





# Dominion Churchman.

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**A** NOTICEABLE feature of Holy Week in Dublin has been the performance of Bach's Passion music in St. Patrick's Cathedral. About twenty thousand persons were present.

Dr. Gatling, the inventor of the formidable arm which bears his name, has submitted to the naval and military authorities an improvement of it by which nearly a thousand bullets can be fired in a minute.

At St. Savior's, South Hampstead, on Easter Day the number of communicants was 392, being nearly one hundred in excess of the previous year. There were celebrations at seven, eight, and mid-day. A considerable number of the poor communicated at the earlier services.

The Bishop of St. Helena has had £100 stg., placed at his disposal by the Society for the Propagation of the Gospel, for the salary of a clergyman at Tristan d'Acunha.

Sir George Bowyer writes to the *Times*:—"It may interest your readers to know the views of Dr. Philpotts, Bishop of Exeter, the chief promoter of the Church Discipline Act, on the point in question in this case. I prepared that Bill for the Bishop of Exeter, and one of the points which we considered was whether the Bishop should have a discretionary power to proceed or not to proceed in cases of complaint against a clergyman. No one acquainted with the Canon Law could entertain the notion that the Bishop should not have that discretionary power. The jurisdiction under the Act is *ex officio*, and therefore essentially within the judgment of the Ordinary, who ought to consider with prudence whether he ought to proceed or not."

At Christ Church, Bexley, a commencement has been made of a series of twelve windows of considerable interest, being studies by W. G. Taylor from Leonard da Vinci's celebrated picture, *The Last Supper*.

In the enlargement of Buckland Church, near Dover, the famous yew tree, traditionally dating back to the time of the Druids, and known to be more than a thousand years old, had to be removed. It is the only yew tree mentioned in Domesday Book, and may therefore claim to be the oldest in the kingdom. Some years ago it was struck by lightning and divided into two principal limbs. The whole diameter of the branches is forty-eight feet. One of its limbs was nearly eleven feet in circumference. The entire mass is calculated to weigh 55 tons, and it had to be moved 56 feet. It is to be hoped the tree will continue to flourish.

Persia has conceded to British commerce free navigation on the Karoun and the rights to construct a carriage road from Ispahan to Schouster. England reserves to herself the faculty of sending resident agents to Herat, and even of forwarding troops to that stronghold in case the Persians should not be able to restore order there. Russia raises no formal objection to the mere increase of Persian territory.

A clever East Indian writer, Shoshee Chunder Dutt, says:—"There has been a recurrence of Russo-phobia after the lapse of forty years, and a fresh expedition has gone up to Afghanistan for a rectification of the frontier." But the war is an unjust one; the frontier does not require to be rectified, notwithstanding any military opinion to the contrary; and it is very much to be feared that the final results will not be altogether so satisfactory as is anticipated." On this the *Guardian* remarks:—"Shoshee Chunder Dutt is obviously an acute observer, and his remarks have thus far (March 1880) been justified by the event."

The appointment of the Rev. J. O. Ryle, Dean of Salisbury, to the Bishopric of Liverpool has given a fair amount of general satisfaction. He belongs to a "party" of a not very churchly character, but to the dismay of the *Record* and the *Rock*, he has never allowed himself to be dictated to by the leaders of that "party." He is thoroughly broad-hearted, of wide sympathies, and will no doubt make a valuable addition to the Episcopal bench. As a preacher and a hard worker in his former parish of Marylebone, London, his reputation was world-wide. He is universally regarded as worthy of the advancement.

## THE ROGATION DAYS.

THESE are mentioned among the days of Fasting or Abstinence in the Tables given in the Book of Common Prayer, and are "the Monday, Tuesday, and Wednesday before Holy Thursday, or the Ascension of our Lord." They were probably used at an early period for the special purpose of asking the Divine blessing on the rising products of the earth. In the year 460, Mamertus Bishop of Vienne appointed annual Litanies on these days, a solemn fast, with processions. At the Reformation all other religious processions were abolished, except the perambulation of parishes during this week. No Office was appointed to be said, but a sermon was to be read which is contained in the second Book of Homilies. In the Injunction of Queen Elizabeth which ordered the continuance of the perambulation of parishes, it was intimated that "an order of prayer shall be hereafter appointed," but nothing has yet been done in that direction—showing among other things that many of the intentions of our Reformers have not yet been carried out. In the sermon, from the objects of creation the mind is led to contemplate the gifts and graces of the Divine Spirit as especially coming from Almighty God, to be sought for from Him and to require abundant acknowledgment and thanks to be rendered by His creatures who are the favored recipients of them. Occasion is taken to expatiate on the evils of covetousness, and on the necessity of honoring the Lord with our substance if we expect any blessing at His hands.

## THE FIFTH SUNDAY AFTER EASTER.

THIS is also called Rogation (or Supplication) Sunday. The main subject of the Gospel is that of asking in Christ's Name, and is strikingly appropriate to the occasion, and very suitable also for commemorating the period immediately preceding the Ascension. It likewise bears a striking analogy to the work which Christ Himself has been carrying on for the last eighteen centuries. If we inquire what the Great Redeemer has been doing during the period that has elapsed since He left this earth, the answer is that "He ever liveth to make intercession for us." His intercession is set before us as a special act performed by Him in virtue of His everlasting Priesthood. "This man because He continueth ever, hath an unchangeable Priesthood. WHEREFORE He is also able to serve them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." And if moreover we ask what is the substance of His intercession—for what does He plead, and in what terms does He plead? The question cannot be answered directly, but it can be answered from analogy. We know how, for whom, and in what terms the great Intercessor interceded while He was on earth, for He has left us an example of His intercession in human language. At the last solemn meeting before His Death they had probably left their supper room; the last discourse from which the Gospel is taken, so full of promise and of warning, of love and of suffering had been going on, and as it would seem likely they had already passed beyond the walls of the city and had reached the banks of the torrent Kedron, when Jesus pausing lifts His eyes to Heaven, Divine as He is, showing the perfectness of His human sympathies. Then He utters human words which fall on the ears of His listening Apostles, and they are permitted to catch as the moments pass, the accents of that intimate communion between the Son and the Father, which really belongs neither to human language nor to time. They stand by, while He, the High Priest, the Anointed One, entirely harmless, undefiled, and separated from sinners, makes an offering of Himself and His work, of His chosen witnesses to the world, of all His people, past, present, and future to the High Majesty of God, and in this great and truly sacerdotal prayer, Jesus intercedes before the Throne of God as identified with Himself, for His Apostles and His Church. And as if to guide His faithful people as to the nature of the petitions they themselves were to offer—the things they were to ask in His Name, He specially prays that they may be sanctified by the Truth, and also that they may be one—one with themselves, one with Him, one with the Father—"I in them, and Thou in Me, that they may be made perfect in one." And, "that the love wherewith Thou hast loved Me may be in them, and I in them." These and matters flowing from them should be the grand subjects of the prayers and supplications of the Church and Her members; and thus will the Priesthood and intercession of Christ produce their due effect upon the sons of men. The supreme consecration of the will of Christ on the cross fixes the true ideal of Christian sanctity; for sanctification means something more than purification from sin, it includes the principle of an entire consecration of the life of nature to an exclusively religious

use and purpose. And the intimate union of the Father and the Son is the model and the pattern of that essential unity which should subsist between the Head of the Church and all the members of His Body.

#### THE ASCENSION DAY.

THE observance of this day has been during the last few years better attended to and more in accordance with the usage of primitive times. The Church has indeed regarded it as among the very highest class of solemn days set apart in honor of our Lord. The humiliation of the Son of Man was now passing away for ever. He had accomplished His decease at Jerusalem, had risen victorious from the grave, and during forty days had been living among His disciples, convincing them by many infallible proofs that He had indeed been restored to life. There remained but one more thing to be done, that for which He had prayed in the 17th Chapter of St. John's Gospel: "And now, O Father, glorify Thou Me with Thine Own Self, with the glory which I had with Thee before the world was." This prayer was fulfilled on this Sacred Day, called Holy Thursday, for He ascended up far above all Heavens, that He might fill all things, and become the Supreme Head over His Church for ever.

He had conversed with His friends at Jerusalem in an inner chamber, where the doors were shut for fear of the Jews. The last glorious display was not intended for the malicious and self-righteous Pharisees, nor for unbelieving Sadducees and Scribes. The public ministry of Jesus ended with His great sacrifice; and what remained of earthly intercourse was to be devoted exclusively to His friends. He therefore led them out from Jerusalem as far as to Bethany. As that town was two miles from Jerusalem, and the Eleven are said to have returned from the sight only a Sabbath day's journey, about two-thirds of a mile, it is possible that they went to Bethany for Martha, Mary, and Lazarus, and afterwards returned a part of the way before He ascended. When the time had come, with uplifted hands He blessed them, imploring doubtless all the blessings of Heaven upon them and their future arduous labors. Then while they beheld in wonder and amazement, He stood aside from them to avoid interruption, and that all present might see the whole transaction. And then He was carried up, moving towards Heaven in full view of the whole party, till at length a cloud received Him out of their sight. Hosts of invisible angels that excel in strength, were there. For now was fulfilled that which was spoken of the Lord by David:—"The chariots of the Lord are twenty thousand even thousands of angels; the Lord is among them, as in Sinai, in the holy place. Those hast ascended on high, Thou hast led captivity captive." The New Testament narrative also shows that there were angels assisting on the occasion; for we find two of them returning, in visible form, to comfort the Disciples with a promise that He would hereafter come again in like manner from Heaven. As therefore as we believe that He rose from the dead, so also do we believe that He is gone into Heaven, "angels and authorities and powers being made subject unto Him."

The first act of the appointed teachers and ministers of the Gospel after this sublime scene, was to worship Christ; they adored Him as the great God. They were moreover filled with joy and they proceeded at once to use the means Christ had appointed for securing His holy presence among them

as really but even more effectively than before His Ascension into heaven.

To CORRESPONDENTS.—R. S. L. Received. The subject has already been sufficiently discussed.—I. M. We have not space for detailed accounts of marriages.—J. R. You will perceive from our Standing Notice that the price of the paper is Two Dollars a year; but if paid *strictly* in Advance, you get it for One Dollar; *not otherwise*.—W. S. Your subscription has been due more than Three Months; therefore One Dollar only pays for Six Months. Payments made one, two, three, &c., months after they are due cannot be accepted, in any instance, as paying in advance.

#### WHERE WAS THE CHURCH OF ENGLAND BEFORE THE REFORMATION?

THIS is a favorite question with Romanists, and it is much to be desired that members of the Church of England should be ready to answer it. From want of instruction, however, some no doubt would be puzzled to give a correct answer. Some even would foolishly assent to the statement of the Romanist on the one hand, or the Protestant sectarian on the other, that before the Reformation the Church of England had no existence; and they would ignorantly agree that prior to the Reformation the only Church in England was the Roman Catholic Church, and that at the Reformation for the first time the Church of England was founded and established.

These people would however, not be quite so ready to admit that every time they wash their faces they lose their identity and become somebody else. This is something like what they do in fact admit, when they say that the Church of England dates its existence from the Reformation. Now what we want to show is that the Church in England before the Reformation was not as a simple matter of fact the Roman Church; it was neither called by that name nor ever known as such. In proof of this we do not intend to refer to documents about which there can be any dispute, but only to such as are indisputable and within the reach of almost any man, woman, or child in Canada, who will take the trouble to go to any respectable lawyer's office; we refer to the Statutes of the English Parliament.

Almost the very first Statute printed in the Statute Book is "Magna Charta," originally passed A. D. 1215, and many times afterwards confirmed. Now the very first clause of this Charter reads thus: "First we have granted to God and by this our present Charter have confirmed for us and our heirs forever that the Church of England (*Ecclesia Anglicana*) shall be free and shall have all her whole rights and liberties inviolable." (See the English Revised Statutes, page 85.)

In a subsequent Statute passed in A. D. 1315, relating to the Church, it is also styled "the Church of England."

The Statute of Provisors 25, Edward III. Statute 4, passed A. D. 1351, opens with these words, "whereas the Holy Church of England."

We might refer to numerous other Acts of Parliament passed long prior to the Reformation in confirmation, but these will suffice. Henry VIII. did not begin his reign until 1509, and yet we find three hundred years previously the Church of England is called "the Church of England," just as it is this very day.

But our Roman Catholic friends and their Protestant allies will tell us that there is nothing in a name, that whether the Church in England was

previous to the Reformation called "the Church of England" or "the Church of Rome" is immaterial, that it was at any rate a part of the Church of Rome. Now it may be admitted that prior to the Reformation, in consequence of forgeries concocted in the interest of the Papacy, the Church of England yielded for a time but not without repeated protest to the claim to supremacy of the Pope, and adopted a good many doctrines and practices still taught and practised in the Church of Rome, but which at the Reformation the Church of England rejected. But it does not follow that because the Church of England did so, she lost her identity and became a part of a foreign Church, any more than the State of New York would have become the State of Virginia or a part of it, if it had adopted the old slave law of the latter State. An Englishman who speaks Italian does not from that fact become an Italian. Neither did the Church of England cease to be the Church of England, though for a time she spoke the language of Rome. As a matter of fact even in the Roman Church, it was not till the Council of Trent that the ridiculous idea of a part of the Church (and that one of the most corrupt parts) being the whole Church, become consolidated into a dogma of faith.

Romanists would like us to believe that those doctrines and practices which the Church of England rejected at the Reformation have always formed part of the necessary faith and practice of Christians from the earliest age, but as they are unable to destroy the history of the past (although they have done their best by countless forgeries to do so), we are enabled to point to the dates when these several obnoxious doctrines and practices came to be foisted upon the Church. For the present it is enough to say in answer to the question that heads this paper—the Church of England was before the Reformation where she is to-day, but whereas before the Reformation she had submitted to the bondage of the Papacy and received many of its errors, yet the being in bondage to the Pope and participating in his errors, is no part of the Christian Faith; and by rejecting both, she has merely freed herself from a disease and regained her pristine purity, and freedom. She is no more a new Church than the English nation is a new nation, because in 1837 a vital reform was effected in the constitution. Before the Reformation the Church of England was governed by bishops, priests, and deacons, so she is to-day. Her ministry was derived from bishops in the apostolic succession, so it is to-day. Before the Reformation the Catholic creeds, the Apostles creed, the Nicene creed, and the Athanasian creed were received and taught as the standard articles of the Christian Faith, so they are to-day. These are essential marks of identity. But to say that because she has dropped the novelties of Romanism she has lost her identity, is to say that a man who has got well of the scarlet fever is no longer the same man.

The Romanist fondly believes, that a belief in the supremacy of the Pope and purgatory, the use of images, auricular confession, the worship of saints and angels, transubstantiation, the Immaculate Conception of the Blessed Virgin Mary, the infallibility of the Pope, are necessary to salvation. If they are necessary now it must be because they always were necessary, but it is easily shown that the early Christians knew nothing of these doctrines and practices, and because they were novelties they were cast off as dross by the Church of England, but while casting off the dross she was careful to preserve the pure gold.

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## "HE ASCENDED INTO HEAVEN."

The Church of England has wisely provided that year by year the great doctrines of the Christian Faith shall be taught in regular order. And she has preserved the ancient custom of setting apart certain particular days for that purpose. Thus at Advent we commemorate our Lord's first coming in humility, and our thoughts are then also directed to His coming again in Glory. At Christmas we celebrate the mystery of His Incarnation; on New Year's Day we are reminded of His obedience to the Law; on the Feast of Epiphany we are taught to rejoice that the Gentiles have been made fellow heirs with His chosen people of old in the hopes and promises of the Gospel; in the forty days of Lent we are reminded of our Blessed Lord's forty days fast in the wilderness; on Good Friday we commemorate His death and passion; on Easter Day His glorious Resurrection. So on Ascension Day our thoughts are directed to that article of the creed in which we profess our belief that "He ascended into Heaven."

The Feast of the Ascension is the triumph-day of our Incarnate Lord. It is the crown and completion of the Easter triumph. Easter Day contains, indeed, in germ, all the glory of this festival; the victory was then won, but it is to-day that the conqueror triumphs gloriously; to-day that He ascends amid the glad acclaim of the adoring hosts of Heaven higher and higher still to the very throne of God; to-day that the work of our Redemption is finally sealed and completed by the return of the Eternal Son in human flesh to the glory which He had with the Father before the world was. And surely, if no other motive called on us to observe Ascension Day, gratitude and love to our Divine Lord would not suffer us to turn away in coldness and neglect from His Triumph. Alas, it is to be feared that the love of many has waxed so cold that they have not cared to share in a joy which they falsely imagined was His only, not their own. And even if it were so, what could be baser than such a feeling? Shall we love Him simply for His gifts, and not for Himself? Shall we welcome His Incarnation at Bethlehem for our salvation, shall we adore Him bleeding and suffering for our sins on Good Friday, shall we rejoice in the victory which He has won for us at Easter, and then when Ascension Day comes round, and that life of patient love and suffering is at last to be crowned by his return in glory to Heaven, turn aside, each to his business or pleasure, and forget Him on this His Triumph-day? Ah, surely, if for no other reason, we will keep Ascension Day for love of Him who first loved us.

But it is not true that Ascension Day is nothing to us except in so far as we sympathize in our Lord's triumph with an unselfish joy, because:—

I.—JESUS ascends to the Father in our human nature. Here is subject enough for exultation and thanksgiving to us creatures of earth. Is it nothing that this nature of ours is for ever inseparably joined to the Godhead in the person of the Eternal Son; that He has exalted to the right hand of the Father that flesh and blood which He took in the womb of the Blessed Virgin; that the human form which once trod this earth of ours and lived as one of us, which hungered and suffered, which still bears the marks of the nails and the print of the spear, is now seated far above all principalities and powers; that in Him our common nature is raised above all the hosts of Heaven; that His presence in that nature in Heaven is the pledge and earnest of our future exaltation; that angels adore Him in that nature which yet He shares with us?

II.—And again, is it nothing that CHRIST has entered into Heaven now to appear in the presence of God for us; that He ascends to plead before the Father the merits of His infinite sacrifice, as His Church pleads them at the altars of earth; that He extends those wounded hands in prevailing intercession for all our weaknesses and all our wants, and by His perpetual Mediation streams continual benediction upon His people on earth. Yes, He ascends to Heaven that He may "receive gifts for men," that the LORD GOD may dwell among them. Has He not Himself said that He leaves us only that He may send us "another Comforter," to abide with us for ever.

Truly Jesus displays as much love for us when He leaves us in His Ascension, as when He descends to us in His Incarnation.

It is for us that He goes away, that He may prepare a place for us, that He may plead for us, that He may pour out on us the grace of the Holy Spirit. Shall we not then rejoice in this glorious day, which gathers into itself such rich treasures of Divine grace and mercy,—shall we not celebrate with gladness the day of our Lord's entrance into heaven, the day on which He commences that ascended life through which His Church on earth receives all its grace and power, in the strength of which multitudes have lived, and are living at this hour, and which will continue to be the support of His people until He return to judge all men at the last last day? The Ascension is not so much a past fact as a present and abiding mys-

tery, in which we live and move and have our being. The fact that Jesus is now on the right hand of God is the fact which gives a clue to all our life, and which, if truly realized, will lead us safely to the throne of God.

O, if we have neglected past Ascension Days, if, in compliance with an evil custom, we have let them pass by as other days without special devotion or love, let us, by God's grace, resolve this year to make a beginning; let us celebrate with gladness and thanksgiving this day, to be so much remembered to the LORD; let us join the faithful who are glad to go up to the house of the Lord, and join with them in acts of holy worship; let us as much as possible abstain from worldly business and employments; let us, like the first Apostles as they gazed after the receding form of Jesus on Mount Olivet, worship Him with great joy; and let us resolve to live henceforth in closer union with Him that we may not be ashamed before Him at His coming when this "same JESUS, who is taken up from us into Heaven, shall so come in like manner, as we have seen Him go into Heaven."

## WOMAN'S MISSION AID.

"Send forth laborers into His Harvest."—S. Luke x. 2.  
"The laborer is worthy of his hire."—1 Tim. v. 18.

We sometimes hear these passages read, and sometimes they meet the eye as we read the Bible for ourselves. Does the question ever occur to us, What am I doing to send forth laborers into Christ's Harvest-field? What am I giving to support those who are laboring in that field?

Surely the need is very urgent, for not half of the inhabitants of the world at this moment have ever heard the glad tidings of salvation. And "the Harvest truly is plenteous;" for no one can follow the course of events now taking place in different parts of the world—India, Africa, China—without being struck with the wonderful openings that are being made for conveying "the grace of God which bringeth salvation" to those who are now living in ignorance of it. While nearer home, in our own Canadian land, both among our fellow countrymen and among the Indians, there yet remains much to be done.

There are Missionaries in many of our Northern Townships, who, mainly through our indifference, are suffering severe privations, while doing the Lord's work: and there are many townships where there is no resident Clergyman. Besides, there is sore need of more Missionaries in Algoma and Muskoka. In the latter are many of our fellow-countrymen with no places of worship, and none to minister to them the Bread of Life. In the former are thousands of Indians without the glad tidings of salvation.

Shall we not do something for those—shall we not try and fulfil towards them "the law of Christ," which says, "Bear ye one another's burdens."—(Gal. vi. 2.)

Does not God expect every one who prays day by day, "Thy kingdom come," to try and help on the work of that kingdom, and the carrying out of our Lord's command to "preach the Gospel to every creature?" Does he not expect every one to do something, and to show some interest in the work?

If each Christian would do what he has it in his power to do, what great things might be done for those, for whom (as well as for us) Christ died; and what a good work might be "wrought" upon the Lord! (St. Mark xiv. 6, 7). What higher commendation can any Christian look for than "She hath done what she could?"

And who can read of the Widow of Zarephath, (1 Kings xvii. 18, &c.); or of the poor Widow, who cast "all her living" into the Temple-treasury for the support of God's ministers, (St. Mark xii. 14); or of "the beloved Persis," and Phoebe, and Priscilla, and Mary, (Rom. xvi. 1—4, 6, 12,) without being assured that a special blessing awaits those who minister to the Lord through his ministering servants?

And further, is it not clear from the above passages that women are specially fitted to "labour" in this work, and encouraged to look for God's blessing in it, while they deny themselves in order to carry it on?

The help therefore of every woman in this Christ-like work is confidently looked for.

Do you ask, "How can I help?"

These are some of the ways in which every one may help:—

1st.—By praying for Missions. This is the special command of Jesus, (St. Luke x. 2).

2nd.—By having a Missionary Box in your house, inviting others to give, and giving something *regularly* towards the support of Missions: remembering that He said, "It is more blessed to give than to receive." (Acts xx. 35).

3rd.—By devoting some of your time in soliciting and collecting subscriptions, or in work—(sewing, &c.). (1 Cor. xvi. 1, 2.)

Even children can help in this good work, either by saving some small sum each month, or by denying themselves in candies and such things. If it be given for Jesus' sake, He will accept it as He accepts the cup of cold water given in His Name.

Let no one think that his small gifts are of no value. It is wonderful how a large number of trifling sums mount up, even as "the drops which water the earth." Therefore the smallest subscription—from a few cents per month upward—will be gladly received.

As many as possible will be called upon shortly to ascertain if they desire to help in this good work. But as it will be difficult to reach all in this way, any who are willing to help, and desire further information, are invited to apply to the clergyman or visitors of the parish.

[The above is re-printed, and is intended to be distributed before the collectors make their personal appeal in behalf of the cause of Missions. It may be had for 25 cents per hundred, by applying to the secretary of the C. B. and T. S., Box 2654, Toronto.]

## DEFECTS OF MODERN PREACHING.

A PAPER READ BEFORE THE CLERICAL MEMBERS OF THE RURI-DECANAL MEETING, WINGHAM, FEB. 18, 1880, BY REV. E. J. ROBINSON, INCUMBENT OF CHRIST CHURCH, EXETER, ONT.

In a necessarily short paper like the present, matter must take the place of style and elaboration; and if we are to suggest thoughts and to remedy defects which may be apparent in ourselves, our discussions will not be in vain.

The defective matter and manner of reading will serve as a general subject, containing, however, many particulars; and I may be permitted to point out the probable causes of the defects. It must be self-evident that, in a general way, the matter of preaching is of more importance than the manner: "What shall I cry?" is as Scriptural as "Cry aloud."

The matter of preaching should be *Doctrine*, that is, *Gospel*; that is again in one word, *Christ*. "Christology" is, perhaps, the best term ever coined to define the matter of all true preaching; but even this, like all good and beautiful things, may be abused. A certain author, no doubt a *Christ-loving* and a *Christ-doing* man, has written a book on "*Christ, the Altogether Lovely*;" and labors to prove this true, morally, spiritually, and physically, and on the latter head actually dissects the body of our Lord with all the skill of an anatomist and the zeal of a fervor of a learned physiologist. We question the good taste if we may not question the piety of this course; it is a glaring defect.

Perhaps a Scriptural definition of a minister and his office may serve as a key note to this subject. From the Scriptures we gather that a minister is one who serves, "as Joshua served Moses." So as Christ himself, as mediator, serves the Church, His ministers serve Him and the Church which he serves, and the office of the ministry is delegated by Christ to those whom he calls and by authority appoints for that purpose. Hence any other services not embracing these particulars must be false.

The subject matter of preaching must be the mind and intentions of Christ, learned from the Gospels, and the inspired Epistles of His own immediate and personal ministers, the Apostles of the New Testament. To know the mind of Jesus in this particular, must be the true preaching of the Gospel. In the present, the *great age of preaching*, I need not remind you that this is the object which the pulpit, in its widest sense, sets before it, but the real attainment of this object is that which marks the excellence or defects of modern preaching.

It is the custom in certain circles to decry the ancient or early preaching, and to exalt and eulogize unduly the modern, pulpit on the assumption that modern theologians are better versed in the knowledge

of Scripture; we grant there may be more Biblical knowledge, through the spread of *actual learning* and science in every department, but there cannot be more Scriptural facts than existed in the Apostolic and post-Apostolic days; herein lies the undue assumption.

The dictum of Tertullian must always have weight with honest and candid men. "The nearer the fountain of truth, the clearer the stream; or that which is *first* is true, that which is *after* is false." It may be objected, there must necessarily be a difference of talent and ability among the great army of preachers. We admit the validity of the objection, and we ought always to rejoice when God makes use of the best matured and acquired talent for His great service. But may not this objection arise from a misapprehension of what really is required? We shall show in our reference to the probable cause of the Defects of Modern Preaching, that this very excellence of talent may be a snare. Extraordinary talent, especially of oratory, is not generally needed. At the bar it is, because wrong in too many instances, has to be made appear right. Whereas the Gospel is of itself so vital in importance to all men, that as has been well said, "The subject supplies what is wanting in the manner; and it is only when a congregation hear little of the Bible and the means of salvation, that the people have fastidious ears." What! you may ask, Do you decry oratory? No! Let us get all we can of the right kind and cultivate the Divine gift, but, let us remember, the Bible is oratory, and Salvation the most thrilling of subjects, and it is only when the preacher leaves the Bible or the truths of the Bible in preaching that he needs essentially to be an orator and the people have a right to expect it at his hands.

"The work of the ministry," says pious Goodwin, "is the best work in the world. God had but one Son, and He made Him a minister."

This fact of all others, that we tread in the footsteps of our Divine Master, should serve to make us strive to be "workmen not ashamed to be worthy of the work of the ministry." To this end preparation and training are absolutely necessary; even our Lord Himself, as Archbishop Whately well says, "spent 30 years of His life in preparing for the Divine call, although he was pre-eminently qualified long before for His work." All the Disciples and Apostles, too, were men of maturity and experience, and the Apostolic command was "to lay hands suddenly on no man." Unless this rule be complied with the matter of preaching will be defective. Extraordinary or precocious talent may do much, but cannot stand in the place of acquired knowledge, unless actual inspiration be imparted, and of this we have no evidence since Apostolic times. One thing, however, is essential to all true preachers, a degree of piety, earnestness, and diligence in the matter of preaching. He must study the Bible himself and for himself, or piety cannot exist; he must be earnest in imparting the result of study and diligent in the best means of imparting. Then we shall not have the defects too commonly observed in many of the modern sermons: a feeble prettiness which hints at "Much Ado About Nothing;" a trifling with the Scriptures for forced applications and perverted sense; an elaborate beating out of imagery till it becomes the staple instead of the accessory; broken and halting metaphors, which show mechanical genius rather than inspiration begotten of truth; a namby-pamby sentiment instead of vigorous manliness. In fact, we want a ministry with the unction of the past, or first age, with the culture, freshness, and literary development of the modern. The model is high, but the aim surely is worthy.

It has often been suggested by the secular press that a minister of ordinary ability would do better to read occasionally a sermon by some well-known and eminent divine than give that of which the best he can say is, "Tis weak but mine own;" some generous critics have suggested that it is too much to expect two, and perhaps three, sermons weekly from the same brain, especially when the clergyman may be placed under trying personal disadvantages while composing his discourses. Such critics, however kind, seem to forget, or rather they cannot be expected to know, that any sermon to be useful at all can only be so by its spiritual effects on a congregation, and even the same sermon will have different effects upon different congregations and under different circumstances; how much more so that of a borrowed discourse, however good and excellent! And, besides this, every preacher has his own peculiar style and a congregation feels the difference, and though the matter, the style, and the originality of a borrowed sermon please their taste and intelligence, some way or another it is "not spirit speaking with spirit," or "deep calling unto deep." Perhaps, however, a very remarkable or striking sermon by a great preacher, upon some special topic or event of interest, might be read occasionally from the pulpit by a good reader, but if the preacher have not this qualification, let him stumble and stammer through any genuine production of his own rather than commit the horrible crime of deliberate murder. The ground work at

least of the sermon should go through the preacher's own mind consciously, however enriched by illustrations and by quotations, or at least by adapted quotations.

But the difficulty—and we admit it to be a difficulty—might be met by a more extensive practice and use of the *Expository Sermon*. Such discourses will not need less, but perhaps more study, especially of the Word itself, and this at least will insure the matter of the sermon and bring it within the definition we have proposed. The topical and textual sermons necessarily needing the full and complete powers of the preacher's own mind and attainments. Moreover, we have the high example of both our Lord and the Apostles for this method of public teaching in "the things which make for righteousness and peace." It has been well remarked that "preaching in the modern sense has well nigh driven teaching from the pulpit, and that the skilful and attractive method of Expository preaching might do much to restore the good old way."

THE MANNER OF PREACHING.—The secular press seems as one in its conclusions as to the dearth of great preachers in Christendom, and by great preachers, orators evidently are meant. And Dr. Bushnell, of the United States, is of opinion that there never was a time when talented preachers were more in demand. But great obscurity and widely divided opinions exist as to the genuine article in demand. In every other department, a demand creates a supply, save in the most important profession or calling in the world—the ministry.

Nor need we be surprised, but rather should we be gratified, that the world at large expects so much excellence in and from the Church. We find at the institution of the priestly office absolute perfection was required in the priesthood; and mankind has been educated, as it were, to look for it and expect it in the ministry.

It has been suggested that four talents are needed in this office: 1—high scholarship; 2—metaphysical training; 3—rhetoric, or style; 4—voice and manner. Well; the individual who possesses these four canonical talents in any degree of excellence, must surely be a "great preacher!" But even such have been known to fail among fastidious congregations. Now, a man may have any one of these talents in great excellence and be deficient in the others and be no preacher; and have them all and yet be no preacher, because lacking in administrative ability and other common sense essentials.

One of the first defects of modern preaching is something individual; or wanting in the manner of the sermon; or his delivery; or his composition, or the matter of his discourse. And it is the bounden duty of every true and earnest, honest and candid preacher to find and, if possible, correct his faults.

The great defect from a popular point of view, is not a defect of learning, but a defect of manner, either of style or delivery. "The pulpit has never," is the repeated utterance of the press, "in this country been distinguished for oratory, although, it is admitted, a few isolated cases form an eminent exception. Good matter, it seems pretty well understood, is spoiled by a bad manner, i. e., of delivery; and it is hinted pretty broadly that the pulpit might do better if it would. Now, if this be true, the ministry ought to be severely censured, for the best should be given to God's service, and not that which costs nothing, and this not as a mere pious sentiment, but as a divine and religious duty.

In fact it has become almost proverbial, if you want good matter go to the English Church,—if you want good manner of preaching go to dissenting denominations. Brethren, this should not be; and one had better be accused of assuming a theatrical style and tone than of unnaturalness and imbecile tameness, or a peculiar canting delivery which has neither piety nor common sense to commend it, so that it has come to be looked upon as "the Clerical tone and manner, and to be most essential for that profession." Of course we shall be reminded that eloquence is a gift. Yes; and so is the human voice, and both gifts are surely none the worse for a vigorous training. If every preacher cannot be eloquent, every preacher ought to have a voice, use, and know how to use it to the best advantage. I think, however, a little caution is needed to distinguish between true eloquence and true voice. Many young preachers are in danger of mistaking fluency for eloquence and noise for power. This is not the manner of true preaching, neither on the other hand is clerical purring.

A great actor delineates matter by manner, and suits his voice and style to his subject, and why should not a preacher do this without becoming positively theatrical?

We do not want the ranting of second or third rate actors, or the peeping and muttering of Isaiah's wizards (chap. viii, 19), "for," says the inspired penman, "should not the people look unto their God, and not the living unto the dead?" If we would correct our defects:—"Study nature in all her moods, in storm and tempest, sunshine and shower, blowing

gales and summer noontide sighs;" in one word, we must be natural. But the naturalness of some preachers is unnatural. It is neither true to nature nor to themselves; they have acquired vile habits; and it may well be said:—"If thy tongue offend thee pluck it out," rather than "enter the pulpit with an "unruly member."

But too much time may be expended upon the mechanical rules of elocution. We are preachers and not actors; and it would be well to catch and adopt the spirit of an eminent minister, who speaking of the spirit of the Christian ministry, observes: "Hell is before us, and thousands of souls shut up there in everlasting agonies; Jesus Christ stands forth to save men from sinking in the boundless abyss; he sends us forth to proclaim his ability and love. We want no fourth idea; every fourth idea is contemptible; every fourth idea is a grand impertinence."

II—DEFECTS OF STYLE.—The age in which we live and in which we have been called to the time-honored and divine profession of the ministry of our Lord Jesus Christ, is one of mental power and activity, and we must present and bring forth from the Divine Treasury "things both new and old;" and this always in an attractive and striking form. The most useful ministers of the day are said to be "the clear-thinking, strong, out-spoken, and vividly descriptive in their style." The mere exhibition of learning in the pulpit is a great defect in preaching. It pleases and gratifies the preacher, but very seldom the congregation, and we have to learn in this as in other respects "to deny ourselves," and to make a sacrifice "well pleasing unto the Lord"—and to the congregation. Cold and brilliant essays, learned critical research, fine metaphysical treatises, however good and in place in the lecture-room, are certainly out of place, as a rule, in the pulpit. It is the soul which is to be fed, and not the mind merely and only. At the same time we would not advise a tame and simple, or, as Canon Ryle—himself a prince of preachers—calls it, a "childish" mode of preaching the Gospel. The great themes of preaching are endless and boundless, for they are these: "The Holy Scriptures," "Salvation and Eternity," and the preacher who cannot find enough here to preach about, has certainly mistaken his vocation and calling, and should have been a book-maker or a boot-maker, and the world have been benefited and the ministry would have lost nothing.

Bishop Burnet very pertinently remarks: "A sermon should be made for a text and not a text found for a sermon; and Scripture should be illustrated by Scripture, and this not overdone. Things must be put in a clear light and brought out in as short periods and in as plain words as may be, and every sermon should have application, clear, short, and weighty." These are quaint words and golden advice; and permit me to add, that one of the greatest and most glaring defects and unpardonable faults in an ordinary sermon, lies in long labored and involved sentences accompanied by verbosity of language. "Strike while the iron is hot," should be the true and popular preacher's motto.

As to the method adopted by the preacher whether written MSS., extensive or brief notes, or extemporary delivery—every man must be his own judge, and is the best judge of his own powers. Never blame for writing, never praise for extemporary preaching. Nor should the preacher be influenced in the least degree by any criticism, adverse or friendly, in regard to his method. After, deep, honest, hard, careful study, and never without this, let the preacher go into the pulpit with the consciousness that it is God's message, that it is to God and not to man he is responsible. Judicious praise is sometimes desirable for young ministers, but it is dangerous. We need to suspect or be on our guard against pulpit compliments; the motive may be a kind one, but is generally of a mixed nature.

Another defect lies in what are called "deep sermons." Some preachers affect this kind of thing; and it is generally adopted by the *Senior Wrangler*, or the *Junior Jumbler*, and the fault grows; a congregation is at first astonished and do not like to confess their dullness, fearing lest their ignorance might be suspected. Now very deep things are usually bottomless, and such sermons will often be found upon examination to partake of this character. It were only reason and common sense to avoid *deeps* as well as *shallows*: there are heights and depths, lengths and breadths in Holy Scripture to satisfy any "ordinary mortal," and to swim out of one's depth were unwise, as to flounder in shallows were ungraceful and ludicrous.

III—PROBABLE CAUSE OF DEFECTS.—Upon this point we must be brief and suggestive, rather than attempt any proof. I think you will grant there is a necessary *Apostolic Unity of Exhortation*, as well as a necessary *Apostolic Unity of Doctrine* in the New Testament. All Scripture is inspired. The injunction: "Neglect not the gift that is in thee," is equally imperative and binding with that of "Hold the faith," and the form of sound words committed unto thee." Now it is from a neglect or non-observance of this

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## Diocesan Intelligence.

MONTREAL.

FROM OUR OWN CORRESPONDENT

IN MEMORIAM.—On Monday last, 19th inst., all that was mortal of the late Mr. George S. Codd, of Waterloo, P. Q., were consigned to their last resting place in the cemetery of his native village. Mr. Codd was a member of our Church, and was greatly esteemed and beloved by a large circle of friends. His funeral was very largely attended, so that St. Luke's Church (a very spacious building,) was thronged to the doors. The funeral procession was met at the church entrance by three of the neighboring clergy, some of whom had known the deceased from his childhood. For some months past it was plain that consumption was doing its work with him, though few suspected the end was so near; he was only thirty-three years of age. "The souls of the righteous are in the hand of God and there shall no torment touch them."

MONTREAL—Trinity Church.—A former member of Trinity Church has written the following very sensible letter to the *Daily Star*, published in this city. The letter appeared in the *Star* of 20th inst. The writer says:—

"Trinity Church should not be allowed to drift away. Throughout this Diocese and in almost every part of the world there are those to whom the memory of Trinity Church is dear and to whose faithful pastor, the Rev. Mark Willoughby, they owe a debt of gratitude for his nurture of their spiritual life. Those of another generation may have grateful memories of the no less faithful Dr. Bancroft. I am sure that hundreds, yes, thousands, look back with thankfulness to their association with Trinity Church and would gladly bear any sacrifice to see her once more doing the work of Christ. Mayor Christie when Montreal was a small place most munificently built Trinity in St. Paul street and should we stand by to see his work perish? I cannot think it well. 'The effectual fervent prayer of the righteous man availeth much.'

I. I would suggest that the parish, if it has any rights surrender them all to the Bishop.

II. That the Bishops should form a committee of old Trinity members to make an appeal to the Diocese, to the scattered members of Trinity Church wherever they can be found for the total payment of the debt.

III. That the appointment of the Rector be absolutely in the hands of the Bishop, and if the interests of the Church demand the amalgamation of St. Thomas and Trinity, he could do it on condition that the endowment of St. Thomas should be attached to that of Trinity and so insure a well furnished staff of ministers.

IV. The main thing is the payment of the debt. If the parish can be placed in the Bishop's hands and he has the appointment of the Rector there would be a guarantee that Trinity Church would be restored to its former usefulness and its traditions maintained. The fact that the Bishop will have the selection of the Rector will inspire confidence. It may be that such an appeal will prove that the memories of Willoughby, Bancroft and Mayor Christie are not forgotten in many an out-of-the-way place in the world, and though being dead they yet speak.

GRANBY.—It is now publicly stated that the Rev. F. A. Haslam has resigned the rectorship of this parish. Mr. Haslam is a young man of very great earnestness and piety of the *ultra* Evangelical sort, a ready speaker and a willing worker. The appointment of his successor rests with the Bishop.

ST. JOHNS, P. Q.—Rev. O. J. Booth goes in a short time to assume the rectorship of St. Thomas' Church, St. Catharines, which was offered him some weeks ago. This offer was made to Mr. Booth before he went to St. Catharines or ever preached in St. Thomas' Church. The salary is \$1600—not \$1200, as stated in our last.

ONTARIO.

FROM OUR OWN CORRESPONDENT.

Pastoral Letter of the Bishop of Ontario:

REVEREND AND DEAR BROTHER,—I venture to remind you that Ascension Day, or the previous Tuesday (Rogation), has been named by the Archbishops and Bishops as a day of General Intercession on behalf of the Missionary operations of the Church of England.

As members of this great branch of the Holy Catholic Church, it is both a duty and a privilege to unite with our good brethren all over the world in solemn supplication for the Lord's blessing upon the work of en-

Apostolic principle which is probably the root cause of the defects of the matter of preaching.

Doctrinal truth is universally admitted to be one of and indivisible and must prevail by whatsoever instruments, because it is Truth. But the other aspect of Truth, i. e., Scripture, is overlooked or ignored, viz.: the Apostolic unity of exhortation, and this also points to fitting instruments, not any, but by Divine selection, and it is only then the Truth can prevail with certainty, because it is at one with itself. Dissenting ministers are, as a rule, the best popular preachers, because they move congregations by their eloquence and not so much by the truth, as such. While "lawfully (i. e., Scripturally) called, ordained or sent" ministers of our Church may lack oratory, eloquence and even excellence of speech and manner will eventually succeed, if faithful and earnest, through the power of truth, as a whole, committed to their charge; and they ought to be as, if not more, earnest and diligent in the cultivation of every natural gift and talent and acquired power and excellence as though they had no more (than others) of truth committed to them, or rather accepted by them.

We do not mean to infer that all ministers of Christian denominations may not have Truth, but it is notorious that many reject an essential portion of Scripture—all Truth being necessary—under the fallacy that it is a non-essential of Scripture. So that, if my premises be true, oratory is to them a snare and eloquence a fault, and not a virtue, and the evil, continued and obstinate schism, is the sad result.

Another and primary cause is perhaps the forgetfulness, or want of a realization of the indisputable fact, that the minister of the Christian Apostolic Church is not a mere preacher, and otherwise he is not a mere priest.

Dr. Moberly, in his Bampton lectures (1868), states the whole difficulty by proving Congregationalism as great an evil and mistake, and suicidal in results, as strict Sacerdotalism; for in the first case the congregation becomes the church, and in the second case the ministry becomes the church; while in the joint and true theory both these inconveniences are avoided. He also lays his finger upon the sore, when in speaking of Dissent from the true Church and from and among themselves, he says "that the true doctrine of the spiritual presence of our Lord, and mysterious efficacy in the Holy Sacrament, is not sufficiently impressed upon the minds of men; and that the Church in her teaching at the revival which ensued, more or less upon the preaching of Wesley and Whitfield, preached religion in that subjective manner which they and their followers adopted." Here is the secret of the whole matter; the Sacrament is a merely commemorative rite, the minister officiating, as one of the congregation; and hence this leads to a scattering of the one true Church and its pure and harmonious doctrine. Fervid faith takes the place of repentance, good works and external means of grace; in a word, the Doctor intimates that a true and efficacious Holy Sacrament implies "a communicant fit to receive, and a proper and fitting priesthood or ministry to convey and not merely impart God's own grace."

VI.—CAUSE OF DEFECTS OF MANNER OF PREACHING.—Perhaps the principal cause is, that many preachers imagine their pulpit education has ceased with their college course. The result is, such preachers are the least alive to their faults and the most sensitive, even under the kindest advice. Others again hide their faults under the conscious dignity of office and position. Others by mistaking fluency for eloquence and noise for power; in this case want of rhetorical pause spoils what would otherwise be most excellent preaching or speaking; and again affectation of voice—of course all unconscious—because this defect has grown through want of some, kind judicious brotherly advice acted upon.

Now the only radical cure is for colleges to appoint a chair, for either elocution or a professor of what may be styled preaching elocution and training, and this to include not only the manner but the matter of delivery. It may be said this is generally done by the Principal of the college or by the Divinity Chair. No doubt it is attempted, but one man, however excellent, cannot attend to everything as it should be.

Another remedy (and this will indicate the cause of defect). No student should be ordained who does not give some indications of making a good preacher and speaker, especially in this country, where Dissent abounds and flourishes and where our Church has to stand entirely upon her own merits. Moreover, every newly ordained young man—I mean young not only as to age but experience, for there are old men as to years very young in other matters—these should spend at least twelve months with a clergyman of experience, or give some decided proof of their fitness before they become priests. It will be objected, this country is too new and needs laborers in the vineyard too urgently to make choice a necessity. True! but it is my duty to point out defects and their causes and to suggest a few remedies. This I have now done at your request, and with your permission lay before you.

lightening with His Gospel the dark places of the earth, and hastening His kingdom. Alas! that so many places, so many millions, in our own British Empire, still remain in the gross darkness of heathenism and superstition.

If with thankful hearts, we can say, as we look back to the last few years, *Hitherto hath the Lord helped us*, we find that this help has been expressly granted in answer to the Church's special supplication; and we are encouraged to continue our obedience to the command, *Pray ye the Lord of the harvest that He will send forth laborers into His harvest*, nor can we forget that we have "to pray and not to faint."

Finally, if one part of the vineyard of Christ have more claim upon our sympathy than another, it is that in which our one Canadian Missionary Bishop and his Clergy are engaged by our own appointment. No missionary work is more pressing than that which is attempting the evangelization of our Indian fellow-subjects, and the educating and civilizing of their children.

May I not, therefore, ask for your people's liberal alms, as well as their special prayers, on the day or days of Intercession, on behalf of *Alyoma!* The Secretary-Treasurer of our Diocesan Foreign Mission Committee, Rev. F. W. Kirkpatrick, M.A., Kingston, will gladly receive and acknowledge all the contributions sent to him for this or any other object of a missionary character.

I am, reverend and dear brother,

Yours very faithfully,

J. T. ONTARIO.

NORTH GOWER.—Opening services of Trinity Church, Thursday, April 22nd, will doubtless long be remembered in this rural parish as a "red letter day," for on it the beautiful new Gothic edifice, Trinity Church, was for the first time used for the purpose for which it was erected, the worship of Almighty God according to the use of the Church of England. The day began with tokens of sunshine, but these soon gave way to gathering clouds, and during morning service there was a sharp shower. Owing to this inauspicious circumstance very many were debarred from taking part in those services which had been looked forward to for some time. In spite of the unfavorable weather the congregation must be considered very satisfactory. The new stone church occupies a site exactly at the rear of the old wooden one, now removed. When we compare the present building with the past, one cannot be too thankful for the great change that has taken place in this parish; a change that is symbolized by the difference between the old and new churches, the former bald and mean, the latter built in accordance with correctness. There is a western tower, 12x13, 70 feet to the top of the fluted cross; a nave, 60x80; a chancel, 18x16; a commodious vestry at the north side, and organ chamber at the south. The entrance is through the tower. The nave is seated throughout with open benches, each supplied with kneelers. The chancel arch is beautifully proportioned. Two steps lead from the nave to the chancel, one more to the sanctuary, in which stands the altar becomingly vested raised upon a footpace, the Holy Table being thus elevated considerably above the nave. The chancel is handsomely carpeted throughout, and the aisles matted. Five chandeliers give light for evening service.

The principal service of the day began at 11 A.M., when the Church was comfortably filled. The clergy present were Revs. G. I. Low, Merrickville, A. Spencer, Kemptville, W. A. Read, Oxford Mills, I. J. Christie, Medcalf, H. B. Patton, Billings Bridge, A. C. Nesbitt, R. D. Richmond, W. Lewin, R. D. Prescott, Ven. Archdeacon Lauder, Ottawa, and the Very Rev. Dean Lyster, of Kingston. Mattins and Holy Communion were rendered in a hearty and reverential manner. The Dean was celebrant and preacher. The music was churchly and congregational. We were much pleased with the rendering of the "Ter Sanctus" in the Communion office. Besides the clergy about sixty of the faithful received the Blessed Sacrament. Evensong was said at 4 P.M., a fair congregation present. A number of short and practical addresses took the place of the earnest and learned sermon of the morning. We must congratulate the esteemed Rector and people of North Gower on the successful issue of the day, and to express our hope that the small debt still remaining on the building will quickly be liquidated, the offertories for that purpose during the day amounted to \$116.

The various hymns throughout the services were from "Hymns Ancient and Modern," last edition. There is as yet no bell, font, or credence, whilst the eastern Triplet window cries aloud for stained glass. The architect is W. Sheard, Esq., of Toronto, and the building committee were Messrs. Jas. Craig, Adam Bradley, Edward Mills, Jos. Craig, Edward Daly, with, of course, the energetic Rector, Rev. A. J. O'Loughlin.

BELLEVILLE.—*Christ Church*.—Arrangements are being made towards paying the debt on this Church.

TORONTO.

SYNOD OFFICE.—Collections, &c., received from 5th April, 1880, to 24th April, 1880.

MISSION FUND.—Parochial Collections.—Bradford, 21.85; Middleton, 9.50; Stayner, 38.73; Creemore, 35.38; Banda, 44.50; Brooklin, Columbus and Ashburn, additional, 5.33; Honeywood (Mulmur West) 15.00; St. James', Orillia, 40.60; North Essa, Ivy, 36.00; Thornton, 24.30; Georgina, 28.49; (Cameron) Cambray, 8.00; Rosedale, 2.75; York Mills, additional, 11.87; Whitby, additional, 2.00; Credit, on account, 32.19; Mulmur, on account, 30.25; Tecumseth, on account, 70.00; Cavan, St. Thomas', 56.25; Christ Church, 58.80; St. John's, 46.55; Trinity Church, 16.40. January Collections.—Cameron, St. George's, 80c.; Cambray, 50c.; Cobocok, 50c.; Rosedale, 38c.; Brampton, additional, 2.00; Georgina, St. James', 1.50; St. George's, 1.30. Missionary Meetings.—Cameron, 3.22; Enniskillen, 2.75; Georgina, 10.06; North Essa, Ivy, 2.24; St. Jude's, 1.26; Grace Church, Markham, additional, 50 cents. Special Appeal.—Brampton per Rev. Dr. Hodgkin, 18.00; Grant to Dysart from Canadian Land and Emigration Company, 25.00; St. John's, Toronto, per Church Women's Mission Aid, 18.80. Annual Subscription.—Ven. Archdeacon Whitaker, 100.00.

PERMANENT MISSION FUND.—Mrs. Perram, 25.00; Miss Millicent Henderson, 50.00; Miss Mary Henderson, 100.00; A. R. Boswell, 20.00; J. Martland, 10.00.

(To be continued.)

DURHAM AND VICTORIA.—The next meeting of this Ruri-decanal Chapter will be held (D.V.) at Millbrook, on Thursday, May 20th.

Meeting for business at Rectory at noon. Service and sermon in St. Thomas' Church at 7 P.M.

The clergy are earnestly requested to attend.

T. W. ALLEN, Rural Dean.

Oakfield, Millbrook, April 24th, 1880.

HURON.

FROM OUR OWN CORRESPONDENT.

LONDON.—Adjourned Vestry Meetings.—The receipts of St. Paul's Church from Easter, 1879, to Easter, 1880, were \$5,111.27, exclusive of the Endowment Fund. The usual grant of \$100 was made to St. Paul's Sunday School, and a subscription list was opened in aid of St. Luke's Mission Church, London East, the few members present of the Vestry subscribing \$38.50.

Of the Memorial Church the receipts during the year were \$3,376.60, including the Surplus Rectory Fund, \$800. The Envelope Fund amounted to \$1,411.27. The pews are free and unappropriated.

Christ Church.—The receipts of the year, including the Surplus Rectory Fund, \$800, were \$1400; a sum sufficient to meet the current expenses. An effort is being made to pay off by subscription some indebtedness of the Church.

WESTMINSTER.—St. James' Church.—The income of St. James' for the past year was shown by the Churchwardens to be over \$2000, and the balance in hand \$68. The Vestry made application to the Bishop of the Diocese to appoint the parish of St. James' a Synodical Rectory in compliance with the Canon, as the parish contributes not less than \$800 towards the stipend of the clergyman and provides him with a suitable residence of its equivalent.

PETERSVILLE.—St. George's.—The Report of the Churchwardens showed an income from Easter, 1879, to Easter, 1880, of \$1,178.57, including a small balance in their favor in the bank at the beginning of the year. The Vestry confidently expect that their Church will be free from debt in a very short time. This speaks well for a small Mission Church relying on its own resources.

MUNCHEY and ONEIDA.—Indian Churches.—Were proof needed of the adaptability of the Anglican Church to all nations and peoples, we might well appeal to the result of her missionary work among the Red Men of North America. All the Indians of Munceytown and Oneida have renounced Paganism. Their three churches are well attended by large and earnest congregations. In one of the Muncey churches there are now one hundred and twenty communicants. There were seventy confirmed at one time, who had been Methodists. One of the chiefs speaking of their conversion, said: "We have advantages in the Church of England that we had not enjoyed before. Until now we had not a regular uniting in the Creed, the ten Commandments and the Litany." Nor is their hearty uniting with the Church in her service an isolated case. Their great reverence in their churches is a

striking characteristic of the Indian Church people. In the church in Walpole Island it has been especially noticed by visitors.

SARNIA INDIAN MISSION.—The Rev. J. Jacobs begs to acknowledge with many thanks the receipt of a surplice from the "Church Women's Mission Aid" of Toronto.

ALVINSTON.—St. John's.—The adjourned Vestry meeting of this congregation was held on Wednesday, 14th April, the Incumbent, the Rev. E. Softley, B.D., in the chair. Mr. Alex. Lucas was nominated Churchwarden by the Incumbent, and Mr. R. Code was elected by the Vestry. Mr. Lucas was chosen as Lay Representative.

The following resolution was passed, and a copy directed to be sent to the Rural Dean to be forwarded by him to the Standing Committee:

Moved by Mr. A. Lucas, seconded by Mr. R. Code, and resolved—"That this Vestry concurs in the feeling expressed by the other congregations of this Mission, as to the injury resulting from the present arrangement; and with a view to the organization of a Mission comprising two congregations, does pledge itself, then, to raise the sum of \$200 per annum towards the support of the clergyman."

It was also resolved to take immediate steps to paint the church throughout, to have sidewalks made to the church, and to improve the church lot.

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

DUNCHURCH.—Mr. Henry Evison desires to acknowledge with many thanks the receipt of a box from the Church Women's Mission Aid Society, per Mrs. W.S. O'Reilly, containing articles of clothing and copies of the DOMINION CHURCHMAN. These kind gifts, I need scarcely say, are much appreciated by those to whom they have been distributed.

Correspondence.

All Letters will appear with the names of the writers in full

THE ENGLISH ELECTIONS.

SIR,—In your last issue there is an editorial paragraph commenting on the result of the English elections—a result which you say was "to a great extent expected," and which you attribute to the "way in which the Turkish question was bungled up," and to the expensive wars in Afghanistan and Zululand which you denounce as "unprovoked and wanton in the extreme," and "what is worse," very "unsatisfactory" in their results. You also assert that "the Church party, even many moderate members of it, have gone against the Government." Now, in the first place, allow me to say that so far from this result being expected the very opposite was the case, and that even the most sanguine Liberals barely expected a majority, far less such a decisive one as they have secured. In the second place, your assertion that the Turkish question was "bungled up" by Lord Beaconsfield, and that the Afghan and Zulu wars were "unprovoked and wanton in the extreme," is one from which the great majority of your readers will entirely dissent as not only unfounded in fact, but most unjust to the leader of the Conservative Party. Again, I should like to know what can be "worse" than a wanton and unprovoked war? Also, whether the iniquity of making such a war would have been lessened had the results been satisfactory, as you seem to imply? Surely such would not be the teaching of the Church, whether High or Low? What you mean by "coquetting with the Persecution company," I do not know. This, however, I think is clear, that if the "Church party," whatever that means, have supported Mr. Gladstone against Lord Beaconsfield, because the latter has appointed to high office in the Church one or two eminent men on the Low Church side, the Church at large has little to thank them for. It is to be hoped for the credit of the "Church party," that you are as much mistaken with regard to them as I believe you are with regard to the other matters referred to.

I remain,  
Yours obediently,

WILLIAM G. O'BRIEN.

The Woods, Shanty Bay,  
April 19, 1880.

THE CHURCHWOMAN'S MISSION AID SOCIETY.

SIR,—The First Annual Report of this Society has been published some time, and I observe with some regret that your contributors have not taken the notice of which its merits deserve. Every Churchman

in the Diocese should know how well-intentioned and zealous is this admirable Society, but the Report shows how useful and successful it has been as well. A year's work that sums up \$1,585.87, is a work not to be ashamed of, is a result to be gratefully and with a modest triumph acknowledged, as indeed piously done in the Report, "By the good hand of our God upon us." I, for one, have been very much struck with the admirable composition of the Report—its literary beauty being crowned with a spirit of reverence, humility, faith and earnestness, which promises well for a lengthened and prosperous career. Many a poor Missionary's household has been comforted, and many a work in the Church's vineyard has been cheered during the past year by the pious labors of our good sisters in Toronto; and I cannot but believe that their example will "provoke very many" to similar useful and needed exertion. May God reward and prosper them!

Yours faithfully

J. CARRY,

Port Perry, April 11, 1880.

Family Reading.

A WOMAN'S SACRIFICE.

Would any one dare to set his house on fire? Whoever wants the pleasure of spending several years on bread and water behind locks and bolts may do it. Whoever wants an uneasy conscience, so that he will rush back in terror at the sounds of wind through the house, or the rustle of leaves on the trees, may set his house on fire.

But once an old woman burned her house, and did not get behind locks and bolts, nor did she lose a peaceful conscience, but she received the warm thanks of many, many people.

It happened this way. Do you know of Husum? Husum is a city on the western coast of Schleswig, hence on the North Sea.

Any one fond of oysters, must go to Husum, for there he may always be sure of a treat.

Winter brings to Husum every year a great deal of ice. Once it was so cold that a part of the marshy strand was covered with beautiful, smooth ice. The skaters of Husum gave way to pleasure as if it were a holiday. Those who could not skate learned how, or enjoyed their attempts at it.

At length a great festival was arranged, pavilions were built, and everything that would refresh either cold or warm dispositions was provided on the ice. Husum had never seen such times. And now came off the event. All who had legs used them on the ice. The little oyster city was as empty as a church on Sunday afternoon. The people sang, frolicked, danced, laughed, drank, caroused, as they sped with winged feet over the smooth pond, all unconscious of a little white cloud yonder in the sky, or of the sick woman in an old house on the dike.

From her bed she could watch the evermoving throng on the ice, but she also saw the little cloud and knew it meant something, for she had, in her younger days, taken many voyages with her husband, and had helped in many a fish and oyster catch. She saw that soon several clouds followed behind the little one, and, uniting with it, became a great black cloud, as if a thunderstorm were coming up. In half an hour the flood would be upon them; if the people were not off the ice, few would be left to eat their evening meal in Husum. The sick woman shouted as loud as she could, but no answer came. The joyous skaters saw and heard nothing.

Only a few minutes and the raging sea would hide hundreds in its watery embrace. Then the good mother, gathering up all her strength, reached her tinder-bag, pushed a fire-brand into her bed, and dragged herself with difficulty out of the house. In a moment the bright flames blazed up; those on the ice, seeing it, rushed to the land to save the house. Scarcely had the last foot touched the dry ground when, with a mighty crash, the flood broke through the ice, and all were saved. They had come to rescue the sick woman, but she had rescued them.

And now? Well, yes! The people of Husum were doubtless thankful to their God and to the good old woman, and provided her a new home, with food and tender care. But our loving Heavenly Father has now given her the best reward.

Where? "In my Father's house are many mansions?"

Have the courage to cut the most agreeable acquaintance you have when you are convinced he lacks principles; a friend should bear with a friend's infirmities, but not with his vices.

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IN ALL THINGS LOOKING TO  
JESUS, THE AUTHOR AND  
FINISHER OF OUR FAITH.

When the way is long and dreary,  
And thy earth-worn feet are weary,  
When through sin thou'rt sadly hinder-  
ed,  
Vexed by Satan and his kindred,  
Look up.

Is thy spirit sad and worn,  
With the burden it hath borne?  
"I will give them rest," said He,  
"Who bring the heavy load to me."  
Look up.

Doth the world seem cold and chill,  
For thy good returning ill,  
He for the world His blood did shed,  
Yet had not where to lay His head.  
Look up.

Art thou of earthly love bereft,  
Only through faith, is hope still left,  
Make Calvary's matchless love thy own,  
Accept, and He to thee is known.  
Look up.

When on tempestuous stormy sea,  
Tempest-tossed thy soul shall be,  
When destruction seemeth nigh,  
Think on the Unsleeping Eye.  
Look up.

If pleasure beckoneth thee astray,  
From the narrow living way,  
If thou lackest strength to fly,  
When to tarry were to die.  
Look up.

If, alas, by sin o'ercome,  
Thou hast wandered far from home,  
When conviction's mighty power  
Overwhelms thee, in that hour,  
Look up.

In the bitter parting hour,  
When loved ones yield them to death's  
power  
To the blessed home above,  
With an eternity of love,  
Look up.

In spirit patient, fervent, true,  
Well doing what thou hast to do,  
With all thy might still serving God,  
Firmly tread the heavenly road,  
And trusting Him, Who is the Author  
Of the faith which He demands,  
With heart subdued and reconciled,  
Await perfection at His Hands.  
So when thine eye is growing dim,  
And faintness creepeth on each limb,  
Rejoice, lift up thy voice and cry,  
My redemption draweth nigh.  
Look up.

—Mrs. BLACKWELL, Dundas.

BISHOP SANDERSON.

DIED 1662. AGED 65.

Dr. Robert Sanderson was an eminent scholar and divine. He was appointed Chaplain to King Charles I., and afterwards made Bishop of Lincoln. From Wheatly "On the Common Prayer" we extract the following interesting remark relating to Bishop Sanderson. "There was one General Thanksgiving added to the last review, (at the Savoy conference in 1661,) for daily use, drawn up, it is said, by Bishop Sanderson, and so admirably composed, that it is fit to be said by all men who would give God thanks for common blessings,—and yet peculiarly provided with a proper clause for those, who, having received some eminently personal mercy, desire to offer up their public praise: a duty which none that have had the prayers of the Church should ever omit after their recovery, lest they incur the reprehension given by our Savior to the ungrateful leper, recorded in the Gospel, 'Were there not ten cleansed? but where are the nine?'"

A very interesting biography of this excellent prelate was presented by Izaak Walton, from whose work we make the following extract:—

About three weeks before his death, finding his strength to decay, by reason of his constant infirmity, and a consump-

tion cough added to it, he retired to chamber, expressing a desire to enjoy his last thoughts to himself in private, without disturbance or care, especially of what might concern this world. Thus as his natural life decayed, his spiritual life seemed more strong and his faith more confirmed; still laboring to attain that holiness and purity, without which none shall see God.

In this time of retirement, which was wholly spent in devotion, he longed for his dissolution; and when some that loved him prayed for his recovery, if he at any time found an amendment, he seemed to be displeased, by saying, "his friends send their prayers backwards for him." He rejoiced much that he had so lived, as never to cause an hour's sorrow to his good father; and that he hoped to die without an enemy.

He, in his retirement, had the Church prayers read in his chamber twice every day; and at nine at night some prayers read to him, and a part of his family, out of "The Whole Duty of Man."

The day before he took his bed, (which was three days before his death) he, that he might receive a new assurance for the pardon of his sins past, and be strengthened on his way to the new Jerusalem, took the Blessed Sacrament of the body and blood of his and our Blessed Jesus from the hands of his chaplain, Mr. Pullen, accompanied with his wife, children, and a friend, in as awful, humble, and ardent a manner as outward reverence could express.

After the praise and thanksgiving for this blessing was ended, he spake to this purpose: "I have now to the great joy of my soul, tasted of the all-saving Sacrifice of my Savior's death and passion; and with it received a spiritual assurance that my sins past are pardoned, and my God is at peace with me: and that I shall never have a will or power to do anything that may separate my soul from the love of my dear Savior. Lord! confirm this belief in me, and make me still to remember, that it is Thou, O God, that tookest me out of my mother's womb, and hast been the powerful Protector of me to this present moment of my life: Thou hast neither forsaken me now I am become grey-headed, nor suffered me to forsake Thee in the late days of temptation, and sacrifice my conscience for the preservation of my liberty or estate. It was not of myself, but of grace, that I have stood where others have fallen, under my trials; and these mercies I now remember with joy and thankfulness; and my hope and desire is, that I may die remembering this; and praising Thee my merciful God."

After this, taking his bed, and about a day before his death, he desired his chaplain, Mr. Pullen, to give him absolution; and at his performing that office, he pulled off his cap, that Mr. Pullen might lay his hand upon his bare head. After this desire of his was satisfied, his body seemed more at ease, and his mind more cheerful: and he said often, "Lord, forsake me not now my strength faileth me; but continue Thy mercy, and let my mouth be ever filled with Thy praise."

He continued the remaining night and day very patient, and thankful for any of the little offices that were performed for his ease and refreshment; and during that time did often say to himself the 108th Psalm, (a Psalm that is composed of praise, and consolation fitted for a dying soul,) and say also to himself these words, "My heart is fixed, O God, my heart is fixed where true joy is to be found." And now his thoughts seemed to be wholly of death, for which he was so prepared, that the King of Terrors could not surprise him as a thief in the night, for he had often said, "he was prepared, and longed for it." And as this desire seemed to come from Heaven, so it left him not till his soul ascended to that region of blessed spirits, whose employments are to join in concert with his, and sing praise and glory to that God who hath brought him and them to that place into which sin and sorrow cannot enter.

Thus this pattern of meekness changed this for a better life; it is now too late that mine may be like his. (for I am in the 85th year of my age, and God knows that it hath not.) but I most humbly beseech Almighty God that my death may; and I do as earnestly beg, that if any reader shall receive any satisfaction from this very plain, and as true relation, he will be so charitable as to say, "Amen."

OUR NEW NEIGHBOR.

CHAPTER III.—(CONTINUED.)

But curiosity was strong. Moreover, there was about the voice a species of fascination he could not resist. Drawing up his horse he looked down through the veil of tender green. The thought crossed his mind that it had never occurred to him before how lovely was the foliage of these young beeches; now, as the rays of the evening sun shone upon them, they seemed radiant with a light of their own. Probably he was in a receptive mood. But the beech-leaves were presently forgotten in the exquisite little picture they framed.

The mystery of the sustained voice and nonsensical jargon was solved. A mother was telling fairy tales to her child.

And now Sir Walter could not have stirred if he would. To say that he was spell-bound would be a mere commonplace. As he looked at that marvellous face, all the more fascinating for its touch of sadness—where he sat he could catch the profile of the face, and tiny ear, and the golden-brown hair, tossed back behind it—Walter Harcourt had the curious sensation of the world enlarging about him.

He stayed but a moment. He was afraid of disturbing them; but he went away thoughtful.

And since then he had seen the lady again. This second time it was at church. He inquired who she was, and was told that she was Mrs. Rosebay, the lady to all appearance dropped from the clouds, who had taken Fairfield House. He heard also, for he was persevering in his questions, that the child to whom she showed such motherly tenderness was not her own, but a little foundling whom she had brought from London; probably, his informant said, she could not bear the loneliness of her life.

Since then Sir Walter did little else but think of the solitary stranger, frame histories of her past, and wish, with the fervency of his two-and-twenty years, that his good fate would throw into his hands some chance of serving her. For as yet no selfish feeling mingled with his adoration; indeed, the mental revolution he had undergone consisted principally in the fact that his point of view was changed. Hitherto self had been the central sun of his universe; now he began to look at things through the eyes of another. Hence it came about that his aunt's idea of building up his fortunes through the surrender, possibly the sacrifice, of his little friend and play-fellow, was all at once repugnant to him.

Nevertheless—for Miss Harcourt was a strong-natured woman, and the habit of obedience to her will was one of long standing—Sir Walter went out upon the terrace.

Sibyl was still there, lost in thought. It was a beautiful evening; the lawn, with its grey borders, and shrubs of fantastic form, seemed to sleep in the moonlight; through the shadowy background of tall forest-trees two or three stars shone brightly; the odors of mosses and carnation filled the air. Sibyl sighed deeply.

"What a sigh!" said Sir Walter, lightly; he was doing what was required of him. "Might one inquire—"

Sibyl's requirements did not happen to be the same as Miss Harcourt's, and she answered petulantly, with the manner of a child aroused from sleep, "No; one might not inquire. And please, another time, don't creep. I hate people to watch me."

He ventured another light remark but her answer was of so chilling a nature, that he did not attempt to conciliate her further. He braved his aunt's contempt by requesting her to go into the drawing-room and give them some music.

Sibyl would go into the drawing-room readily, but she would not play. She said Maggie's "thinking aloud" made her own elaborate *morceaux de salon* odious. So, to Mrs. White's secret mortification, Maggie played again—this time some well-known airs, to please Mrs. Vernon—and Sibyl took her place on an ottoman near the piano, Sir Walter standing near her, submissively. She was in one of her wilful moods, and wished he would not stand there. He irritated her. She knew him well enough. He was a good fellow in his way, but not interesting. There were others in the room to whom she would have preferred to talk. But, till Maggie's second performance was concluded, there he stood, like a rigid kind of watchman, bound not to stir.

Meanwhile, Mrs. Darrent, who sat at the further end of the room, had noticed Sibyl's constrained attitude.

"I know what it is," she said to her brother-in-law, who, sitting near her, followed the direction of her gaze; "she wants to be introduced to you."

"Wants to be introduced to me!" he echoed. "That seems strange; but who is she?"

"Oh, you must surely have heard Maggie talk of her—Sibyl White. Her mother owns Melbury Park. They have plenty of money, and she is the only child."

James Darrent looked at Sibyl with interest. He had already recognized in her the young lady whose magnificent pose he had admired. He said, "If I don't mistake, she is a remarkable girl."

"She is remarkable," Mrs. Darrent replied, with that generous enthusiasm which gave force to her approvals. "Another girl would have been spoiled long ago. She is as simple, and fresh, and girl-like as she can be. She is clever, too, and accomplished."

As she spoke, she made a friendly sign to Sibyl, who obeyed it by crossing the room to her.

"I knew you were longing to be introduced to Uncle James," she said, in a whisper.

Sibyl thanked her by a grateful smile, and then looked up to the traveller, who had risen from his seat, and was bowing to her in as orthodox a fashion as if he had been accustomed to drawing-rooms all his life. Then followed a pause. In her rapid fashion this girl was dotting down his characteristics, and noting, with a little sinking of soul, such as naturally attends upon disappointment, that they were rather of a negative than a positive description. James Darrent was not tall, he was not weather-beaten; his eyes were not piercing, his chin was not massive. Had he been any one but James Darrent, the traveller, and long-time hero of her imagination, Sibyl might have pronounced him commonplace. That she came to no such rash conclusion was due, perhaps, not only to the dream preceding the introduction, but to the quiet friendly smile and look of unmistakable interest that, on his side, followed it, and that moved her to say, to the accompaniment of a slight heightening of color, "You must not be surprised that I wished to see you, Mr. Darrent. It seems to me that I have known you for a long time." Here, reflecting that this imagined knowledge might be mysterious to him, she explained, with her peculiarly frank and winning smile, "Maggie used to read your letters to me—that is how I heard of you. We read them together in the orchard at Mrs. Darrent's, and, for a long time after any of them came, you would figure as a personage in our fancies."

She laughed as she thought of those games. It was a clear, healthy, girlish laugh; but in a moment she recovered her composure. She added, more seriously, being touched with the fear that

she was wasting her opportunities, "How delightful it must be to live as you have done, alone in a desert place!"

She had seated herself near Mrs. Darrent. James Darrent took a seat by her side. He was pleased with her. She was like a new type to him—a new type that, correctly analysed, might prove indefinitely instructive. The traveller was a man of theories.

He said, "Did it never strike you that life in a desert might be better in imagination than reality?"

"Oh," answered Sibyl, "everything is better in imagination. I know that."

James Darrent looked at her in some surprise. He was confirmed in his impression that Nature had sent him a typical specimen of girl-nature.

Knitting her brows, Sibyl went on—

"But it was not that I meant when I spoke of life in a desert; and, perhaps, desert is not a right word. I was thinking"—she clasped her hands, and looked out straight before her—"of getting away from every-day things into a new and wonderful world. I was thinking of freedom. I was thinking of discoverers, and of the glory of increasing knowledge for men."

Thus far the young girl spoke with an intensity and fervor that astonished even Mrs. Darrent, well as she knew her. Then suddenly she broke off. A word of her own had sent of her mind on one of its rapid, swallow-like flights.

"Maggie says you make her feel like that," she observed, looking with quick eagerness into the traveller's face.

He was too much interested in her to remark on the vagueness of the observation; indeed, it fitted into his train of thought.

"Yes," he said, "I have made Maggie feel as if there was something to be discovered everywhere—at our feet, over our heads, about us. We don't want deserts and savage countries, to make life interesting, Miss Sibyl. We have only to open our eyes—yes—reverently—and to allow our hearts to speak. The discerning intellect of man, when wedded to this goodly universe, so Wordsworth puts it, may find beauty, interest, the highest pleasure everywhere."

Thus James Darrent spoke, and Sibyl listened with hands joined together, and eyes cast down thoughtfully. Some one else claimed his attention, and Sidney and Maggie were clamorous for hers.

She listened to what they had to say, but James Darrent's words mingling with her thoughts, made an undercurrent of feeling. She was anxious to hear more. For the present, however, her anxiety had no chance of being gratified.

Mr. Vernon, who was deeply read in philology, was endeavoring to draw from the traveller proofs of one of his latest theories, and, with this view, was catechising him closely about the forms of speech of the least known and most backward African tribes; and James Darrent, being himself a philologist in a small way, was only too glad to lend himself to the catechism.

Sibyl was not even able to bid him good-night when she went away later.

(To be continued.)

MIRTH AT HOME.

"A merry heart doeth good like a medicine, but a broken spirit drieth the bones," declares the wisest of men. A swift appreciation of the ludicrous is the happy birthright of some fortunate people, but there are those who never see a joke quickly, and who cannot comprehend why it makes others laugh, even after it has been duly explained. If, as the proverb says, laughter is medicinal, they are much to be pitied. They are not cushioned against the sharp corners and hard knocks of life. There is a coarse wit which is allied to buffoonery, and may descend to indecency, and the less we have of that the better. The brightness and buoyancy which make

the dull day cheerful, which lifts the wearied and the ill from their depression, and which imparts courage when disaster seems imminent, are priceless gifts. The merry making the best of things, seeing the silver edge along the thickening cloud, remembering how much worse misfortunes might have befallen, and being cheery when others are discouraged, how noble are these qualities when put in practice, and how brave they may be. I agree in a measure with the brilliant French woman, who said that "The joyousness of a spirit is an index of its power," words true for all time. It should be a matter of conscience with us to maintain serenity of outward appearance, under all circumstances, and never to monopolize the conversation with accounts of our pains, perplexities or grievances.

THE WORLD AND THE CHURCH.

The world has no objection to joining the Church, if it may continue to be the world. A low standard of membership, or even a high standard applied with a slack hand, will bring in numbers. But what are they worth when they come in? If the understanding is that they can enjoy Church privileges on any or no terms, and live as they have lived and as they may still choose to live, the larger a Church thus becomes, the weaker it is.

Let the children alone! Children are children, as kittens are kittens. A sober, sensible old cat, that sits purring before the fire, does not trouble herself because her kitten is hurrying and dashing here and there, in a fever of excitement to catch its own tail. She sits there and purs on. People should do the same. One of the difficulties of home education is the impossibility of making parents keep still; it is with them, out of affection, all watch and worry.

Children's Department.

THE LITTLE BOY'S TROUBLES.

I thought when I learned my letters, That all of my troubles were done; But I find myself much mistaken— They only have just begun Learning to read was awful, But nothing like learning to write; I'd be sorry to have you say it, But my copy-book is a sight!

The ink gets over my fingers, The pen cuts all sorts of shames, And won't do at all as I bid it; The letters won't stay on the lines, But go up and down and all over, As though they were dancing a jig— They are there in all shapes and sizes, Medium, little and big.

The tails of the g's are contrary, The handles get on the wrong side Of the d's and the k's and the h's, Though I've certainly tried and tried To make them just right, it is dreadful I really don't know what to do, I'm getting almost distracted— My teacher says she is too.

My teacher says, little by little To the mountain top we climb, It isn't all done in a minute, But only a step at a time; She says that all the scholars, All the wise and learned men, Had each to begin as I do; If that's so—where's my pen?

THE BLACK VALLEY.

STORY FOR YOUNG FOLKS.

Katie stood on the highest stone she could find, and, shouting the name of Herbert, paused, and waited for the answer she so anxiously expected. The

suspense was not of long duration, however, for a voice, seemingly from the opposite mountain, repeated her call distinctly, and immediately the word was caught up on every side, and her brother's name resounded through the valley, and at length dying away altogether in the distance.

"There must be people on the hills calling him," thought Katie, when she had recovered from her first start of astonishment. "I'm so glad, for now he will surely be found. I'll sit down here and listen; perhaps some one will come to look for me, too."

A long time passed by as she waited in breathless anxiety, but all was still and silent as before.

"Tis very strange," said Katie to herself; "I hope they have not gone away. I'll call again, and tell them where I am." Then, raising her voice to its loudest pitch, she cried, "Come here, to Katie."

In a moment the answering shout was heard, first from the nearest, then from the more distant mountains, "Katie! Katie!"

"Yes, they are calling me now, but I wish they'd come for me," and once more she screamed out, "Come here!"

Immediately from all the rocky mountains sounded the oft-repeated, "Come here!"

"I can't, for I don't know the way," exclaimed Katie; "but I suppose I'd better try."

And leaving her mossy stone, she commenced a new struggle to free herself from the morass in which she was entangled.

Just at that moment a strange but picturesque-looking figure appeared in view, winding down a rocky path near the foot of the mountain; and soon Katie could see that it was an old woman wearing a red petticoat, and with a bright-colored shawl thrown over her head.

Delighted at the approach of any one who might extricate her from her difficulties, the child at once called out, and entreated assistance.

It was useless, however; for the only reply she received was, "I have no English, alanna."

Still, she seemed to understand Katie's dilemma, and managed, by signs, to point out the various turnings and stepping-places through the morass by which to reach firm ground; then, taking the child by the hand, led her up a steep pathway to a small hovel built on the mountain-side.

Katie was so tired that at each step of the rough ascent she felt it almost impossible to take another, and was glad to sit by the cheerful turf fire, and refresh herself with some potatoes and a drink of goat's milk given her by the kind old Irish woman.

"Ah, if papa could only know where I am," was her thought; when, just at that moment, a girl carrying a few books in her hand appeared at the door on her return from school.

Starting at sight of Katie, she drew back a few steps in surprise until the old woman gave a long explanation in her own language. Then turning to the little visitor, she said—

"I know English, though my grandmother doesn't. I learned at school; and so I'll tell you whatever you want to know."

"Can you tell me where my papa is?"

"I saw a party riding along this morning at the foot of the purple mountain. Maybe, he was one of them. And just now I saw a boat coming up the lake as if to meet them."

"You don't think they'd go home without me?" said Katie.

"Sure," said the girl, "I'll slip out and see if I can find them; stay you here till I come back."

"Oh! you'll meet some one, for there are people on all the mountains, searching for me and my brother Herbert. Didn't you hear them calling out our names?"

"No, but grandmother heard you shouting, and that's what brought her to you."

"There were plenty of other shouts, too."

"Oh, that was only the 'voice of the rock,' as we say in Irish."

"Have the rocks a voice?"

"Well, yes; I think you call it an echo in English."

"I never heard anything about it; but indeed it was little I imagined, when I asked God, who made the great mountains, to let my papa know where I was, that He would teach them to speak, and to call out my name ever so loud, just to tell where to find me."

Yet so it was, for in a few moments Katie's father, accompanied by a guide, entered the hovel, and after thanking the old woman and her granddaughter in a substantial manner for their care and kindness, carried off the tired child to the boat, where Herbert was waiting with the rest of the party.

He, too, had lost his way in another part of the valley, when, hearing his name called, as if from the nearest mountain, he took courage, and hastening on, guided by the voice, soon found his father impatiently awaiting his return.

Katie's absence was now the great cause of uneasiness. An anxious search had been made for her, but all in vain, until suddenly the echo of her name was heard from the neighboring mountains; then, after a pause of astonishment, came the second cry, "Come here!" and the guide's experienced ear knew by the sound in what direction the child must have wandered, and conducted her father by the shortest path to the river's bank, and afterwards to the hovel on the hillside.

And so Katie was found by means of the mountain voices. And now, in her quiet home, she is never tired of repeating to her faithful nurse the story of her adventures in the Black Valley.

S. T. A. R.

"MY SON, GIVE ME THY HEART."

God is our Maker and our Father. He calls us His children, and tells us how we may please, obey and honor Him. He gives us all we have, our life, our friends, our home, the air we breathe, the beautiful things we love in nature, and all that makes us happy.

It seems strange that He who rules in glory with myriads of angels to love and serve Him, who keeps the sun, moon, and stars in their places, who gives seed-time and harvest, whose are all the gold and silver in the world, should ask anything from His children below. And yet he does so; He says to every child, as well as to every one of His creatures, "Give me thy heart."

God never asks what His children cannot give. He does not say to the child, "Build me a church in which my name may be honored;" or "a ship to carry holy men over the sea with the word of life to the heathen." He does not ask them for mines of gold, for costly gems, or for the herds of cattle that are grazing on the hills.

He knows that they have none of these costly things to give. But He knows that every child has a heart, with power to love and obey; for He made the heart and controls its beating.

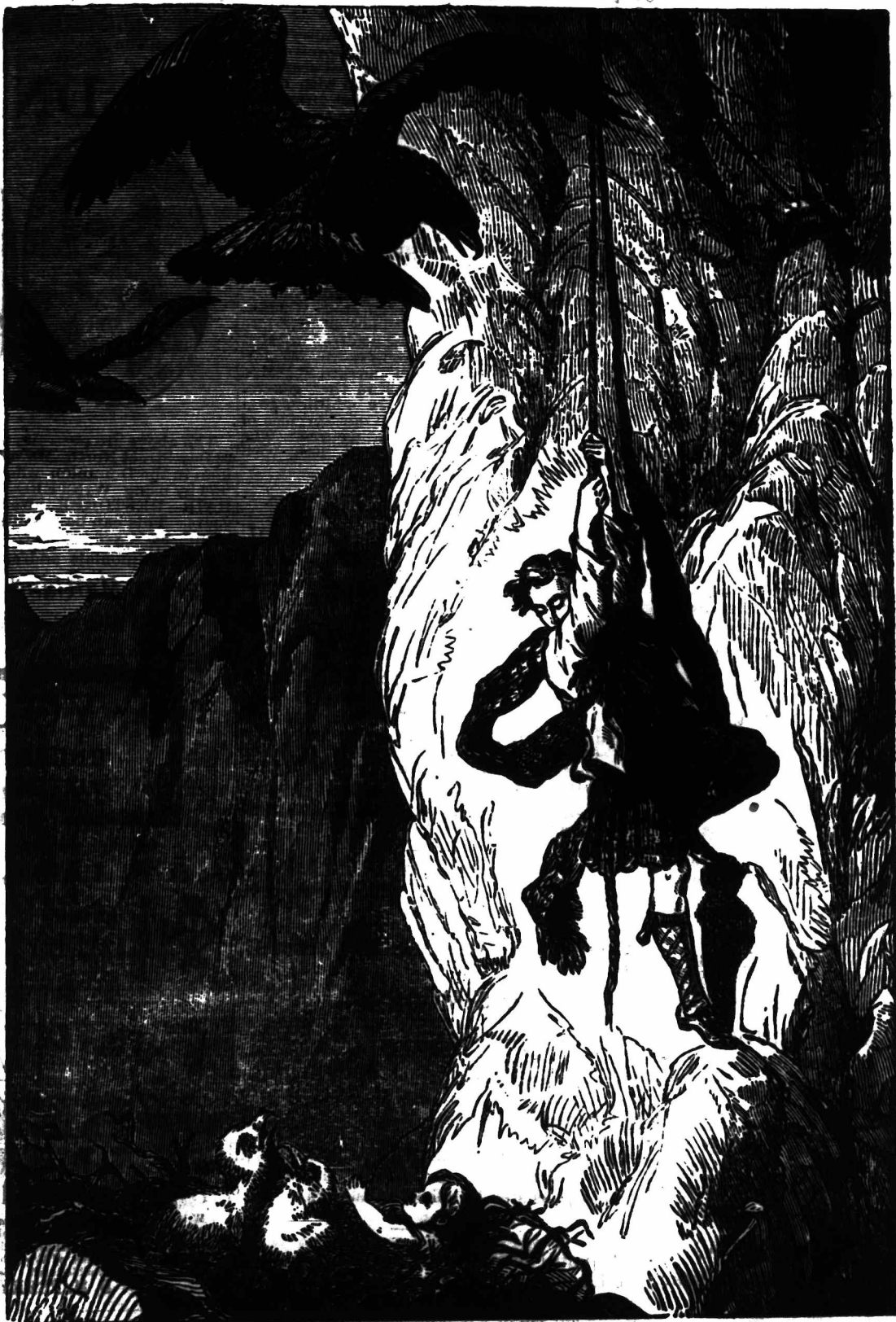
If He should for a moment forget one of us, the heart would cease to throb, the cheek would grow pale, and the eye dim, and the soul would at once return to Him who gave it.

It is this heart that He has given which He asks again. He asks its love and all the good deeds that spring from love. And surely this is not much to give, when by so doing we become His child in a double sense, and are made rich and glorious and happy as the children of a King.

BIRTH.

On Monday, 26th inst., the wife of the Rev. G. I. Taylor, Rector of St. Bartholomew's, Toronto, of a daughter.

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THE EAGLE AND THE BABY

Life is a leaf of paper white,  
On which each one of us may write,  
Our word or two, and then comes night!

Greatly begin! Though thou have time  
But for a line, be that sublime!  
Not failure, but low aim, is crime."

THE EAGLE AND THE BABY.

Far away in the Highlands of Scotland, up among the great heath-covered hills, a shepherd had built a rough little cottage. He had a wife and two children—one named Nancy, about eight years old; the other a little baby only two months old. Nancy often took care of her little brother—went to a village about three miles away, to buy tea and sugar; but generally speaking the baby went with her. One day she had so much shopping to do, and would have so many parcels to bring home, that she made her mind not to take him; so she lifted the cradle into a nice sunny place outside the cottage, and telling Nancy not to leave him for a single moment, she set off with her basket.

Nancy was very proud of being trusted with the care of her little brother, and began singing the way she heard her mother do; so baby awoke, and seeing Nancy, laughed, and kicked his fat legs, until, growing tired, he went to sleep again.

Nancy tucked in the little blankets over his feet, and, thinking she would like to walk about a little, got up and began to look about her.

Now, the cottage was, as I said, in a very lonely place, and not far off were

great cliffs, where ravens and eagles built their nests; and these eagles were very large and fierce, often carrying off young lambs to feed their young ones. Nancy saw one flying slowly round in great circles, as they do when looking out for something to pounce upon and carry away. She watched the great bird for a good while, wondering if it was going to steal any of her father's lambs; and then, getting tired of that and feeling hungry, she went into the cottage to get some bread. There she saw her mother's cap, so she put it on, and began pretending she was her mother, getting so much amused by her play that she quite forgot how quickly the time passed, or that she had left her baby brother so long; indeed, I am afraid she forgot all about him until she heard a loud scream, and, knowing it to be her mother's voice, she ran out of the cottage quite frightened and ashamed. The first thing she saw was the eagle, just rising from the cradle, and holding her poor little brother fast in its great claws; and there was her mother rushing up the hill, screaming to frighten the bird.

Of course Nancy began to scream too; but the eagle did not drop the baby; he only rose higher and higher, wheeling round and round, until, getting very far up in the air, he flew straight away in the direction of the cliffs where his nest was, and where his hungry little ones were waiting for their dinner.

The poor mother kept running on, with her eyes fixed upon the eagle, thinking only of her poor little baby.

As she was running up the hill, she met a party of gentlemen shooting, and thinking they could help her, she told them what had happened. They were all very sorry for her, but they did not think they could do anything, until one of them said he would try and get at the nest if they would get ropes; so while some ran to the nearest house for ropes, the others went to the top of the cliffs, where, looking over, they could see two eagles hovering about, and, as neither of them had the baby in its claws, they guessed that it was laid in the nest, and would, perhaps, be safe.

Still nothing could be certain. And when the ropes arrived, and the young laird made them tie him firmly to one, and began to creep down the face of the cliff, his friends tried hard to prevent him, telling him he would surely be killed; but he looked at the poor weeping mother, and thought of his own dear mother who was dead; and then, saying to himself, "Almighty God, help me to save the poor woman's baby," he went boldly down holding on by bits of grass or bracken, and resting upon the rope. At last he reached a ledge, and sat down to take a little rest. The eagles came sweeping past, screaming angrily at him, and once or twice nearly striking him with their great strong wings. Looking over the ledge on which he sat, he could see the eagles' nest, a long way below, and in it lay the dear little baby, and then he began to descend the cliff again.

When he reached the nest he took up the baby, and tying it round him with a

plaid, he gave the signal to pull up. But if coming down was difficult, going up with the baby was far more so; and when he got within a few yards of the top he fainted, and was pulled up more dead than alive. You may believe how delighted the poor mother was, and how proud all the people were of their brave young laird, who risked his life for the shepherd's baby.

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MARRIED.

On 14th April, at St. Paul's Church, Clinton, by Rev. I. Middleton, B. A., Rector of Oshawa, assisted by Rev. C. R. Matthew, B. A., Rector of Clinton, the Rev. John Curry, B. D., Incumbent of the Church of the Ascension, Port Perry, to Eliza S., third daughter of the late Lieutenant A. F. Morgan, of her Majesty's 97th Regiment, and relict of James Preston, Esq., B. A.

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