although its wood is said to be somewhat brashy, yet it would be very valuable if a railroad were convenient. The maple, save in the townships of Machar, Strong, Perry and Armour, is of little growth, and decayed at the heart. Wood in the district generally is no criterion for soil. Basswood, usually a test for good soil, fails here. Lakes, streams, waterfalls, hills, and hollows, give variety to delight the eye. As many as six lakes, ensconced in granite rock, can be found in a straight line of one mile. It has apparently been difficult to find names for them since we heard of over fifty pickrel and trout lakes. Isaac Walton himself could not desire a finer fishing ground. Speckled trout, bass, salmon-trout, pike, pickrel, &c., swim about in profusion. The artist would say that he had found an Eden. But, alas! for the farmer, what with water and what with granite half his supposed domain is not fit for the plough. Where there

is soil it is generally fertile. We are once more in Parry Sound; this time we take the Great North Road. Here the people are more thickly settled. Church people are pointed out by the traveller whom we, in the local phrase, have given a *lift*. He himself was a Churchman, but as he had no Church service he went to the school-house. We now reach Waubanick (white beaver); here are Church people, but most of them having given up hoping that they would have a Church service, went elsewhere. This is nine miles from Parry Sound. Twelve miles more bring us to Broadbent, which is so called from two English brothers, bachelors,—Cheryble brothers, as Dickens would perhaps term them, who have built a small frame church. The late Bishop appointed one of these lay-reader, and every three months visited it as well as other places in charge of lay-readers. But now no clergyman ever goes near them. "The people," one of them said, "grow careless when there is no one but us to take the service." Every one spoke in the highest terms of the late Bishop, sometimes adding, "He was not rugged enough for this country." Mr. Broadbent wished to know when a bishop would be elected, and what the Church was to do in the meantime.

To enumerate the wants of each individual church would be an impossibility, suffice it to say, that one of our city churches would be visited by all as a curiosity. A dissenter said to us "We would go miles to hear music." Our service is so much more interesting with music. It might be the means of bringing back many a son to his "unjust stepmother." Any one who could send a cheap organ would confer a blessing. While saying this we should be sorry to convey the impression that the people are uncivilized. Far from it, for you will find here people of culture and refinement. Many of them have been in good circumstances, and are of genteel birth, but owing to accident or otherwise they were unable to keep their former station, and so went out there. The settlements chiefly are along the main roads, but few live in the more backward townships. According to the last census there are 13,081 inhabitants scattered over this vast region. The Government subsidises the sixty-five schools now opened, or being opened, in this district. When the people in common are unable to maintain a school, how can the Church members be expected to support their clergyman? While dissenters maintain many labourers, the Church keeps two in a field of 2,800 square miles. Two travelling missionaries—one is a necessity—are required for this district. They must be men of "a sound mind in a sound body," and men acquainted with human nature. None but men of learning and culture need be sent. Christian character is implied, of course, in their mission. Constant association with the people demands these qualities in the highest degree. Otherwise "their usefulness is gone."

### S. S. Teacher's Assistant TO THE INSTITUTE LEAFLETS.

The Sunday next before Easter.—No. 19.

#### THE COLLECT, ETC.

WE now come to that day so well known everywhere by the title of "Palm Sunday," but called in our Prayer Book "The Sunday next before Easter." The week now beginning has been known in the Church as "Great Week," and more commonly "Holy Week." In early times the whole week was not observed with greater strictness of fasting and abstaining than the previous part of Lent, but it became practically a week of special humiliation, no business being done—it was like a week full of Sabbath days. The courts of law, even, were closed, and prisoners set free—a custom which has been thought to explain why the first day of the week was called "Indulgence Sunday." Another title of the day more like that of "Palm Sunday," is "Hosanna Sunday"—from that palm procession with hosannas, which the day chronologically commemorates. The use of something—palm, yew, or willow—to symbolize the original palm branches, has been a custom in the Church of England from the earliest times. These branches were offered on the altar, and afterwards distributed in a solemn procession through and about the Church. It is well that some such vivid reminder of the remarkable incident in our Lord's last week as our ordinary carrying of palms to Church should be retained in connection with the observance of the day, for the readings from Scripture are absorbed with the subject of our Lord's sufferings. The Collect begins by speaking of the "TENDER LOVE" of God for mankind, evidenced in the sacrifice of His dear Son in human form and nature during that dread week; and by this magnet of tender love we ask Him to draw us into the work of following our Lord's example of patience, so as to become partakers of His resurrection which He has made possible for His

followers. The Epistle speaks of Christ's voluntary humiliation of Himself as man, and of His high exaltation to a Name at whose mention every knee throughout the universe shall bow in token of reverent allegiance.

The Gospel takes up, from St. Matthew's narrative, the events of the last day of Christ's natural human existence—Good Friday. And the following days of the week, keep this one great paramount subject before us, presenting it to our notice from every point of view afforded by the sacred writers, prophets, apostles, and evangelists. Each day of that sad week may, however, be observed with special reference to those events which can be clearly enough traced as belonging severally to them in the sacred narrative. For instance, Monday is marked by the Curse of the barren figtree; Tuesday, by our Lord's wondrous teaching in the Temple; Wednesday, the Betrayal; Thursday, the Sacrament of love; Friday, the Crucifixion; Saturday, the Rest in Paradise. This is a wholesome practice to remember, and as far as possible commemorate the momentous events day by day, and even hour by hour. The hours of Good Friday are indeed very clearly marked for us in Holy Scripture from the Last Supper to the very Burial itself; from the Upper Room and Gethsemane to Calvary and the Sepulchre in the garden. The "Three hours of darkness" have always been remembered in the Church's observances.

The minor holy days this week are those of St. Richard and St. Ambrose. The former was Bishop of Chichester in the thirteenth century, the latter Bishop of Milan in the fourth century. The diocese of Milan was one of those Italian dioceses which in early times was not subject to but independent of Rome. It had its own peculiar rites different from those observed in Rome.

#### THE CATECHISM.

Q. What is the first petition of the Lord's Prayer?  
A. Keeping it holy, and giving it due religious honour, keeping it from being profaned (as the Lord's Day).

Q. How is this petition explained in the "Desire"?  
A. HALLOWED BE THY NAME.

Q. What do we mean by hallowing anything?  
A. "I desire my Lord God, our heavenly Father, to send His grace unto me and to all people, that we may worship Him. . . as we ought to do."

Q. How do we hallow God's Name?  
A. By offering to Him the worship which is His due. Mal. i. 2.

Q. How has this promise of God made in the prophet been always interpreted in the Church?  
A. As referring to that Holy Sacrament in which we especially commemorate the work of Redemption, and show forth our Lord's death till He come.

Q. What acts of worship are comprised in the Eucharistic worship?  
A. Prayer, praise, thanksgiving, supplications, and intercessions.

Q. Is the hallowing of God's Name ever expressly connected with our holding the true faith in Christ?  
A. Yes: God hath given to Christ a name that is above every name; that "at the Name of Jesus every knee should bow. . . and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." Phil. ii. 10.

Q. Is God's Name to be honoured only by external acts?  
A. No: we must hallow it in our hearts (1 St. Peter iii. 15), and in our lives and works. St. Matt. v. 16; Romans xii. 1.

[The Hen. Robert Boyle always reverently lifted his hat when in conversation he spoke the Name of God. The very tones of our voice should mark our reverence for the Holy Name.]

Q. What does the position of this first petition teach?  
A. That we are to give the first place in our thoughts and acts to the glory of God—that we should seek and pray for it above all things.

Q. Who is the great example of this?  
A. The Author of this Prayer, our Lord, who said, "I seek not mine own glory." St. John viii. 50; xvii. 4.

#### CRUCIFIXION.

The lessons of the Cross are so manifold that we cannot in the space allowed us, hope even to touch them lightly. It will be better, therefore, merely to grasp the incidents of that awful scene, and leave each reader, by devout meditation, to gather the practical lessons for himself.

It was somewhat before nine o'clock in the morning that Pilate gave judgment, and the execution followed immediately. The soldiers stripped Jesus of the scarlet war cloak, with which in derision they had arrayed Him, now dyed with deeper stains of blood, and clad Him again in His own raiment. When the cross had been prepared they laid it upon His shoulders, and led Him to the place of punishment. Two

others, brigands and rebels of the lowest stamp, were selected for execution at the same time. Their crosses were laid upon them, a maniple of soldiers in full armour were marshalled under their centurion, and amid thousands of spectators, coldly inquisitive, or furiously hostile, the procession started on its way. But Jesus soon sank under the weight of the cross. He was already enfeebled not only by the horrible severity of the previous scourging, but by the previous days of violent struggle and agitation; by an evening of deep and overwhelming emotion; by a night of sleepless anxiety and suffering; by the mental agony of the Garden: by three trials and three sentences of death before the Jews; by the long and exhausting scenes in the Prætorium: by the examination before Herod; by the brutal and painful derision which He had undergone, first at the hands of the Sanhedrim, and their servants; then from Herod's body-guard, and lastly from the Roman cohort. All these had utterly exhausted His strength. His tottering steps, if not His actual falls under the fearful load, made it soon evident that He had not the physical strength to carry it to Golgotha. And so when they met Simon of Cyrene, the father of Alexander and Rufus, who was most likely known to the Jews as one who sympathized with the teaching of the sufferer, the brutal soldiers, on a hint to this effect from the Jews, impressed him into their hateful service.

It would seem that there was neither disciple nor man of any kind who had the courage to stand by Him and sympathize with Him in that awful hour. But the women who knew and followed Him, could not and would not repress the tenderness of their hearts, as they saw with utter amazement the great Prophet led away to death, with the herald proclaiming before Him the crimes with which He was charged, and the Roman soldiers carrying the title of derision, and Simon bending under the weight of the wood to which He was soon to be nailed, they bent upon their breasts and rent the air with their piercing lamentations. And so they came to Calvary where they crucified Him.

Utterly brutal and revolting was the punishment of crucifixion. It has now for fifteen hundred years been abolished by the common pity and abhorrence of mankind.

The three crosses were laid on the ground, that of Jesus, which was doubtless taller than the other two, being placed in bitter scorn in the midst. Then He was stripped of all His clothes, and then followed the most awful moment of all. He was laid down perhaps roughly upon the implement of torture. His arms were stretched along the cross beams, and through the centre of the open palms a huge iron nail was driven home into the wood. Then through either foot, or possibly through both together, as they were placed one over the other, another huge nail tore its way through the quivering flesh. It was probably at this moment of inconceivable horror that the voice of the Son of Man was heard pleading with infinite compassion in its tones for His pitiless murderers, aye, and for all who in their sinful ignorance crucify Him afresh forever. "Father forgive them, for they know not what they do."

And then the accursed tree, with its living human burden hanging upon it in helpless agony and suffering fresh tortures as every movement irritated the fresh rents in hands and feet, was slowly heaved up by strong arms, and the end of it fixed firmly in a hole dug deep in the ground for that purpose. And there in tortures which grew even more unsupportable, even more maddening, as time went on, the unhappy victims might linger in a living death so cruelly intolerable that often they were driven to entreat and implore the spectators, or the executioners, for dear pity's sake, to put an end to anguish too awful for man to bear. Conscious to the last, and often with tears of abject misery, beseeching from their enemies the priceless boon of death.

Such was the death to which Christ the Lord was doomed; and though for Him it was happily shortened by all that He had previously endured, yet let us remember that for us men, and for our salvation, He hung for six mortal hours upon that accursed tree before He gave up His soul to death.

### Correspondence.

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

#### SACERDOTALISM.

SIR,—I must trouble you to insert the accompanying letter in your next issue.

Yours truly,

Toronto, Mar. 18th, 1882. S. H. BLAKE.

To the Editor of the Evangelical Churchman.

DEAR SIR,—You have sent me another letter of the

Rev. John the real poi in his per answered. plied. He answer it, such as— Mr. Editor "I think t the inferor ceeds to p Take two true loyal land are t never said be draw those v Sacerdota formation similiar r High Chu large bod Church o ists. I g try and F wrong, tl they clai ing of ot teaching of this (u assertion ion of s' taught a mental, stated " priest a authorit absoluti that the doctrine quoted far from enuncia We p whethe have in Church When t jected appoin and it there i appoin less p certair Ontari I ass with I at Tri scribe by the endor and I testar struct of the teach This this powe other office most jects before pres amir If re Had trins ings earn poin cont this use par But tho wer is t ] pla Bo the if th st; sa; ca tic w) dr ca



Rev. John Langtry, which, I regret to note, evades the real points at issue. I am not going to follow him in his personalities. He asked questions which I answered. To these answers he has not in fact replied. He has not chosen to take my language and answer it, but he begins with assumptions of his own, such as—"I gather from all that Mr. Blake, and you, Mr. Editor, have written,"—"I may safely assume,"—"I think the inference is fair." And then setting up the inferences, the creations of his own fancy, he proceeds to play with them according to his whim. Take two of these inferences: (1.) "That the only true loyal members of the Reformed Church of England are those who call themselves Evangelical." I never said so, and no inference of the kind can truly be drawn from what I have written; (2.) "That those who are called High Churchmen or Sacerdotalists, as the fashion now is, are false to Reformation principles." To this statement I make a similar reply. I think it most unfair to describe all High Churchmen as Sacerdotalists. I believe that a large body of old-fashioned High Churchmen in the Church of England cannot be classed as Sacerdotalists. I gave the verbatim language of Messrs. Langtry and Ford which proved, whether it be right or wrong, that not only they hold these views but that they claim that these views represent the true teaching of our Church, and therefore also represent the teaching which they are bound to give. In support of this (and I repeat it in evidence of the truth of my assertion), I quoted what Mr. Ford said in justification of such teaching, "The Lord and the Apostles taught a religion of the kind, commonly called Sacramental, Sacerdotal, High Church;" and Mr. Langtry stated "These persons sneered at the notion that the priest alone, because of his Sacerdotal powers, had authority to dispense the Sacraments and to bestow absolution, but no man could get away from the fact that these doctrines which were assailed, were the doctrines of the Church of England." I further quoted from Haddon and pointed to Blunt; but so far from any disapproval of the principles there enunciated, Mr. Langtry goes off on a side issue.

We protest against these very Sacerdotal principles, whether in the germ or the full grown tare. They have in the last fifty years wrought untold evil in our Church, and their growth must not be allowed here. When the teaching of these two gentlemen was objected to, the answer was, these are but temporary appointments—others will be appointed in their place, and it was stated that they would be sacrificed, but there is no warrant for the conclusion that those who appointed them will be satisfied with any teaching less pronounced in its Sacerdotalism than theirs. It certainly will be a new departure if the Bishop of Ontario assents to any change in that direction.

I asserted of Haddon's book that it was "pervaded with Romish teachings," and that it was a text book at Trinity. To this Mr. Langtry answers, "It is prescribed as a text-book for the Ordination Examination by the Bishop of Toronto, whom Mr. Blake has publicly endorsed and proclaimed as a thoroughly Protestant and Evangelical Bishop. The pupils in the Protestant Episcopal Divinity School are, therefore, instructed in the book which Mr. Blake, the head-centre of the School, declares to be pervaded with Romish teaching."

The present Bishop of Toronto did not prescribe this as a text-book. The Sacerdotal party, in power before his appointment, prescribed it amongst other books. When the present Bishop succeeded to office he found these books prescribed; and, like most men, he was naturally slow to change the subjects for examination, prescribed and acted upon, before he became Bishop. As long as this book is prescribed, as one on which students are to be examined, it must be read by all candidates for Orders. If read under the direction of lecturers, who hold Haddon's views, the effect will manifestly be to indoctrinate the students with these most pernicious teachings. Whilst, if studied under the guidance of an earnest Evangelical teacher, the student will have pointed out to him the fallacies and errors of a theory contrary alike to Scripture and to history. Only in this way, and because it is on the diocesan list, is its use tolerated in the Divinity School. Students preparing for ordination at Trinity must also read it. But in this case with this essential difference, that those at least who formerly controlled its curriculum were those who moulded the diocesan list. The case is thus even worse than I had previously stated.

The misstatement of Mr. Langtry as to what took place on his introducing Blunt's Key to the Prayer Book into the Bishop Strachan School does not alter the fact. Mr. Langtry can at any moment learn, if the Bishop did not give him, as I believe he did,—if the name of the gentleman who made the remonstrance and who caused its withdrawal. Mr. Langtry says he has never read the book. Upon another occasion he stated that he was ignorant of the introduction of a catechism into his own Sunday-school, which, on a remonstrance being made, was withdrawn. It matters little whether it is ignorance or carelessness that causes these results. In any case it

shows the need of watchfulness, and the duty of all Christian men to use the right and the privilege which belongs to them of testing every claim and every doctrine by the Holy Scriptures.

With your permission I shall reply to other points Mr. Langtry has raised, in your next.

Yours truly,  
Toronto, March 13, 1882. S. H. BLAKE.

**THE HON. S. H. BLAKE ON SACERDOTALISM.**

To the Editor of the Evangelical Churchman.

SIR,—Mr. Blake belongs to a profession in which the precept "If you have no case, abuse the plaintiff and browbeat the witnesses of the opposite side," is too widely acted upon. The hon. gentleman enjoys the reputation of having reduced this anti-Christian precept to practical and scientific perfection. He is evidently trying its power over your readers, and so begins by accusing me of "personalities," and of drawing unfounded "assumptions." It is fortunate that in holding over my letter until an attempt could be made to counteract its effects, you have put in the power of your readers to see for themselves, without the trouble of turning back, what foundation there is for those accusations. I have no doubt, from what I know of some of them, that they will not feel very grateful to the hon. gentleman for treating them as intellectual ninnyes.

Mr. Blake says that it is a foolish assumption of mine that he and you, Mr. Editor, have implied in all that you have said and written, "That the only true, loyal members of the Reformed Church of England are those who call themselves Evangelicals, and that those who are called High Churchmen, or Sacerdotalists, as the fashion now is, are false to Reformation principles." He denies that he has ever said anything of the kind, or that any such inference can truly be drawn from what he has written!!! This is news indeed. I am certain that there is not one in a hundred of his followers, or of your readers, who has not with myself been guilty of this "unfounded assumption." The very reason for the existence of the Church Association, the Evangelical Churchman, and the Divinity School, was the alleged departure of High Churchmen from Reformation principles. And in the very speech which gave occasion to this correspondence, Mr. Blake expressed his conviction that it was hardly less than a miracle that so many people had stuck to the Church in spite of the teaching of the men (all old-fashioned High Churchmen) who have for a long time had possession of the parishes.

But now it appears that all this was mere buncombe. He did not mean anything by these accusations. High Churchmen are good Protestants and right royal members of the Church of England after all! only they must be OLD FASHIONED High Churchmen. Mr. Blake reads me out of that list, and denounces me as a Sacerdotalist because I said that "the Church of England undoubtedly teaches that the priest alone, because of his sacerdotal powers, has authority to dispense the Sacraments and to bestow absolution." Now can Mr. Blake mention any High Churchmen, old fashioned or new fashioned, in England, the United States, or Canada, who will not endorse every word of this statement. Nay, can he point to any Low Churchman, who has ever read his Prayer Book through, who will deny that the Church of England does by express statement limit absolution and the administration of the Sacrament of the Lord's Supper, to the priest alone. And yet for saying what the Church of England says, he denounces me as unfit to be trusted as one of her teachers.

Mr. Blake says, "I asserted of Haddon's book that it was pervaded with Romish teaching, and that it was a text-book at Trinity." I told Mr. Blake, on authority, that the latter part of this statement was wholly untrue, that Haddon was not, and never had been, a text-book at Trinity. And yet he does not retract his statement, or express any sorrow for it, but implies again, though he dare not say so, that it is true. I pointed out to him that in spite of his denunciation of it, as being pervaded with Romish teaching, it was prescribed by the Bishop of Toronto as a text-book for the Ordination Examination. Mr. Blake says this was the evil work of the Sacerdotal party who were in power here before the Bishop's appointment, and that the poor Bishop of Toronto has not yet had courage to change the poisoned list his predecessor had left him. I can only say for myself that I do not believe a word of Mr. Blake's impudent accusation of my Bishop. I am persuaded that if Haddon's book were justly chargeable with the errors which Mr. Blake says it is, no consideration of fear or interest would induce the Bishop to have it on the list of Ordination text-books for a single hour. Mr. Blake tells us further that so long as Haddon "is prescribed as a text-book, it must be read by all candidates for Orders, even though it be pervaded with Romish errors; but if studied under an earnest evangelical teacher, the student will have pointed out

to him the fallacies and errors of a theory contrary alike to Scripture and history." Now what does this mean? The Bishop prescribes a text-book to be mastered by candidates for Ordination because he wishes them to be instructed in the theory which it sets forth, as the theory that is in full harmony with Scripture and history. But the earnest evangelical teacher helps them to get up the book, so as to be able to pass the examination, and be accepted by the Bishop as orthodox Churchmen, while he has taught them to believe the very opposite of what their answers imply that they believe. That the theory which their answers imply is based upon fallacies and errors, contrary alike to Scripture and history, Mr. Editor, if I were in your place, I would cut off my right hand before I would be guilty of such dishonesty, before I would allow students, for whom I was responsible, to study a book which I believed to be pervaded with Romish error.

But again Mr. Blake says that "the diocesan list which contains the Romish book was moulded by those who formerly controlled the curriculum of Trinity College." Now I speak with authority when I tell Mr. Blake that that statement is a pure fiction, absolutely, and in every sense of the word, untrue. Those who controlled the curriculum of Trinity College had nothing whatever to do with moulding that list. The late Bishop Bethune and the present examining chaplain, Mr. Stennett, are alone responsible for that list, and if they are to be described as "the Sacerdotal party," I would like to know where Mr. Blake will find the old-fashioned High Churchmen of whom he speaks.

Mr. Blake denounces Haddon in his last letter as a Sacerdotalist, because he says without bishop no presbyters; without bishops and presbyters no legitimate certainty of Sacraments, without Sacraments no certain union with the Body of Christ, viz: with His Church; without this no certain union with Christ; and without that union no salvation." This is all Mr. Blake quotes, and upon this he remarks as follows: "It thus substitutes external conformity to an Episcopal Church, and the partaking of the Sacraments for faith in the Lord Jesus Christ as the means of salvation. It is, therefore, a system in direct opposition to the plain teaching of the Gospel." Now, will it be believed that the following words, as Mr. Ross Brown pointed out in the DOMINION CHURCHMAN of last week, follow immediately upon those quoted by Mr. Blake? Yet with these necessary provisos at each step, by the very nature of the moral laws and attributes of Almighty God—first, if those outward things may be had, and next with every allowance for ignorance, prejudice, or necessity; and lastly and above all, as a system subservient and ministering, both to a true faith, and to a living religion and hearty love of Christ in the soul. The units of God's Church must each be themselves centres of God's truth and grace; they must be living stones, and yet none the less built into one temple. Anyone then who holds apostolic succession, which is indeed otherwise unmeaning and superfluous, holds, of necessity, this whole scheme of doctrine." This Mr. Blake omits, because it shows that Haddon teaches the very opposite of what he says he teaches. I do not know how such conduct may be regarded in the sphere of what Mr. Blake calls Evangelicalism. But I do know that the saintly founders of that School and every man who is worthy of the name will look with simple abhorrence on it. Nay, a Seneca, or a Plato, or a Cato, or any decent heathen who had not perverted his natural conscience, would have scorned to be guilty of such dishonest and dishonourable conduct.

Mr. Blake says: "The misstatement of Mr. Langtry as to what took place on introducing Blunt's Key to the Prayer Book into the Bishop Strachan School, does not alter the fact." Now, if Mr. Blake had the instincts of a gentleman, I would ask him either to prove that I have been guilty of misstating the facts, or to retract and apologise for the accusation. But if Mr. Blake had the instincts of a gentleman he would not have written it, and therefore I make no request from him. In his former letter he asserted that Blunt's Key to the Prayer Book was ordered out of the Bishop Strachan School by the late Bishop, on a remonstrance made to him by a layman of this diocese." I told him that this statement was simply and in every sense untrue. He has not the manliness to retract and apologise for that statement, but substitutes for it the following statement: "Mr. Langtry can at any moment learn, if the Bishop did not give him, as I believe he did, the name of the gentleman who made the remonstrance, and who caused the withdrawal." I beg to tell Mr. Blake that his amended statement is equally with the other absolutely, and in every sense of the word, untrue. The Bishop never gave me any name, and never spoke to me about the book at all. And so if Mr. Blake is satisfied with the position in which he has placed himself in this matter, have nothing to urge against it.

Yours, etc.,

JOHN LANGTRY.

## Children's Department.

### A WORLD OF LOVE AT HOME.

THE earth has treasures fair and bright,  
Deep buried in her caves;  
And ocean hideth many a gem  
With his blue curling waves;  
Yet not within her bosom dark,  
Or 'neath the dashing foam,  
Lives there a treasure equalling  
A world of love at home!

True sterling happiness and joy  
Are not with gold allied,  
Nor can it yield a pleasure like  
A merry fire-side.  
I envy not the man who dwells  
In stately hall or dome.  
If, 'mid his splendour, he hath not  
A world of love at home!

The friends whom time hath proved  
Sincere,  
'Tis they alone can bring  
A sure relief to hearts that droop  
'Neath sorrow's heavy wing.  
Though care and trouble may be mine,  
As down life's path I roam,  
I'll heed them not while still I have  
A world of love at home!

### CHRIST'S HUMILITY AND PATIENCE.

IF we allow our eyes to rest to-day on any object beside our suffering Lord, where can we fix them for a while more suitably than on those martyrs of old, who pressed after Him on the way of sorrows, bent their strong shoulders to receive His cross, nor laid it down till it had wrung out their hearts' blood? And since in to-day's collect mention is made of Christ's humility and Christ's patience, let us turn to a history in which these graces are strikingly shown forth. Towards the east of France, where the clear swift-flowing Rhone receives into its bed the sluggish waters of the Saone, stands Lyons, the great factory and silk mart of Europe, crowded with her population of 250,000 souls. She is an ancient city too. If we look back 1,700 years to the time when France was called Gaul, and was subject to Rome, we shall still find Lyons on the bank of the Rhone. Among its heathen inhabitants it contained some Christians, and of these we will now speak.

In the reign of Marcus Aurelius, after a rest of three years from persecution, their pagan fellow-citizens rose in a fury against them, and taking the law into their own hands, they attacked them in the streets, beat them, dragged them about, and plundered them, all which their victims bore most patiently. Then more regular proceedings began. The magistrates summoned all Christians to appear in the forum and give account of themselves before the people, and when they confessed their faith they were committed to prison till the governor arrived.

On his coming to the town they were brought to trial and treated so unjustly, that an advocate, called Vettius Epagathus, stepped forward from among the crowd and begged to speak in their favour. The governor asked whether he were a Christian too, and when he said "I am," he was committed for trial with them. It seems that the accused were about fifty in number. Ten of them fell away from fright, but others were added to their ranks, both from Lyons and Vienne.

Among them some heathens were

arrested who had been in the service of Christians, and under fear of torture these poor slaves falsely accused their masters of eating human flesh and other enormities. This increased the people's rage and served as a plea for fresh cruelties. Every kind of torture was now practised on the Christians. Among those who suffered most was Blandina, a slave, and of so weakly a constitution, that her mistress (a martyr too) trembled lest she should fail in the trial. But so powerfully was she strengthened, that she bore every torment with which her executioners one after another could assault her from morning till night. They owned themselves conquered, saying they had no more torments in store for her, and wondering she had lived through so many. But Blandina, like a valiant soldier, gained fresh strength from every confession of faith, and the repetition of the words "I am a Christian and no evil is done" seemed to dull the pain, and make her insensible to what she went through.

The Deacon Sanctus also endured exquisite torments with unflinching patience. The heathens hoped to provoke him to angry words or accusations against his brethren, but all in vain. He allowed himself but one answer to all their questions, and that was, "I am a Christian." So, having exhausted upon him every art of cruelty, the governor in a rage bound hot pieces of brass to the tenderest parts of his body, and left him for the present. In truth they could do little more against him, for his whole frame was so covered with wounds and bruises as to have well nigh lost its human shape.

The next sufferer was Biblis. She had renounced her faith, but they tortured her in hopes of getting from her some charges against her former associates. The sharp pain however worked very differently. It roused her from a deep sleep, and brought strongly before her the torments of hell. To the surprise of the bystanders she confessed herself a Christian, and was numbered among the martyrs.

It is impossible to describe the varied sufferings of these martyrs. The dungeons in which they were confined with their feet made fast in the stocks, were so loathsome that some perished in them at once, while others, though half killed by the torturer's hand, lingered on in darkness and bodily wretchedness.

Pothinus, the Bishop of Lyons, was now ninety years old, and so weak and infirm that he could scarcely move, yet the soldiers dragged him to the judgment-seat, all the multitude thronging after him and reviling him. "Who is the God of the Christians?" asked the governor. "Thou shalt know when thou art worthy of the knowledge," said Pothinus, who dreaded lest the Holy Name should be blasphemed. On this the people rushed forwards, seized him and dragged him about, while they kicked him without mercy. He was carried back to the dungeon more dead than alive, and expired in two days.

His companions lingered on there till a day was appointed for public games and wild beast shows, when Sanctus and Blandina were brought out with Maturus, a recent convert, and Attalus, a noble Roman citizen. Maturus and Sanctus, though both had been tortured before, underwent every form of suffering again to make sport for the cruel heathen. They were scourged, dragged about by wild beasts, seated in red-hot iron chairs, just as the people desired; but their patience did not fail. The executioners could get nothing from Sanctus but his old words, "I am a Christian;" and at last he and Maturus had their throats cut.

Blandina was fastened to a post for the wild beasts to devour, she praying all the time, and in the ardour of her prayer stretching out her arms in the form of a cross so that her companions were reminded of their Lord on Mount Calvary, and encouraged to suffer on for Him. She was thus exposed for

some time, but as the beasts would not touch her, she was unbound and carried back to prison.

The people next cried out for Attalus, and he was led around the amphitheatre with the inscription borne before him, "This is Attalus the Christian." The spectators thirsted for his blood, but the governor, finding that he was a Roman, durst not deliver him to their fury, but wrote to the Emperor for instructions respecting him and the other prisoners, remanding them to their dungeon in the meantime.

And now the humility of these confessors of Christ shone forth. When their fellow-disciples flocked round them and called them martyrs, they refused the title as too great for them. "It properly belongs," they said, "only to Jesus Christ, the faithful and true martyr; if you give it to others, let it be to those whom Christ has already sealed by a glorious death." And then with tears they besought their brethren to pray that they might persevere unto the end. Far from exulting over the lapses, many of whom were still their fellow-prisoners, they showed them the greatest tenderness and compassion, encouraging them even yet to return to the Saviour they had denied.

At last came the Emperor's answer, directing that those who recanted should be set free, and the rest put to death. They were again examined at the next public festival, and the glory of God was manifested in an unexpected manner by the bold confession of several who had before denied His Name. Such of the Christians as were Roman citizens were sentenced to be beheaded, and the rest to be thrown to wild beasts.

The decree was carried out. Attalus was martyred, and so was Alexander, a physician, who had been observed during the trial by signs to encourage his brethren to persevere. One by one their companions trod the path of suffering, and last of all Ponticus, a boy of fifteen, and Blandina were brought out. He died first, after going through every kind of torture; and then Blandina—who had been as a mother to the rest, encouraging them and watching with joy their path to Heaven—hastened after them. She was again scourged, torn by beasts, thrust into the burning chair, and tossed about by a wild bull, and finally her throat was cut.

So died the martyrs of Lyons (A.D. 177), and if our hearts beat high at the thought of their Christian heroism, let us note well how it was based on those lowly graces, humility and patience.

THE druggists of this city are doing a big business now in the sale of St. Jacobs Oil. One druggist on whom we called on Saturday afternoon, stated that although his sales were large at first, they have doubled lately.

Another said that so popular has the Oil become that he could hardly keep the supply up. Not one to whom we have spoken but gave it a high recommendation and said that it must be effecting scores of cures, or there would not be such a demand for it.

The people have got the St. Jacob's Oil fever bad and no mistake, and confidence in its curing qualities is still growing stronger. Of course this would not be so, unless the remedy was fully meeting its every promise.

A GOOD HOUSEWIFE.—A good housewife, when she is giving her house its spring renovating, should bear in mind that the dear inmates of her house are more precious than many houses, and that their systems need cleansing by purifying the blood, regulating the stomach and bowels to prevent and cure the diseases arising from spring malaria and miasma, and she must know that there is nothing that will do it so perfectly and surely as Hop Bitters, the purest and best of medicines.—*Concord (N.H.) Patriot.*

### FOR FATHER'S HONOUR.

"No, dear: it's for father's honour. I can't spend it."

Mr. Sterling was passing a fruit-shop, where two children were looking in at the window, when this sentence struck upon his ears.

"An apple will only cost a penny, Katie; and I want one so badly," answered the younger of the two children, a little girl not five years of age.

"Come away, Maggie," said the other, drawing her sister back from the window. "Don't look at them any more—don't think about them."

"But I can't help thinking about them, sister Katie," pleaded the child. It was more than Mr. Sterling could stand. Every want of his own children was supplied. He bought fruit by the score. And here was a little child pleading for an apple, which cost only a penny; but the apple was denied, because the penny must be saved to make good the deceased father's honour. Who held that honour in pledge? Who took the sum total of these pennies, saved in the self-denial of little children, and added them to his already brimming coffers? A feeling of shame burned the cheeks of Mr. Sterling.

"Here, little ones!" he called, as the two children went slowly away from the fruit-shop window. He was touched with the sober look on their sweet young faces as they turned at his invitation.

"Come in, and I'll get you some apples," he said.

Katie held back, but Maggie drew on her hand, eager to accept the offer, for she was longing for the fruit.

"Come!" repeated Mr. Sterling, speaking very kindly.

The children then followed him into the shop, and he filled their aprons with apples and oranges. Their thankful eyes and happy faces were in his memory all day. This was his reward and he found it sweet.

Three months more and again Mr. Sterling had a visit from the pale young widow. This time she had only eight pounds. It was all she had been able to save, she said; but she made no excuse and uttered no complaint. Mr. Sterling took the money, and counted it over in a hesitating way. The touch thereof seemed pleasant to his fingers, for he loved money. But the vision of sober child-faces was before his eyes, and the sound of pleading child-voices in his ears. Through overtaxing toil and the denial of herself and little ones, the widow had gathered this small sum, and was now paying it into his hands—to make good the honourable contract of her late beloved husband. He hesitated, roughing in a half absent way the edges of the little pile of sovereigns that lay under his fingers. One thing was clear to him: he would never take anything more from the widow. The balance of the debt must be forgiven. People would get to understand the widow's case; they would hear of her self-denial and that of her children in order to pay the husband's and father's debt, in order to keep his honour unsullied; and they would ask, naturally, who was the exacting creditor. This thought affected him unpleasantly.

Slowly, as one in whose mind debate still went on, Mr. Sterling took from his desk a large pocket-book, and selected from one of the compartments the note on which Mrs. Granger had now made three payments. For some moments he held it in his hands, looking at the face thereof. He saw written down in clear figures the sum, £100. Twenty-eight pounds of this hundred had been paid. If he gave up or destroyed the slip of paper, he would lose seventy-two pounds. It was a severe trial for one who loved money so well to come up squarely to this issue. Something fell in between his eyes and the note of hand. He did not see the writing and figures of

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