

Dominion Churchman

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 8.]

TORONTO, CANADA, THURSDAY, FEBRUARY 2, 1882.

[No. 5.]

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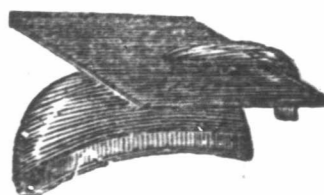
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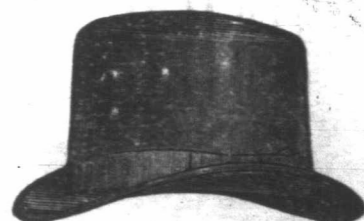
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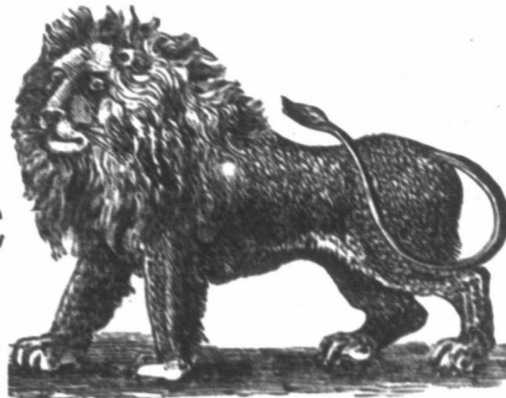
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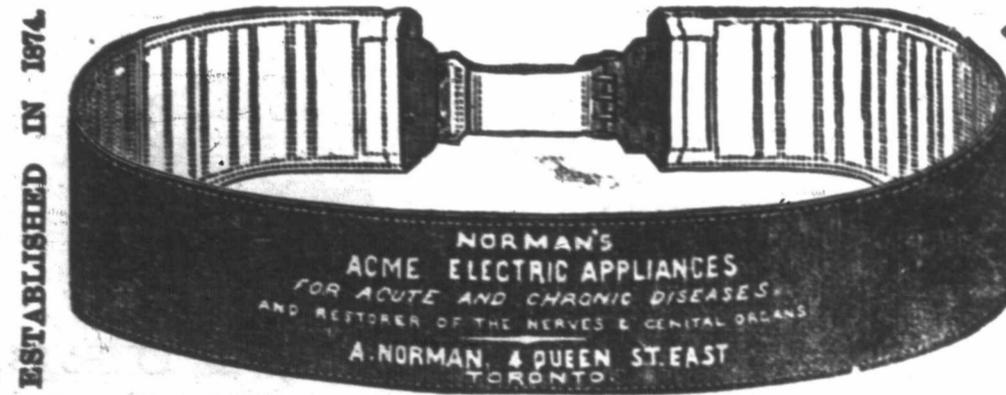
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LESSONS for SUNDAYS and HOLY-DAYS.

- Feb. 2. PURIFICATION OF MARY THE BLESSED VIRGIN:—
Morning Exodus 13 to 17. St. Matt. 18, 21 to 19, 3.
Evening Haggai 2, to v. 10. Acts 20, v. 17.
3. SEPTUAGESIMA SUNDAY:—
Genesis 1 & 2, to v. 4. Revelation 21, to v. 9.
Evening Gen. 2, v. 4; or Job 38. Rev. 21, v. 9.
to 22, v. 6.
12. SEXAGESIMA SUNDAY:—
Morning Genesis 3. St. Matthew, 24, to 29.
Evening Genesis 6 or 8. Acts 27, to v. 18.
19. QUINQUAGESIMA SUNDAY:—
Morning Genesis 9, to v. 20. St. Matt. 27, to 27.
Evening Genesis 12, or 13. Romans 3.
22. ASH WEDNESDAY:—
Morning Isaiah 58, to v. 13. St. Mark 2, 13 to 23.
Proper Psalms: 6, 32, 38.
Commination Service to be used.
Evening Jonah 3. Hebrews 12, v. 3 to 18.
Proper Psalms: 102, 130, 143.
24. ST. MATTHIAS, Apostle and Martyr:—
Morning 1 Samuel 2, 27 to 36. St. Mark 1, v. 21.
The Athanasian Creed to be used.
Evening Isaiah 22, v. 15. Romans 8, to v. 18.
26. FIRST SUNDAY IN LENT:—
Morning Genesis 19, v. 12 to 30. St. Mark 2, 23
[to 3, v. 13.
Ash Wednesday Collect to be used every day in Lent.
Evening Gen. 22, to 20; or 23. Romans 9, to 19.

THURSDAY, FEBRUARY 2, 1882.

THE clergy and laity of the diocese of St. David's intend to present their Bishop with a pastoral staff, for the use of himself and his successors.

The Bishop of Ely requested his clergy to observe Sunday, 22nd January, as a day of intercession to Almighty God, that the land may this year yield its fruits abundantly.

The Bishop of London has requested his Rural-dean's to invite the attendance of two lay representatives from each parish for consultation on the formation of a Diocesan Conference.

It is stated that a branch of the "Church Association" is to be formed for Rochester, and that its head quarters will be at St. Nicholas' church, Stroud. It is also stated that this church has a surpliced choir, an ornate altar, with frontal and marble cross, and flower vases upon it!

In consequence of the rapid progress of the Church in Derby, another edifice, the gift of the Rev. A. and Mrs. Oliver, in memory of the late Archdeacon Hill, was opened on St. Thomas's day, by the Lord Bishop of Lichfield. The church is Norman in style, and will seat 550. A sermon was preached by the very Rev. Dr. Vaughan, Master of the Temple and Dean of Landaff.

The Dean of Bristol has received for the third Christmas even in succession, an anonymous gift of £100, towards the cost of clearing away the houses around the cathedral.

A mission church, to cost £2,500, is being erected for a new and fast increasing population, in the parish of Fenton, near Stoke-upon-Trent, which forms part of the "Potteries." Two persons in the neighbourhood have given £500 each, and other funds are rapidly coming in.

It is stated on very high authority that the sole obstacle to the Rev. S. T. Green's release lies with the Home Secretary, Sir William Harcourt, whose Erastian proclivities are well known, and who, from the first, has obstinately declined to advise her Majesty to exercise the royal prerogative in Mr. Green's favour.

The Bishop of Rochester has received a communication from a city merchant who has already built a church parsonage, and parochial room for the diocese, making another most liberal offer. He says that if other churchmen will come forward within a year and build nine churches, he will build a tenth on any site selected by the Bishop, and holding a thousand people.

The aged Bishop of the diocese of Adelaide Bishop Short has forwarded his resignation to the Archbishop of Canterbury, and intends to leave for England with his whole family immediately. He was well enough to attend a meeting of his synod, which was called to transact some pressing business. His parting counsels were received with full sympathy and respectful attention by the large number of clergy and laity present on the occasion.

The first stone of the parish church of St. Pancras was laid by the Duke of York in 1819. The church has already cost £90,000. In its general plan, the building follows the lines of the Erechtheum, with the Temple of the Winds added to it by way of steeple. Its ceiling has now been decorated, and on the walls in letters of gold, are verses from the Te Deum, beginning, "The glorious company of the Apostles." The windows have also been adorned with effigies of Apostles, Prophets, Martyrs, and other early members of the Church.

The Bishop of Lichfield consecrated, on St. Thomas's day, the new church of St. Thomas, Litchurch, Derby, which has been built at the sole cost of the Rev. Alfred and Mrs. Olivier. It is in the Norman style, consisting of nave (with aisles), transepts, chancel, western narthex, and north porch. The chancel which is higher than the nave, has a lofty spirelet in which is a bell. There are benches for 550 worshippers. On the chancel arch pier is a tablet inscribed, "To the worship of Almighty God, and in loving memory of the Ven. Thomas Hill, B.D., a minister of Christ in this county for sixty-two years, this church is dedicated. December 21, 1881. The consecration sermon was preached by Dean Vaughan on St. Luke i. 17.

Mr. Douglas H. Hallett, Associate of the College of Organists, has been appointed organist and director of the choir at the Rev. Canon Knox-Little's church, St. Alban's, Chetwood, Manchester.

The special service at Westminster Abbey, which Dean Stanley instituted on Holy Innocents' day has been continued by his successor, and on Wednesday the 29th ult., Dr. Bradley preached to a large congregation of children on Baruch iv. 27, "Be of good cheer, my children."

A former chaplain to the Bishop of Barbadoes says that at least one Bishop appreciated the late John Keble; for Dr. William Hart Coleridge, when appointed in 1824 as first Bishop of Barbadoes, offered Mr. Keble the Archdeaconry of that island, worth £2,000 a year. He declined it because his aged father did not wish him to be so far from home.

The church of St. Peters, Cornhill, is one of the oldest churches in England, and has many valuable relics. There is a tradition that its original prototype was founded in the year 108, and there is a very curious ancient monument in the vestry bearing an inscription to that effect. The Communion plate is the most valuable in the country, and is very curious. Among others is a spoon of pure gold, the bowl of which is drilled and has many small holes. There is also a MS. Bible, beautifully illuminated. All these are shown in the church on great festivals. Three times an attempt has been made to rob the church within the last two years, the last of which was on the 26th inst; but although the jemmy and crowbar were used, the attempt was fortunately unsuccessful.

The miserable organization calling itself the "Church Association" in England, has been severely exercised, and has passed through terrible trials, from a knowledge of the fact that some truly Evangelical Churchmen have united with their brethren in Church Congress and other institutions calculated to promote unity of action in Church matters. The "Association" finds more congeniality among the "denominations" which started into existence for the sole purpose of destroying the Church root and branch. The "Association" has been in the habit of subsidizing a certain committee which had undertaken to watch over "Evangelical interests" at the annual gatherings. The conscience of the "Association" has been lulled into quietude by refusing to continue the grant. All the money they can gather is needed to carry on their persecution of clergymen who persist in obeying the "laws" laid down by their Prayer Book.

SEPTUAGESIMA SUNDAY.

MORAL discipline is the subject of the Church's teaching till Easter Day, beginning with this Sunday—as well as the object of the provision made by the Church during the same period. The intention of this discipline is to produce abundantly the fruits which the Christian religion

was intended to foster among men. This discipline may be as far as man himself is concerned, either active or passive. The passive discipline is such as man has to submit to, in the way of tribulations or afflictions he meets with in his pilgrimage on earth. The tendency of all the sorrows and privations we can suffer is to foster in our hearts the very dispositions, the very fitness which we must cultivate for the kingdom of God. St. Paul informs us that adversity not only tries virtue, but it produces it; not only ascertains our capacity for eternal happiness, but increases it. "Tribulation *worketh* patience." "Our light affliction, which is but for a moment, *worketh* for us a far more exceeding and eternal weight of glory." One of the principal arguments for resignation to the will of our Heavenly Father under the painful dispensations of His providence consists in the fact that the whole arrangement is intended to be "for our profit, that we may be partakers of His holiness." "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Doubt and suspicion, and distrust, are excited by the unsearchableness of His judgments. But as the restraints of early childhood, incomprehensible as they are at the time, are clearly seen to be advantageous afterwards, so the privations, the disappointments, and other trials of life, incomprehensible as they are now, will be made plain in that day when we shall know even as we are known, when we shall see face to face, and when we shall sit down with Abraham, Isaac, and Jacob in the kingdom of Heaven, in the presence of Him Who is the King Eternal, Immortal, Invisible, the only Wise God, to Whom is justly ascribed honour, glory, and power everlasting.

But the discipline which the Church brings before us to-day is rather of an active character. "They which run in a race, run all." "Go ye also into My vineyard." The life of one who has made up his mind to become a candidate for immortal blessedness is anything but a life of repose. It is one continuous act of striving, contriving, contending, working—labouring to reach the goal, and working as a means of discipline to overcome the world, the flesh, and the devil. God has given us many laws and commands relative to our work in His vineyard, in obedience to which consists our salvation. He has promised us such degrees of assistance, as shall enable us to perform the conditions required of us. To do the will of God, to walk in His laws, is to work out our salvation. To do this, with the assistance God gives us, is left to ourselves; and here all our care and diligence are necessary. We are prone to evil, and constant watchfulness is required in order to walk uprightly with God—continual labour, incessant warfare, unremitting application—and then the prize of our high calling, the reward of our work will be attained.

THE CHURCH AND EMIGRATION.

IN view of the unexampled tide of emigration from the mother country expected to take place during the year, there is not a more urgent or a more practical subject that we can bring before our readers than that of a circular letter recently issued on this subject by his Grace the Archbishop of Canterbury. The Church has hitherto paid too little attention to the multitudes belonging to her fold that have left their homes in the old world in order to find a "local habitation" in the colonies of Great Britain. Many have already been lost

to us simply because the ties that bound them to the Church of their fathers in the country they have left have appeared to them to have been finally and forever severed. Much might doubtless have been done, both at home and in the colonies, that has not been done, in order to preserve a remembrance of those ties, and to increase and perpetuate their influence. And now that the rush to "the great North-west" appears to be so imminent, we cannot begin too soon to make what preparation we can, in order that the Church may lose as few as possible of those whom she has already received into her bosom.

The Archbishop in his circular letter alludes to official returns, which state that, during the first nine months of the year 1881, the emigrants who left Great Britain were 813,716, nearly 200,000 of whom were British subjects. The destination of more than 158,000 of these emigrants was North America. "It has been proposed that a systematic endeavour should be made to establish more direct communication than at present exists between the Church at home and the Church in our colonies and in America," (the Archbishop probably means in "the United States of America") "with a view to the Christian welfare of the vast population which is continually passing westward from our shores."

A plan, called a "scheme," has been adopted in accordance with the recommendations of the Lambeth Conference of 1878, which, his Grace says, has obtained the hearty consent of many of the Bishops and clergy of the Anglican communion in our colonies and in the United States, and which he is anxious to commend to the notice of the clergy. The "scheme" is under the management at present of a joint committee appointed by the Society for the Propagation of the Gospel and the Society for Promoting Christian Knowledge. Its objects are to supply the clergy and others with information on the various fields for emigration, with special reference to their religious and educational advantages—information as to the clergy, churches, Sunday and day schools. Also to make arrangements where practicable for the care of emigrants from England to the colonies or the United States. This would include the provision of commendatory letters from the parochial clergy in England to the clergy in whose neighbourhood emigrants may desire to settle.

There are few matters of more general interest or importance than this, nor do we know of any more urgent. The subject ought to have been taken up half a century ago, and now that some initial steps have been taken in the matter, these should be responded to by the clergy and Churchmen over the world.

DR. CUMMING ON THE CHURCH.

THE late Dr. John Cumming, of the Scottish Kirk, Crown Court, Covent Garden, London, England, had a prolonged controversy on the points at issue between Protestants and Romanists with Daniel French, Esq., barrister-at-law, and one of the ablest champions of Romanism in England that the Church of Rome could produce. On the fourth evening of the controversy Dr. Cumming said: "My friend was candid enough to add that if he was leaving the Church of Rome he would go to the Church of England instead of and in preference to the Church of Scotland. I am really delighted with the very hypothesis,—delighted with that monosyllable "if." It is a bright presentiment of good, he is coming so near

to the certainty of abandoning, that corrupt and erroneous communion that he hangs somewhat in suspense as to which branch of the Protestant Church he will join. I should be glad to hail you in our Scottish Church, but I am so pleased with the promise of a change that I envy, but do not grudge the sister Church her learned and zealous accession. If he goes to the Church of England, he will have entered into a Church characterized by able and devoted ministers; distinguished by a splendid literature; and apostolical liturgy, and a Scriptural creed;—by the noblest essentials of a true and Christian Church of the Lord Jesus Christ." Other most eminent, learned, pious men of the denominations have expressed themselves in a similar manner with reference to the Church, and whether they have said so or not, it is all undeniably true. All honour to such men for their honesty; but we cannot respect ignorant, bigoted, slanderers and detractors of our beloved Scriptural and apostolic Church.

WHAT IS THE CHURCH?

(Concluded from last week.)

Mr. H. You have however forgotten, Mr. Wilson, What we are trying to find out is the sense in which the New Testament uses this word "Church." Does it describe a visible or invisible community?

Mr. W. Yes, of course, that is the question we have first to settle.

Mr. H. Well, then, I would like to ask you further with regard to this invisible Church of which you speak. Where could you find it; or how could you communicate with it? Suppose you had some subject you wanted to bring before the Church, How would you do it?

Mr. W. You could not do it at all. It is not an organized body. It is invisible—known only to God.

Mr. H. How, then, could you obey the Lord's command: "Tell it unto the Church?" Or how could the offending brother hear or refuse to hear the Church if the Church could nowhere be found to hear the complaint or to speak to the offender?

Mr. W. I must confess I do not see how.

Mr. H. Nor do I. And what are we to make of the striking passage where our Lord, Himself the Good Shepherd, describes His Church as a fold; Could the fold be invisible? He prays for His followers "That they all may be one, as thou, Father, art in Me, and I in Thee, that the world may believe that Thou hast sent me." How could the world discover an invisible body?

Mr. W. I do not know how.

Mr. H. How, again, could a man be cast out of an invisible Church? If he be a good man he still belongs to your invisible Church if you do cast him out, for all good men, you say, are members of it. And if he be a bad man you cannot cast him out, for he does not belong to this invisible Church at all, for none but the truly converted, godly men and women, are members of it.

Mr. W. I did say so, but I do not see how that opinion can be maintained in the face of the passages you have quoted.

Mr. H. Nor do I. But how again could a great persecution come upon an invisible Church? (Acts viii. 1). How could the persecutors find it? Or how could the apostles have assembled with an invisible Church? (Acts xi. 26). Or how could they have ordained elders in every church if the Church were invisible? (Acts xiv. 23). Or how could they gather an invisible Church together, (Acts xiv. 27) or

be brought on their way by an invisible Church? Or how could those at Rome salute an invisible Church? How could the least esteemed be set to judge in an invisible Church? or men come together, or be appointed apostles, evangelists, teachers, or speak or keep silence in an invisible Church? How could Saul make havoc of an invisible Church, or how could Diotrefes cast the brethren out of an invisible Church? Or the elders "feed an invisible Church," or Timothy take care of an invisible Church? Was the Church to which Paul wrote at Rome, at Corinth, in Galatia, at Ephesus, Colosse, Philippi, and Thessalonica, an invisible Church? If so who could have found it to carry or read the epistles to it? How again could the members of an invisible Church obey them that have the rule over them? Who would they be, where could they find them?

Mr. W. I think it is evident that in all these cases the Church spoken of must have been a visible, organized body.

Mr. H. Yes, and it is never used in any other sense. But again, Mr. Wilson, you have often noticed in reading your Bible how strongly schism is denounced. How it is everywhere stamped as a grievous sin, and Christians are commanded altogether to avoid them who cause divisions and offences.

Mr. W. Yes I am familiar with the texts to which you refer, but the schism of which they speak is not the separation of one church from another, but division in the Church, the formation of parties calling themselves after the names of party leaders, and so destroying Christian charity and the peace of congregations.

Mr. H. Yes it is evident that the instances of schism that are actually condemned in the New Testament were such as you describe, but do you think that the beginning of a separation is worse than separation accomplished? Would it be a greater injury to make a rent in the tail of a man's coat than to tear the coat violently in two from top to bottom?

Mr. W. Well, I don't think you need ask that question.

Mr. H. And I don't think you will feel disposed, when you think about it, to maintain that the beginning of schism so strongly condemned in the New Testament, was a worse thing than the accomplished schism which abounds all around us now. Besides, if your notion that the Church is invisible be correct, I do not see how those parties you have described could have been formed in an invisible society at all.

Mr. W. I never thought of that before.

Mr. H. Yes, and if the Church be invisible, schism of any kind is an impossible sin, because, go where you will, set up what sects or parties you please, and as a true spiritual Christian you cannot, by any act of visible and external separation, divide an invisible community made up of true, spiritual members. So that if your notion about the invisibility of the Church were correct, then many parts of Holy Scripture have not only been written in vain, but are positively chargeable with the fraud of trying to confound a visible society with the one true, invisible Church.

Mr. W. I do not see how that conclusion can be avoided.

Mr. H. Yes, Mr. Wilson, and the more you examine this matter, the more clearly you will see that this modern notion about the Church being invisible is a mere fiction, invented to hide from men's eyes the sin of schism, which Holy Scripture everywhere so sternly condemns.

Mr. W. Why do you call it a modern notion?

Mr. H. I call it modern, because it never entered into anybody's head for fifteen hundred years after the Church was founded. For all that time nobody doubted that the word "Church," both in the New Testament and out of it, described that visible organized society which had come down from Christ and His Apostles. Yes, and I verily believe that it is this modern fiction—this woolly way of thinking about the Church, in which good men have allowed themselves, that lies at the root of most of the confusion, and division, and doubt of the present time.

Mr. W. But you do not deny that there is an invisible Church?

Mr. H. I do deny that there is an invisible Church, in the sense in which you use that word. The company of those who have passed out of the body, into the presence of their Lord, is invisible to us now. It is also true that those who belong to Christ, not in name and by profession only, but in spirit and in truth, are invisible to us, and known only to God. But neither of these is what you mean by the invisible Church, and neither of these is ever called the Church in the New Testament. That Church is a visible organized body, made up of good and bad members—tares and wheat: wheat and chaff: good fishes and bad: foolish virgins and wise: living branches and withered, of the true Vine.

Mr. W. Yes, but all that is not said of the Church. It is the kingdom of heaven that is like a field with tares and wheat growing in it; a net enclosing good fishes and bad, &c.

Mr. H. That is true; but what do you understand, Mr. Wilson, by the kingdom of heaven in these parables?

Mr. W. Why, of course, the kingdom of glory where God is.

Mr. H. That is impossible. Don't you see that the tares, and the chaff, and the bad fishes, and the foolish virgins, and the withered branches, represent bad people? Now will there be any bad people admitted into the kingdom of heaven, as you understand that term? Is it not said that "there shall enter into it nothing that defileth, neither whatsoever loveth or maketh a lie." And don't we read of men being thrust out of the kingdom for many sins?

Mr. W. Yes, I think you are right again. But what do you understand by the kingdom of heaven?

Mr. H. Why I understand the visible Church on earth, of course, which the prophet Daniel described by this very title, which has now, and always has had, good and bad members in it; and of which Christ is Head and King.

Mr. W. You do not surely mean to say that all the promises of the Gospel, and all the privileges of the Church; "Membership in Christ;" "The indwelling of the Spirit;" and "Inheritance among the saints," belong to all who are outwardly members of the visible Church.

Mr. H. I do mean to say that, so far as God's intention, and act, and gift, can make them so, they do belong to all who are members of His Church, as you will see by reading Acts ii. 38, 39; Rom. vi. 2, 3, 4; 1 Cor. iii. 16, vi. 19, and xii. 13-27; Gal. iii. 27, 29. You know, however, that a gift has not only to be given but to be taken; that an estate bequeathed must also be claimed and taken possession of before it can in any way benefit the person to whom it has been given or bequeathed. And many, alas! to whom these high privileges belong, despise their birthright

like Esau, and do not claim or seek to appropriate as their own, these unspeakable gifts of God, and so forfeit and lose them. But yet they are gifts which God conveys in and through the visible Church, to all who will receive them.

Mr. W. I must confess your arguments in favour of the visibility of the Church, seem to me to be unanswerable; and your explanation of the difficulties I have felt, are so far satisfactory. But after all you have only proved the visibility of the Church of the New Testament. You have not explained what that Church in itself is. And you have not touched my statement "that it does not make any difference what Church a man belong to, if only he is a good man."

Mr. H. No, I have not tried to settle either of these points yet: and what is more, I must go now. But if you wish it, I shall be glad to talk both these points over with you at some future time.

Mr. W. I shall be at your service whenever you find it convenient to come.

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Diocesan Intelligence.

FREDERICTON.

From Our Own Correspondent.

THE DEANERY OF SAINT JOHN.—The grant from the Society for the Propagation of the Gospel in Foreign parts to the Diocese of Fredericton has been reduced \$2,000 for the year 1882. This reduction will necessitate an increase of about fifteen per cent. upon the sum at present required from missions receiving aid from the Diocesan Church Society.

The clergy of this deanery have guaranteed to furnish the said society with the sum of \$246, being fifteen per cent. upon \$1,640, the amount at present contributed by the following missions within this deanery towards the stipends of the missionaries: Fairville \$200, Musquash 360, Petersville 340, Simonds 220, St. Martin's 320, Westfield 200.

The deanery has resolved that a special collection shall be made in each of the parishes connected with it, to make up this sum of \$246, and the Rural-dean, the Rev. Canon DeVeber, has been authorized to receive the same.

The committees appointed to prepare this circular, for the information of the laity of the city and county of St. John, suggest that a special appeal be made in each parish, with reference to this matter, during the Epiphany season.

MONTREAL.

From Our Own Correspondent.

MONTREAL.—The Rev. J. C. Machin, lately assistant at the cathedral, Newfoundland, has accepted a post in this diocese, where we have not learned.

HOCHELAGA.—The Church in this parish is bidding fair to enter on new life financially and otherwise. Property purchased some six or eight years ago for a parsonage is now clear of all entanglements, and the portion of a legacy bequeathed to the church conjointly with St. Peter's, Quebec, has been received, and this will make the foundation of a good endowment. In addition thereto \$300 per annum for three years has been promised by some prominent stock holders of the cotton factory, situated in the parish. This latter is to be expended in building a chancel and tower, or on a school house as may be decided by the vestry. This is probably, the oldest church building now within the limits of the old parish of Montreal, and has a history of its own; one of alternate decline and revival. Now however, there is every indication of a permanency to the last. The congregation is now increasing, music has improved, though it is no improvement, rather a retrograde movement, putting the organ and choir back into the gallery. In the improvements contemplated we hope the gallery will be improved out of existence. There was room for more reverence in the choir aforesaid, in its present up-out-of-the-way place there will not be less, except

the choir-master has a devotional spirit and a commanding will.

The meetings in the city churches in behalf of the Mission Fund have now come to a close, and we consider with good results. The audiences may not have been large, as in some cases might be looked for, but those that make up the audiences, more or less, exert an influence for good on those whom circumstances or indifference kept away.

One of our most important charitable institutions is now before the public in no enviable light. The matron, like Dickens' character of Squeers, has invented or involved from her maternal bosom a new mode of disciplining fractious children, namely, by the application of mustard blisters, and the black hole or coal cellar; and prolonged and enforced fastings. And what surprises many, the majority of the ladies forming the management of the institution (the Hervey Institute formed for protection of half-orphans) are not only willing to shield the matron's original methods, but to applaud to the echo. We opine these ladies have not tried or do not know from practical personal experience how a mustard plaster feels. We wonder if any of the mothers went home and applied the "new discipline" to their own children. Perhaps their nurses will take the hint and try it on the children so much under their charge, and so little seen by the parents. An agitation has been set on foot and an enquiry instituted as a result.

MONTREAL.—The parochial missionary meetings alluded to last week were, I am sorry to say, only poorly supported for the most part, though one or two of the churches turned out well. The attendance at the joint meeting of the cathedral, St. James, and St. George's only reached 150, and the Bishop, I believe, expressed his dissatisfaction with the results. The very excellent statement by the treasurer, Mr. C. J. Brydges, deserves however special notice, and puts clearly enough the case of the Mission Board:—The one encouraging feature of the report is the statement that whereas in former years the ledger invariably showed a balance on the wrong side, there is now at least no deficit. It is less encouraging to learn however that this result has been obtained, not by any appreciable increase in the contributions to the fund, but by a wholesale reduction of salaries. The amount actually contributed in the diocese during eight years shows only an increase of \$715, of which \$714 are credited to Montreal so that the county parishes have raised the magnificent additional sum of \$1. . . . Another gloomy outlook is found in the fact that the S. P. G. have reduced their original grant little by little until for the ensuing year it will be only sufficient exactly to cover the claims of those missionaries originally appointed by the Society. Mr. Brydges calls particular attention to the difficulty of attaining men of education and refinement at the present miserable rate of salaries. There is another difficulty which we experience in this diocese, that of attaining men also who will pronounce the shibboleth required of them for ordination. Several parishes are at present vacant. A city missionary has been provided for, but so far cannot be found, and yet there are men who would be ready enough to enter the Church were the line less strongly drawn, on which head for the present the least said is the soonest mended. . . . Of the other missionary meetings, St. Jude's and St. John the Evangelist turned out the best. At both of these Mr. Houghton, of Longueil, delivered a most interesting missionary address mainly upon the work done recently in British Guiana and New Zealand. At St. Martin's, at which the audience was select though small, as the fashion papers say, Canon Norman delivered an address on the two great revivals in the Church of England, the Wesleyan and that with which Dr. Newman was identified. Hochelaga, I hear, had a good offertory, double of that taken up last year. . . . All said and done however there is no disguising the fact that the meetings were a failure, and the Bishop expressed himself pretty strongly to this effect. He has announced his intention of visiting all the churches to which he can get, and of delivering in the pulpit of each a pointed address on the subject. I hope it may have the effect of awaking some of the sleepers. . . . A new church is to be built at Alymer, the plans by Mr. W. T. Thomas who is responsible for the architecture of so many of our churches. Fourteen hundred dollars is I understand, already in the bank for the purpose. The plans include a basement chapel to be used for frequent weekly, and I hope daily, services. . . . Mr. Gavin Lang is of course jubilant over the decision in the matter of the Temporalities Fund. By the way I am glad to have the opportunity of mentioning a nice little rapprochement between the Nonconformists and ourselves in the lecture recently given by Dr. Stevenson, a leading Congregationalist, in aid of the building fund of St.

John the Evangelist. . . . In response to an earnest appeal by the rector, the debt of St. George's, amounting to \$30,000, has been taken by the congregation, and according to present arrangements will be extinguished in five years. This will be a feather in Dr. Sullivan's cap indeed. . . . St. Stephen's church has greatly progressed, and is in a fair way to completion. It is most refreshing however to learn that the congregation have resolutely determined to hold no services in the building until every penny is paid upon it, and to start absolutely free of debt. In these days of Church recklessness, in which so many congregations plunge into a sea of expense without the remotest idea of how they are ever to come out of it—in which, alas, builders and architects fight exceedingly shy of Church contracts, and not unfrequently suffer for their rashness when they do undertake them, it is delightful to hear of a church which recognizes its liability to pay for what it wants, and is determined to do so before entering upon the enjoyment of it. . . . I must not forget to congratulate you on Mr. Leggo's article on Dr. MacLagan. We in Montreal were delighted to learn how well our old friend, the Doctor (?) is appreciated in Winnipeg. Still is not Mr. Leggo piling up the agony a little—just a little—over the "Finest choir in Canada." I know many "Finest choirs in Canada," but hitherto St. Thomas', Winnipeg, was not in the list. However it is most refreshing to hear that he is to have a \$10,000 organ, "equal to the organist," and still more gratifying to be told that his salary is to be raised.

GOLDEN INFORMATION.—A while ago, said Mrs. Dr. A. A. Jordan, 51 Lincoln-street, Worcester, Mass., one of my friends from the South spoke to me very highly of St. Jacobs Oil. I resolved to try it on my patients, and I must confess that I was surprised at the results. It has never failed to cure all that it claims to, and I prescribe it willingly and confidently to those of my patients who suffer with rheumatism, sprains, and all bodily pains. It is certainly a wonderful remedy, and I can highly recommend it.

ONTARIO.

From Our Own Correspondent.

HASTINGS AND PRINCE EDWARD.—Rural Deanery Travel: The members of Deputation No. 4 of the deanery commenced their labours on Monday, January 9th, proceeding from their respective homes they were met on the evening of that day at the Grand Trunk station in Belleville, by the Rev. Messrs. Burke and Forneri, by whom they were accompanied to the house of the former, the rector of St. Thomas', Belleville. After spending the night at the rectory, next morning they took the early train for Sterling, where they were kindly received by the Rev. Mr. Goddin, and after dinner at his house, they set out for Marmora in company with — Campion, Esq., who had kindly arrived in the forenoon with his carriage and horses for the accommodation of the deputation. During the drive from Sterling the Rev. Mr. Echlin was very ill and suffered much pain, and by the time the party arrived at Marmora he was obliged to lie down, and his illness increasing he was unable to attend the missionary meeting, which was held in the pretty little church at 7.30 p.m. There were about sixty persons present, who, after evening prayer, were addressed by the incumbent, the Rev. C. M. Harris, who was followed by the Rev. A. J. O'Loughlin, of North Gower, one of the deputation. The service in this place, was heartily rendered, and the people were evidently interested in the mission work of the Church. Returning from the meeting to the house of Mr. Bentley, their host, they found Mr. Echlin still ill; but owing to the unremitting attention of Mr. Bentley's family during the whole night, he was much better next day, and able to walk out. The balmy air and bright sunshine of Wednesday the 11th, together with the picturesqueness of the river running by the village, which he enjoyed in a refreshing walk, completely restored him, so that in the evening he was sufficiently strong to attend the meeting held in the school-house at the 12th Line of Rawdon. Here there were eighty persons present, who were addressed by the deputation and the incumbent, the Rev. Mr. Harris. The collection was double the amount given at the meeting held in 1881. The state of this parish argues much for paster and people.

Thursday the 12th, leaving the hospitable home and family of Mr. Bentley, the deputation proceeded to the 8th Line of Rawdon, a station in the parish of the Rev. Mr. Goddin, of Stirling. Here they found Mr. Goddin awaiting them at the house of one of his parishioners, Mr. Newman, where they had tea, after which they went to the church about a mile distant. It is a new church, and a very pretty building. About one hundred persons were present, who listened most attentively to the several addresses. The

meeting over, the deputation drove with Mr. Goddin to Sterling, with whom they spent the night, and held a meeting next evening (Friday) in Stirling parish church. The edifice is a substantial stone building, and erected during the incumbency of the late lamented James A. Preston. Owing to the great wetness of the evening, the meeting here was not as large as doubtless it would have been, had the weather been fine, but nevertheless was marked by a liberal collection, and also an incident worthy of being largely copied. After the meeting was over, and when the collection was being counted, four dollar bills folded within each other were found on one of the plates. On enquiry as to the donor, it was ascertained that the gift was the effort of an aged good woman, who, though respectable, was in very humble circumstances, being obliged to work daily for her living. Every ten cents she could spare from time to time was religiously put by, and her savings during the year amounted to the sum she laid on God's altar. May she be rewarded in that day.

Saturday morning the 14th, taking the train from Stirling, the deputation returned to Belleville, and rested during the day at St. Thomas' rectory, where they were most kindly cared for by the family of the Rev. Mr. Burke. Next morning, Sunday the 15th, Mr. Burke drove to Shannonville and took the service there for the Rev. Mr. Echlin, returning early in the evening to be in time for the missionary meeting. Morning prayer was said in St. Thomas' church by the Rev. A. J. O'Loughlin, and the sermon was preached by the Rev. Mr. Echlin. The meeting was held in the evening, when there was a large congregation present, and marked attention was paid to the several addresses. When the collection was being presented by the wardens, an intelligent looking young lad who accompanied them, presented on behalf of the Sunday-school children, the sum of fourteen dollars as a gift to the diocese of Algoma. St. Thomas' church is a beautiful building, exhibiting good workmanship fully worked out in its details, and well finished. Its organ is one of the richest toned your correspondent has heard in Canada—round, full, and sweet—and ably handled by the organist. The services of this church are of a very hearty character.

Monday morning, 16th. Leaving Belleville, the deputation proceeded by rail to Madoc, where they were received by Anson Ross, Esq., and whose family paid them every possible kindness and attention. Madoc is at present without a resident clergyman, which is much to be regretted, as those who compose the congregation, though not numerous, are strongly attached to Church principles. The mission has suffered much from the frequent changes of incumbents, but is nevertheless one that by judicious treatment might be made a healthy parish. It has a very comfortable stone church and handsome parsonage. At the meeting in the church at 7 p.m. the congregation was small, but all accorded a hearty greeting to the Rev. Mr. Echlin, who had previously laboured amongst them. They all evidently remembered his services with kindest feelings. The deputation spent the night at the residence of Mr. Ross, and next day, after dinner, accompanied by the efficient Madoc choir, drove to Queensboro', an out-station of Madoc. After tea at the house of — Thompson, Esq., they proceeded to the church, a small building recently erected. Here they found some thirty persons awaiting them (including the Madoc choir). The meeting over, the deputation returned to Madoc, and were again until next day, Wednesday 18th, the guests of Mr. Ross, with whom they remained until the afternoon, and from whence they left for Empey's, another out-station of the same parish distant from Madoc eight miles. Here at 3 p.m. they addressed a few persons in the school-house. Leaving Empey's the deputation next proceeded to Millbridge (sixteen miles from Madoc), and were kindly received by Captain and Mrs. Norman. At 7 p.m. a meeting was held in the school-house. There were thirty persons present. Returning to the house of Captain Norman the deputation remained there over night, and next morning after breakfast started for their last appointment at L'Amable, thirty-two miles distant. There was no stage or public conveyance to this latter hamlet, so with a horse and cutter hired at Madoc they set out for the next halting place, the village of Thanet, mid-way between Millbridge and their destination. After dinner at Thanet, and having procured a fresh horse, they commenced their drive anew, and finally arrived at L'Amable about six p.m. Here they were kindly received by Mr. and Mrs. Jarwin, who were evidently awaiting them. Refreshed after their long drive by the host and hostess, they then proceeded to the school-house, where they found a congregation of some fifty or sixty persons. In the service of the Church which was held here (as at other meetings of the deputation), the people chanted the Magnificat and Nunc Dimittis heartily and creditably. To the deputation the service was most refreshing, as it was an evidence that the people, though having had only an occasional visit from the incumbent at Stirling, were nevertheless

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most heartily attached to Church principles. The deputation regarded the Church families here as the nucleus of a large congregation which could be easily gathered by a faithful clergyman, inasmuch as other Church families are scattered in the adjoining localities, and who also like the people at L'Amable, are anxious for the services of a travelling missionary. The Hastings Road is indeed crying out for a clergyman. Returning from the meeting to the house of Mr. Jarwin, and after having some tea, the deputation set out at ten p.m. on their return to Madoc with a view of arriving there before two p.m. the next day, so as to be in time for the train to Belleville, from whence they would depart to their homes on Friday. The night was calm though cold, the monotony of the drive relieved only by the howling of the wolves in the neighbouring woods. The drive to Madoc of forty-eight miles, including stoppages, was accomplished by one p.m. An hour after the deputation took the train at Belleville, and arriving there spent the evening at St. Thomas's rectory, where again they experienced the kind hospitality of Mr. and Mrs. Burke, and from whence they finally separated for their respective parishes, after a tour through romantic scenery, rendered all the more interesting by the delightful weather enjoyed in the several drives.

TORONTO.

Synod Office.—Collections, etc., received during the week ending January 21st, 1882.

MISSION FUND.—*January Collections:* St. Peter's, Cobourg, \$32.00; Whitby, \$6.50; Bradford, Trinity Church, \$5.05; Christ Church, \$3.22; Coulson's Corners, 65 cents; Gore's Landing, \$1.40; Harwood, 95 cents; Haliburton, \$6.72.

Missionary Meetings: Bradford and West Guilimbury, \$6.90; St. Paul's, \$1.20; Aurora, \$6.87; Sutton, Georgina, \$13; Sutton, Georgina, S. S. children, \$2.10.

WIDOWS' AND ORPHANS' FUND.—*Annual Payments under new Canon:* Rev. E. H. Mussen, \$8.05; Rev. John W. Forster, \$7.20.

The QUARTERLY MEETINGS of the Standing Committees of Synod,—Thursday, 9th Feb., Clergy Trust, 11 a.m.; Land and Investment, 1 p.m.; Widows' and Orphans' Fund, &c., 2 p.m.; Executive, 3 p.m.; Sunday-School, &c., 4 p.m.; Friday, 10th, Mission Board, 10 a.m.; Audit, 1 p.m.; General Purposes Fund, 2 p.m.; Printing, 2.30 p.m.; Church Music 4 p.m. WM. P. ATKINSON, Secretary-Treasurer.

St. John the Evangelist's.—On Thursday a very pleasing entertainment in connection with the annual Christmas distribution of rewards to the Sunday-school scholars, for good conduct and punctual attendance, was held in the school-house. There was a very large attendance of scholars, 400 being present, besides parents and friends. The evening's programme commenced by the children singing carols and other pieces, under the direction of Miss Spragge, and recitations, &c. Afterwards the distribution of prizes to the deserving, and rewards to the whole school, by the "Old woman who lived in a Shoe." The "shoe," which was an object of great interest to the juveniles, was placed on the platform, from whence the "old woman" (Miss Grace Williams who was in appropriate costume, and was seated in the heel of the shoe, and who acquitted herself most admirably) dispensed the prizes. The children, after a most enjoyable evening, separated about half-past ten.

ROSLIN.—A meeting of the parish vestry was held in Christ Church, Thomasbury, on the 9th ult. Mr. Wm. Wray was appointed Vestry Clerk. Financially the parish is much improving, as after paying the hard-working rector there is a balance of \$130. The week night services are of great benefit.

RURAL-DEANERY OF DURHAM AND VICTORIA.—*Durham and Victoria Deanery.*—The next meeting of the Rural-decanal chapter will be held in Omamee (D.V.) on Tuesday, February 14th, 1882. Scripture subject for consideration, Gal. vi. The meeting will be held at the rectory at one o'clock, p.m. Divine service in the evening in Christ Church, at 7.30 p.m. J. W. Forster, Secretary.

RURAL-DEANERY OF YORK.—The season of the Epiphany is well chosen by our several rural-deaneries as the time for our missionary meetings. No period of the Christian year could be more appropriate than that in which the Church celebrates the manifestation of Christ to the Gentile world. By the reports received from various deputations the meetings have

been exceedingly prosperous. The meetings in York Rural-deanery were one chain of success. They began at Weston and ended at Sutton. The claims of the Church were placed by the deputation in simple yet forcible language before the various congregations, and were listened to with deep attention. The collections were large, and the determination to make the cause of the Church the most prominent was clearly and distinctly manifest. Very little doubt is felt that the Bishop will get the \$15,000 he needs this year for the Mission Fund.

AURORA.—The congregation here are without a clergyman since the death of their late rector. The parish was for some time in charge of a deacon; and a priest from one of the leading churches in Toronto went out to administer the Holy Communion. The various congregations in the parish having been accustomed to join in this holy rite as celebrated in a reverential manner, were no little surprised to find, when they rose at the time of offering the alms, that this priest from Bloor-street "loll'd upon the altar, as if to show his contempt for the holy ordinance," and to "ignore all decency and propriety in conducting the service." Further than that, this "reverend" gentleman did not read the absolution at Morning Prayer (called in the Prayer Book "Mattins")—thus depriving the worshippers of their spiritual rights. After this let us hear no more of "the rights of the laity" in the diocese of Toronto, when, contrary to all former precedent, they can be trampled upon in this unchurchly fashion. And let us hear no more about "breaking the law" when the unchallenged laws of the Church can be set at naught in opposition to the wishes of our law-abiding laity.

NIAGARA.

From Our Own Correspondent.

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

MISSION FUND.—*Offertory Collections:* Guelph, \$77.92; Ancaster, \$8.25; *Parochial Collections:* Orangeville, \$56. *On Guarantee Account:* Acton, \$45; Rockwood, \$25; Eramosa, \$16.50; Colbeck's, 12.55; Rothsay, \$50.

WIDOWS' AND ORPHANS' FUND.—*Offertory Collections:* Niagara, \$25.70; Stewarttown, \$2; Niagara Falls, \$3.17; South Cayuga, \$4.52; Port Maitland, \$1.98.

ALGOMA AND N. W. MISSION FUND.—*Offertory Collections:* Guelph, \$99.34; *Thanksgiving Collections:* Oakville, \$43.53.

SHINGWAWK HOMES.—Guelph Sunday-school, \$6.

HURON.

From Our Own Correspondent.

His Lordship the Bishop of Huron left on Thursday for Pittsburg, Pennsylvania, on the invitation of Bishop Stephens to take part in the consecration of Right Rev. Dr. Whitehead, the new Bishop of Pittsburg.

LONDON SOUTH.—On Sunday the annual Church service of the Free Masons of the city was held in St. James's Church, the incumbent, the Rev. Canon Davis, chaplain of the order, officiating. The Free Masons assembled in larger numbers than ever heretofore. About five hundred of them proceeded from the Masonic temple at 2 p.m., and marched to St. James's. The sermon was from the Gospel of St. John, "If ye know these things, happy are ye if ye do them."

STRATHROY.—The anniversary of the Sunday-school of the church of St. John, was duly commemorated, and right heartily did the members of the school enjoy this their own annual holiday. From 5 p.m., for nearly two hours, they played with all the abandon that make schooldays the pleasantest period of life. The fruits and sweetmeats were enjoyed with no less relish than the sports. At a later hour a humorous programme was presented. There were also readings and dialogues. At the close the prizes for regular attendance were presented, some pupils having a record of fifty-two credits for attendance, and nearly fifty pupils not lower than forty-four each. An excellent record for the Sunday-school of St. John.

COMBER, ESSEX.—This village was wholly unknown a few years since. It is now prospering as villages do grow and prosper in this "new world." There has for a short time been Church service in the village, but no Church building. The Rev. Mr. Steele, who had for twenty years been a Presbyterian minis-

ter, has for some time officiated in a Church congregation assembling here, having been lately ordained by the bishop of this diocese. Church service is at present held in the Presbyterian place of worship, but doubtless the members of the Church will not be much longer in this anomalous condition.

BRUSSELS.—His Lordship the Bishop of Huron, on his way to open for divine service the new church at Henfryn on Sunday 15th ult., stayed Saturday night in the neighbouring mission of Brussels, and was the guest of the incumbent, the Rev. F. Ryan. Several prominent Churchmen, by invitation of the incumbent, met his lordship at the parsonage.

The state of the Church in the mission and the diocese was considered, and an exceedingly pleasant and profitable evening was spent. The Bishop was very much pleased with the way the evening had been spent, and expressed his great pleasure in meeting the prominent Churchmen of the place. The Rev. Mr. O'Meara, of Gorrie, was present. Late in the evening the Rev. Messrs. DeLom and Batstone arrived. Sunday was a beautiful day, and the sleighing was good. In the morning his Lordship visited St. John's Sunday-school, and suitably addressed the scholars and teachers. A very large congregation assembled at the 11 o'clock service. The three clergymen present took part in it, and his lordship preached a very able and interesting sermon from St. John xv. 12-14.

The Bishop promised that before the next meeting of Synod in June, he would again visit the mission to consecrate the churches at Brussels and Walton, and administer confirmation to the large classes of candidates now being prepared in both churches.

After the service the Bishop and clergy dined at the parsonage, after which they drove to Henfryn, a distance of ten miles, for 3 o'clock service. The new church, St. David's, is a neat little brick structure, costing about \$1,000, and capable of seating about 120 persons. It was erected chiefly through the liberality and exertions of Mr. E. C. K. Davies, of Henfryn. The Rev. Messrs. DeLom, of Mitchell, Ryan, of Brussels, Taylor, of Listowel, and Batstone, the incumbent, took part in the service. The Bishop confirmed thirteen candidates, and suitably and impressively addressed them, taking for his text a part of the second lesson appointed for the service. The choir of St. John's church, Brussels, conducted the musical part of the services. Immediately after the service, his lordship drove to Wingham, a distance of twenty-four miles, in order to preach there at seven o'clock. He had not time to take his tea. It was truly a hard day's work for a person of his lordship's age—one address, a Confirmation service, three able and exhaustive extempore sermons, each of about forty minutes duration, and thirty-four miles drive after the first and before the last service.

In the evening at half-past six the Rev. Mr. DeLom preached a very impressive sermon from Neh. iv. 6, "The people had a mind to work." The offertories at the afternoon and evening services amounted to \$71. A very successful tea was given on Monday evening, when \$110 was realized. A debt of only about \$130 remains on the church. *Laus Deo.*

WILMOT.—As a proof that the Churchmen of this small parish are interested in the work of the Church we notice that since the Rev. Freeman Harding's appointment, February 1880, St. James's church has been repaired and greatly improved, at a cost of \$1,000. A parsonage and barn have been erected at a cost of about \$2,300 in cash, besides fully \$700 in labour and materials. On these there is no debt. Hamburg, which forms a part of the mission, is now moving in the matter of church building, and we hope before the close of the year to tell of the erection of a brick church worthy of the name. It is worthy of note, that while contributing so liberally to these parochial works, the people have not forgotten the clergyman and his wife, but during the two years have made them the following presents:—An Osborne sewing machine, cow, piano stool, fur cap and gloves, seven loads of hay, one of wood, one of turnips, and over thirty bags of oats, besides large quantities of poultry, butter, eggs, &c.

LAKESIDE.—The township of Nissouri is now pretty well supplied with churches. There are now in it no less than four churches, and there is also Church service held in the Orange hall. None of these churches is of long standing, yet they are all doing well. Christ Church, one of the churches in the care of the Rev. Mr. Seaborn had a very pleasant holiday on Wednesday the 28th ult. It was the anxiously expected day for the Christmas-tree, and the giving of presents to the pupils of the Sunday-school. The Christmas-tree in the church was laden with valuable presents, and the very appearance it presented was a treat to the little ones. There were appropriate addresses from the Rev. Mr. Seaborn, and other friends.

ALGOMA.

From Our own Correspondent.

THE Rev. W. Crompton desires with gratitude to acknowledge the receipt of the following, viz.: \$12 from Miss Girdlestone, Galt, for the proposed cemetery at Emsdale, to belong to the Church of England; \$1. "A widow's mite;" \$8.80 from an unknown, per a friend who does not wish his name to be published, but acknowledgement to be made through the DOMINION CHURCHMAN; £10 sterling from Mrs. Nunn; and £10 sterling from Mrs. Paxton, both of England. This money being sent for "any work" which Mr. Crompton considers will be to the benefit of his mission, has been appropriated accordingly, a larger stove for Burk's Falls, and lamps, etc., for St. Mark's church, Emsdale, and similar objects.

GRAVENHURST.—The Rev. Thomas Lloyd gratefully thanks, on behalf of the sufferers by the late bush fires in this mission, the many kind and generous sympathizers who have so liberally responded to his appeal in gifts of warm clothing, and bedding, and money. Nothing could exceed the grateful appreciation with which these benefactions were received by these poor destitute people. Also per Rev. A. H. Baldwin, of ten dollars (\$10) the noble and generous contribution of the boys of Mr. Mulock's class, All Saints' S. S. Toronto. To all who have aided our mission work and the suffering poor, he returns very grateful thanks, and prays that God will repay them a thousand-fold in blessings, temporal and spiritual.

GORE BAY, MANITOULIN.—Rev. W. Macaulay Tooke acknowledges the sum of \$5 from Theford Sunday-school, per H. L. Morphy, Esq., for the Sunday-schools of this mission. Also a package of Sunday-school papers from the same source. The sustained assistance which Mr. Murphy has rendered to our Sunday-schools has been most beneficial and encouraging.

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

Septuagesima Sunday.

No. 10.

THE COLLECT, ETC.

TO-DAY we pass from the joyous season of Epiphany, to the solemn period of preparation for Lent. The old title for this third Sunday before Lent, is "Septuagesima," which is Latin for *seventieth*, to-day being about the seventieth day before Easter, though really it is only sixty-three days before it. It is one of the ancient modes of reckoning important days by "round numbers," not with exactness. As to the subject of this period of the Church's year it is a reference to offences of ours which deserve and receive punishment from the justice of God, who, however, is always ready to cease the punishment as soon as its work is done, by correcting the evil in us, which originally caused it to be inflicted. This work of correction is marked by the progress of repentance in us, which finds its vent or expression in the form of prayer to God for mercy. The first step towards the desired result is for us to recognize and acknowledge the fact that our punishment is just, not something at which we may grumble, or complain against our fate, but which we feel that we thoroughly deserve. Then we naturally ascertain the exact offence which has caused God to take this notice of our conduct, repent of it, try to amend ourselves, ask God's forgiveness and help against its power over us.

The wholesome lesson of the Gospel for the day is, that we have no ground of complaint against God at all. We cannot compare ourselves with others, and say, Why is so-and-so exempt from punishment like ours, though he has not served God as well as we have? We often reason in this way, saying, We have served God as it were from "the early morning" of our life, all our life long, and we ought to receive better treatment from Him, than others who have only begun to serve Him in manhood, or later on, or even (as some) at the "eleventh hour" of old age. God, we ought to assure ourselves, has some deep and merciful design, if He allows "these last" to stand on the same level as ourselves in many respects. All we have to do is to ascertain that we have received what we deserve at least, and leave others entirely to God's justice; mercy shown to them, though less deserved apparently, ought not to lessen our happiness. We ought rather to rejoice that God's goodness and mercy so overflows the bounds of strict justice in the case of others besides ourselves. Then, when we consider the other side of the picture—our

punishment (sickness, misfortune, &c.) we see how just God is in these things. We look for and find our offences, we repent, we are forgiven, we are delivered.

Now, as to the bearing of the Epistle upon this subject, Christian life (likened in the Gospel to service in God's vineyard) is now described as a race for a prize. In the races for prizes in the world usually (as in the Greek and Roman games) only one out of all those who strive, receives the prize; though all the others strive as hard, to the very best of their ability, after having gone through the same course of training being "temperate in all things." In the race of Christian life, *all* who strive their best receive prizes equally. This thought ought to encourage and inspirit us in our effort, and make us even more careful in our training or discipline, than those ancient combatants who had only one chance out of many. Our success in obtaining a prize, depends on ourselves altogether, on others not at all. Then, too, our crown of victory will be incorruptible, not made of fading leaves or other perishable materials. Therefore the precept is, "So run that ye may obtain." Surely this is a most valuable mental preparation for our discipline of self-denial during the season of Lent, a few weeks hence, when we shall realize more fully our work in the Vineyard, and struggles in the race—our personal efforts to correct those offences which offend God's justice.

The occurrence of the minor festival in commemoration of St. Agatha on this day, recalls to our mind her beautiful prayer on the eve of martyrdom: "O Jesu Christ . . . do thou possess all that I am. I am Thy sheep, make me worthy to overcome the Evil one." She was a member of the Sicilian Church, and was martyred in the third century.

THE CATECHISM.

Q. What is the Fifth Commandment?
A. What is there remarkable about the place of this commandment in the Decalogue?

A. It is the first commandment in the second table, the table which contains our duty towards our neighbour.

Q. Who is your neighbour?
A. Every man, though the enemy of our Church and nation, as Christ teaches in the parable of the Good Samaritan. St. Luke x. 36, 37.

Q. Why not then simply say that we must love every one?
A. Because "charity begins at home;" we must first love those who have the first claim upon us—our nearest neighbours, our townsmen, our fellow-countrymen.

Q. Can we separate our duty towards God from our duty towards our neighbours?
A. No: for human society is God's ordinance; and we are to obey the injunctions of the second table "as unto the Lord." Eph. vi. 5, 6, 7.

Q. What is the explanation of the fifth commandment?
A. "To love, honour, and succour . . . to all my betters."

Q. Why should we love our parents?
A. Because, under God, we owe our being to them, and they cared for us when we were helpless.

Q. How should we show our love to them?
A. By being grateful and obliging; rejoicing them with our good conduct; bearing with their faults and infirmities.

Q. How are we to honour them?
A. By respectful behaviour, and obeying them as long as we are under their roof. Deut. xxvii. 16; Prov. xv. 5.

Q. How should we succour them?
A. By supporting them in sickness, age, or want. 1 Tim. v. 4.

Q. Why is the mother mentioned as well as the father?
A. Because she has special claims upon our affection, for the pain and travail with which she bore us and brought us forth, for the care and solicitude with which she nurtured us.

Q. Who is the great example of filial duty?
A. Our Blessed Lord, (St. Luke ii. 51; St. John xix. 26, 27,) who, though God over all, was subject to His Mother and St. Joseph.

Q. What else does this commandment include?
A. Duty to the king or queen, and all in authority under them.

Q. Why is this? A. Because kings and magistrates are God's representatives. Prov. viii. 15; Rom. xiii. 1; 1 Peter ii. 13; Titus iii. 5.

Q. Does this oblige us to obey the personal commands of a sovereign?
A. No: for our sovereign is bound to govern according to the laws.

Q. How do we violate this commandment?
A. By speaking disrespectfully of the sovereign, or those under him; by disobeying the laws; by conniving at lawbreaking in others.

Q. Are we bound to obey a wicked king?
A. We are bound to obey the laws, irrespective of

the magistrate's personal character. Nero was emperor when St. Paul enjoined the Romans to obey.

Q. Why does St. Paul say the magistrate is "the minister of God to us for good?"
A. Because civil government is a blessing from God; and even tyranny is better than anarchy.

Q. Whom else are you to obey?
A. My governors, teachers, spiritual pastors, and masters.

Q. How do you distinguish?
A. Governors, such as the heads of a college, the captain of a ship, or the president of any lawful society of which I may be a member. Teachers, school-masters, tutors, Sunday school teachers, under whom we may be. Spiritual pastors, the parish minister and clergy, but especially the Bishop, to whom this term properly belongs. "where in all antiquity do you find any so called but the Bishop?" Archbishop Laud to Strafford

Q. Must we follow blindly their commands?
A. Not if against the laws of the Church, to which all owe obedience.

Q. If civil authority and church authority were contradictory, what should we do?
A. In civil things obey the civil power, but in spiritual the Church.

Q. Who are our masters? A. Our employers.
Q. How do servants break this commandment?
A. By insolence, carelessness, idleness, as well by downright disobedience.

Q. What else does this law enjoin?
A. Respect to my betters: *scilicet*, my elders, and superiors in station. St. Luke xix. 32; Rom. xiii. 7; 1 Peter ii. 17; Eph. v. 21; Phil. ii. 3.

Q. What promise encourages our obedience? How will it be fulfilled?
A. Here or hereafter.

Q. But will not all Christians enter into God's rest?
A. Yes; but He particularly remembers and rewards those who have kept this commandment.

THE FORERUNNER.

JESUS our Lord passed his boyhood, youth and early manhood, in early submission and in unknown seclusion, and was now about thirty years old. The lesson that comes to us and to all men from the long toil and obscurity of those thirty years, is the nobleness and greatness of one life in itself apart from any outward acts that men count great, and that the all important thing in God's sight is not so much what we are doing as what we are, and what we are becoming.

The times were very evil. It was an age of change, uncertainty, and doubt. Corruption had spread everywhere. The sceptre had departed from Israel. The High Priesthood was contemptuously tampered with by Idumean Tetrarch or Roman Procurator. The Sanhedrim was under control of the unprincipled Herodians or unbelieving Sadducees. Tiberius was polluting by his infancies the throne of the empire, Pontius Pilate with his insolences, cruelties, extortions, and massacres, was maddening a fanatic people. Herod Antipas was exhibiting before them the example of mercenary calculating apostacy and reckless lust. Caiaphas and Annas were dividing the functions of a priesthood which they disgraced, and there was spread among the people a general expectation of that "wrath to come," which, according to Jewish tradition, was to be the birth-throe of the coming kingdom. At such a time it became widely murmured that in the wilderness of Judea there lived one like the ancient prophets, who proclaimed in burning words that the long expected establishment of the kingdom of Heaven was at hand, and was calling men with piercing eultery to repentance and compelling them to amendment of life. His teaching was intensely practical and heart searching. And so Pharisee and Sadducee, Scribe and Soldier, Priest and Publican, all thronged to listen to His words. The place where he preached was that wild range of uncultivated and untenanted wilderness which stretches southward from Jericho and the fords of Jordan to the shores of the Dead Sea, and yet from every part of the land they came streaming to listen to that strange voice. And as the passionate preacher denounced the sins of which their consciences told them they had themselves been guilty. With stricken hearts they came confessing their sins, and were baptized with John's Baptism, the symbol of penitence and purification.

When all the people were musing in their hearts whether this heart-searching preacher were the Christ or not, he never for a moment hesitated to say that he was not the Christ, nor Elias, neither that prophet. He was a voice in the wilderness, and nothing more. But after him—and thus was the announcement that stirred most powerfully the hearts of men—was coming One who was preferred before him, for He was before Him—One whose shoes latchet he was unworthy to unloose. One who should baptize not with water, but with the Holy Ghost, and with fire. One whose fan was in His hand and who should thoroughly purge his floor; Who should gather His wheat into the garner, but burn up the chaff with unquenchable

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fire. The hour, he told them, for the sudden coming of this their long promised, long expected Messiah was at hand. Yea, He was even now among them, but they knew Him not. Thus repentance and the kingdom of heaven were the two cardinal points of his preaching. By this preaching every mountain of pride and rebellion, and sin against God was brought low. And every valley of doubt and fear of a humble and contrite heart was exalted.

Biblical Notes and Queries.

Answer.

B.D. replies to H.S.

St. Matthew v. 44 is read by Revised Testament with Tischendorf, Lachmann, Tregelles, on the authority of Aleph, B, Irenaeus, Origen, Clement, the Memphitic, and some Syriac Versions.

In your paper of Dec. 22, the question is, "Who was St. James, and what office did he fill?"

In St. Paul's Epistle to the Galatians, first chapter, we read that "He went up to Jerusalem to see Peter," and adds, "But others of the apostles saw I none save James, the Lord's brother." Speaking in the fifteenth chapter of the first Epistle to the Corinthians of the various appearances of our Lord after His resurrection, he shows how He manifested Himself first to Cephas, then to the Twelve, then to the five hundred brethren, then to James, then to all the apostles. So that here St. James is reckoned distinctly from the twelve, and they from the rest of the apostles. There were others, then, to whom that title belonged, besides the twelve. St. James is mentioned in the second chapter of the Epistle to the Galatians, which refers to the exercise of authority, before that of St. Peter, who yet was the "chief of the apostles." Again, in the fifteenth chapter of the Acts, it is recorded that St. Peter and St. Paul, and other disciples, met together, and "when there had been much disputing, Peter rose up" and delivered his opinion, but his opinion was not decisive, for he was followed in the debate by St. James, who having summed up what had been said by St. Peter, gave in his own name final judgment, saying "Therefore I give sentence," Acts xv. 19. It is asserted that James, the Lord's brother, surnamed the Just, was Apostle and Bishop of Jerusalem. And this is confirmed in the writings of Papias, who lived in the time of St. John, by Ignatius, also Hegeppus, who wrote only fifty-eight years after the death of the apostle St. John, and St. Clement, of Alexandria, St. Jerome, St. Cyril, and others. Here are witnesses from Europe, Asia, and Africa, testifying that St. James was the first Bishop of Jerusalem. Here is a recognition in Holy Scripture of an ecclesiastical hierarchy, as well as the historical fact of a succession of bishops continued downwards from St. James to the present time.

P. TOCQUE.

Correspondence.

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

CORRECTION.

SIR,—Allow me to say Bishop Mountain's Sonnet will be found in his "Songs in the Wilderness," page 72, where the first line reads more correctly than in the copy you publish:—

"Bright are the heavens, the narrow bay serene."
"Snow" in your copy is of course a misprint for "snows," in the ninth line.

Yours, &c.,

Port Perry,
26 Jan. 1882. JOHN CARRY.

THE BEST CHOIR IN CANADA.

SIR,—I have read, with much pleasure, several lengthy communications in the columns of the DOMINION CHURCHMAN from your able and enthusiastic correspondent at Winnipeg. They were characterized by a good deal of truth and good common-sense. But judging from his last communication, your correspondent is not infallible in his judgment, nor at all times sound, but very unsound and uncharitably censorious. Like most enthusiasts he is very pronounced in his opinions, very energetic in his denunciations, very extravagant in his expressions even to manifest exaggeration, and very immoderate in his claims for the superiority of his "views." I quite agree with your correspondent in some things, but I

cannot endorse the extravagant and unqualified assertion that "our Sunday-schools are a disgrace to our Church." It is true that in many of our Sunday-schools there is a lamentable want of distinctive Church teaching. The superintendents and teachers have only a name to him, as members of the Church, but are dead to her vital interests. At the same time, I think, that in most of the Sunday-schools a noble work is being carried on, where superintendents and teachers recognize the indissoluble union which exists between Christ and His Church, and make no unscriptural and abortive attempts to teach Christ apart from His Church, nor the Church apart from Christ, but who faithfully and effectually instill into the minds of the children committed to their charge the vital truths and principles of Christ and His Church.

Neither can I agree with your correspondent in his disparaging remarks as to the character of the musical renderings of the Church services in Toronto and elsewhere. Much less can I approve of his sweeping denunciations of other music, which though not classical, is not "vulgar trash," neither is the singing thereof "wretched mockery." Classical music, though confessedly grand, beautiful, inspiring and desirable, yet it is not essentially necessary to the spiritual well-being of good, sound, Christian Churchmen. Many are not and never will be cultivated up to its enjoyment, and thousands of old and young have been and are being cheered and comforted in this vale of tears by those melodies which he so unjustly condemns. It would be, no doubt, better for the masses if they were all æsthetic in their tastes, if they were all cultivated sufficiently to appreciate all that is grand, sublime, and beautiful in nature and in the arts, in painting, poetry, and music; and especially if they were all acquainted with Hebrew and Greek so as to be able to read the Bible in the original! But we must take the world as it is, and be guided by what is known to be desirable and practicable, and not waste time and means in vain attempts to effect impossibilities. We must, I think, take the statement of your correspondent, that the music of the greatest musical composers, introduced so recently into the Holy Trinity church at Winnipeg, is enjoyed heartily by hundreds, especially the young, *cum grano salis*.

The Church of Holy Trinity in that new city is represented as having the best choir in Canada, (some allowance for enthusiasm must also be made here), and the wonderfully increased prosperity of the Church seems to be attributable not to the preaching of the Gospel, which is the power of God unto salvation to every one that believeth; not to the Liturgy, grand, edifying, and inspiring, even in its native simplicity, but to the rendering of the services by the "Best Choir in Canada." The rector seems to have had nothing to do with the increased prosperity of his church further than by having secured the services of a most distinguished organist, and by having left the selection of hymns, anthems, and music, entirely in his hands. But God did not ordain organists, choirs, and music for the salvation of souls, and for the edification of the Church. The Gospel, and the Church, and her ministers, and sacraments, and ordinances, were ordained and appointed for those solemn purposes. And there is a great tendency at the present time to attach too much importance to the former, to the disparagement of the latter, and this cannot be done without serious injury to the most vital interests of the Church and her members. There is, I fear, in Canada, as well as in the United States, a tendency to pay more respect to the organist and his performances than to the minister of Christ and his ministrations; and to listen to and worship the choir rather than to listen to the preaching of the Gospel, or to worship God. It is the solemn duty of every clergyman to oppose this tendency. It is the bounden duty of every minister to control and order the services of the Church, in praise as well as in prayer, and reading, and preaching; whether the organist and the choir be paid or unpaid and voluntary, the clergyman should be supreme. He should select the hymns and anthems to be sung, and the music should be subject to his approval, for he alone is responsible.

Let us improve our choirs, let us raise the tone of our music as much as possible, but do not let us substitute music for the divinely appointed means for salvation and edification. Let them build a new church at a cost of \$75,000, and place a new organ therein at a cost of \$10,000, but let them attach supreme importance to the divinely ordained means for their growth in grace and in the knowledge of Christ; and let them give liberally for the support of the Church among their kinsmen, and among the Indians in the far West, and God will bless them with all spiritual blessings.

Yours,

JAMES CHANCE.

MEMORIAL CHURCH IN KEMPTVILLE.

SIR,—Allow me to use your paper as a medium through which to inform the many friends of the late Venerable Archdeacon Patton, that the beautiful

church built to his memory in Kemptville, mainly through the energy and devotion of his friend, the late Rev. J. Stannage, is nearly ready for occupation.

At the same time I would remind those many friends who have subscribed, and have not yet sent in their subscriptions, that the building committee would be grateful if they would do so at once to the treasurer, W. Bower, Esq., or to me.

C. P. EMERY,

Rector of Kemptville.

N.B.—All remittances will be acknowledged in the DOMINION CHURCHMAN.

Family Reading.

A THOUGHT.

"AND I believe in Jesus Christ His Son,"
Low bending murmured forth the worshippers;
And at the sign a holy radiance shone
On anxious faces furrowed o'er with cares.

I gazed upon the scene: it seemed to me
A vision of the purer days gone by,
When, gathered secretly, the two or three
Bowed low to Him who taught them how to die.

Oh! as I gazed, I thought how lovely there
Thus lowly to confess that worthy Name,
That floated on the consecrated air,
So from the trembling lip the accents came.

Yes; let all knees be bent, all heads be bowed,
That men may see, that men may know we prize
Their high o'er all, our "Pillar" and our "Cloud,"
Our only Hope, who bowed that we me rise.

CLOCK-TICKS AND HEART-BEATS.

THRESCORE years and ten
Man draweth his mortal breath;
As the flower of the grass doth he fade and pass,
In the blight of the blast of death.
The moments come, and the moments part,
With silent pinions spread;
Each tick of the clock, and each throb of the heart,
Is the knell of a moment dead.
Hark to the clock's light tick;
Time flies.
Hark to the heart-beats quick!
Man dies.

Threescore years and ten,
That slip like grasped sands—
Too brief, too brief for selfish grief,
Too brief for folded hands!
Go forth in the might of a love sublime,
And, ere thou fall as a leaf,
Thou shalt reap from the fading fields of time
A deathless harvest sheaf.
Hark to the clock's light tick!
Time flies.
Hark to the heart-beats quick!
Man dies.

EDWARD LANGBRIDGE, B.A.

THE BISHOP AND THE DARKY WAITER.

Bishop — was at a hotel where the waiter was very attentive.

"Pleasant day, governor."
"Yes, nice day, old man;" But I am not a governor."

After a while the waiter remarked, "make a long stay, general?"

"Oh no; only several days. But then I am not a general."

Soon the waiter returned to say, "splendid country this, commodore; don't you think so?"

"Oh yes; but I am not a commodore either."

"Bless the Lord! then, marster, what is you?"

"I'm only a Bishop, my friend; I'm Bishop of so-and-so."

"Couldn't spot you 'zactly, sir, but I knew you was top of the pile somewhere, sir."

Children's Department.

THE LITTLE BUILDERS.

LITTLE builders all are we,
Builders for eternity?
Children of the Mission Bands,
Working with our hearts and hands,
Building temples for our King
By the offerings we bring,
Living temples He doth raise,
Filled with life and light and praise.

One by one the stones we lay,
Building slowly day by day:
Building by our love are we
In the lands beyond the sea;
Building by each thought and prayer
For the souls that suffer there:
Building in the Hindu land,
Where the idols are as sand;

Building in vast China too,
Living temples rise to view;
Building in Japan as well,
Ah, what stories we could tell!
Building on dark Africa's shore
That there may be slaves no more;
Building in the Turk's doomed land
For Armenia's scattered band.

On Mount Lebanon's fair heights,
By our many gathered mites;
Where the Nile's sweet waters pour,
Building all the wide world o'er!
And one day our eyes shall see
In a glad eternity,
"Living stones" we helped to bring
For the palace of our King.

GOD CALLING US.

Septuagesima Sunday.

THIS is a story from the by-gone days of England.

To realize it you must look back more than twelve hundred years, and think of the country as in a very different state from the present. Instead of being peacefully governed by one Christian Queen (whom may God preserve) seven wild warlike kings, believers in Woden and Thor, divided it among them. Endless was their strife and warfare, and great the misery thus brought upon their subjects.

In the year 533, Ella, king of Deira or Deer-land (the district between the Tees and the Humber), died, leaving an infant son called Edwin. His neighbour Adelfrid, the cruel king of Bernicia or Bear-land (which corresponds in the main with the modern county of Durham), usurped Ella's kingdom, and carried off his orphan child to his own palace. If this was a place of hardship to Edwin, he profited by it, for he grew up manly and brave, and yet full of thought and feeling, with as many good qualities as we can imagine a heathen to possess. Adelfrid grew jealous of him, and plotted against his life, so he fled away and wandered about the country in the disguise of a peasant, till king Redwald of East Anglia (or the counties of Norfolk and Suffolk) took him in. At his court Edwin lived for some time in honour and esteem, employing himself not only in

war and manly exercises, but in study. The usurper Adelfrid heard of his fame, and sent messengers to king Redwald, offering him a large sum of money if he would give him up, but otherwise threatening him with war. Redwald was terrified, and consented to betray his guest, on which one of his courtiers sought out Edwin and told him what had passed, begging him to fly for his life. But the noble-hearted Edwin could not bear to distrust one who had hitherto shown him kindness. "I cannot," he said, "be the first to break covenant with so great a king. If I must die, let him deliver me to death rather than another. And, indeed, whither should I fly, who have already wandered through every province of Britain, a hunted fugitive?"

It was night when his friend left him, and Edwin went out and sat down alone in front of the palace, sad at heart and lonely. A stranger then, it is said; came up to him, and after telling him that he knew his sorrows and perplexities, cheered him with the hope of deliverance and prosperous days. "If this come to pass," he proceeded, "will you harken and obey counsel regarding your salvation and eternal life?" Edwin promised to do so, and the stranger laid his right hand on his head, charging him by that token to remember the hour and the discourse. He went away, but Edwin still sat there deep in thought, and with the morning light the courtier came again with the joyful news that the queen had dissuaded the king from his dishonourable intention, and that Redwald had defied Adelfrid and bade him do his worst. So they prepared for war, and a battle was fought between the kings on the banks of the Idle in Nottinghamshire. Redwald and Edwin fought bravely, Adelfrid was defeated and slain, and Edwin became master of his two kingdoms. After a time, when his friend Redwald died, the East Anglians offered him their crown also, and he conquered other parts of England; so that, finally, almost all of it except Kent belonged to Edwin, the lord of Britain.

In Kent, meanwhile, much had been passing. The great missionary St. Augustine had preached the gospel there, and had converted and baptized its king Ethelbert and many of his subjects. To this little kingdom did Edwin look for a wife, asking for the hand of Ethelberga, the daughter of Ethelbert. At first it was refused him, because a Christian maiden ought not to marry a heathen; but on his promising to respect her religion, and to embrace it should it prove more worthy than his own, she was sent to him, under the charge of the holy bishop Paulinus.

And now Edwin was brought very near to the vineyard,—a Christian queen at his side, a Christian bishop at his court, but still he hung back from changing his religion. The next year, on one and the same day, a daughter was born to him, and he was wonderfully and mercifully preserved from death by assassination. While he was giving thanks for these mercies to his idol-gods, Paulinus came forward and claimed his gratitude for the true God from whom they flowed. Edwin's heart was touched; he listened, promised to receive instruction, and as a pledge of his sincerity delivered his new-born daughter to the bishop for baptism. After this he

spent much time in listening to Christian teaching, much in silent thought, for his mind was still clouded with doubts, till one day Paulinus, coming in, laid his hand on his head and asked him whether he remembered that token. Edwin trembled and almost fell to the ground while the bishop went on, "See, by God's help you have been saved from your enemies and raised to the kingdom. Take heed you delay not to embrace His faith and keep His commandments, that He may free you from all evil, and raise you to a heavenly kingdom." And Edwin answered, "Instruct me, for I am ready to submit to the faith of Christ."

But not alone would the king enter Christ's vineyard; his courtiers and nobles must hear the summons too. He assembled them near York in solemn conclave, and there he sat among them and held council whether they should indeed cast their fathers' gods to the owls and bats, and submit to Christ's yoke. Coifi, his chief priest, spoke first, and said frankly that he had found neither power nor profit in his old religion; he had followed it diligently, but had gained nothing by it, while others who had slighted it had prospered more than he; so he advised that they should try the new faith. Next an aged noble rose up, and spoke sadly of the ignorance in which their present religion left them as to the world to come. "O king," he said, "often when we sit in winter round your blazing hearth, a sparrow will pass quickly across the hall, flying in at one door and out at the other; but whence it comes none can tell, nor whither it goes. Even so man has a little share in the brightness of this life, but we know not what came before or what shall follow." After this the good Paulinus rose up and preached Jesus Christ to those yearning hearts. The Divine seed fell into good ground; they heard and were converted. The eager Coifi, calling for a horse and arms (things forbidden to a heathen priest), rode at full speed towards the idol-temple and flung his spear into it. The temple and its idols were burnt, the Christian faith was taught throughout the land, and a wooden church built at York, in which Edwin and many of his subjects were baptized on Easter Sunday, A.D. 627.

At the sixth hour, in the noon of life was king Edwin called into the vineyard, and he proved no idle labourer. He gave his heart and mind to the care of his kingdom, and brought it into a state of such order that it was commonly said a woman and her young infant might travel through it safely without fear of molestation. Desirous of the best interests of his people, he had made many missionary journeys with bishop Paulinus. At one place in Northumberland they were delayed thirty-six days while Paulinus catechized his converts, and baptized them in the river Glen; and on the banks of the Swale they remained yet longer, so many Yorkshiresmen flocked round them for Christian teaching and baptism.

Thus did Edwin pass six years; then the Lord of the vineyard released him from his labours. A rebellion broke out, headed by two heathen chiefs who hated the new religion; a battle was fought at Hatchfield on the Don, and the great king Edwin was slain on the 12th of October, A.D. 633.

More blessed are we than Edwin, in that we were placed in Christ's vineyard in our unconscious childhood; but, alas! we are too unmindful of the blessing, and often neglect the work which is given us to do. Then in mercy the Lord of the vineyard speaks to us again. By sorrow alike and joy, by sickness, by poverty, by the loss of friends, by His holy Word and the lips of His ministers, again and again He calleth us. Let us listen to His voice, let us listen for it, and hearing it, let us answer like Samuel of old, "Speak, Lord, for Thy servant heareth."

WHERE SHALL I GET WINGS?

LITTLE Julia had listened with great interest to her mother's description of the glories of heaven. And her thoughts ran forward to the time when she hoped she would herself be among the redeemed.

But her eye just then fell upon a beautiful picture hanging on the wall, in which an angel was represented hovering over the earth with outspread wings. And a doubt flitted through her mind whether she should be able to fly to do the will of her dear Saviour, for the wings were wanting. She had hands, and feet, and a tongue, all ready and willing every day to do all they could to please Jesus, as her parents and brothers and sisters had learned full well from the many gentle words and kind acts of this sweet little daughter and sister; but these could not help her in flying, and Julia asked her mother anxiously, "Where shall I get wings?"

It is not the first time, perhaps, that a little heart has been troubled for the same reason.

Dear child, if you really love Jesus, who loves you so well; if you believe His words and have asked Him to keep you, and guide you through this world home to Himself, making you His faithful servant here, and preparing you for His presence in the better world, and if you do this every day, do not let your heart be troubled concerning the wings. You will not need to "get" them anywhere. Faith, hope, and love in your heart are preparing them for you. The same dear Friend who has made ready the harp and the crown and the bright mansion for every dear child of His, knows all about the wings you will want as you hasten to obey him, and therefore you need have no anxiety on this account.



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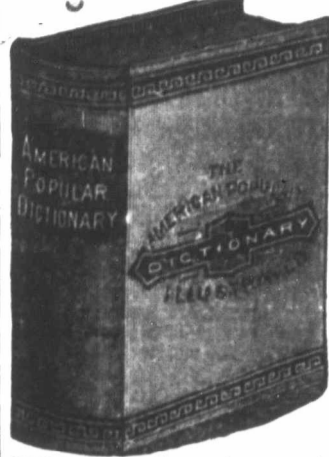
	6 c.	5 c.
Wheat, Fall, bush	1 25	1 27
Do. Spring	1 30	1 34
Barley	76	88
Oats	43	45
Peas	78	83
Rye	87	88
Flour, brl.	5 50	5 6
Beef, hind quarters	5 00	6 50
Do. fore quarters	4 00	5 00
Mutton	6 00	7 5
Lamb	7 00	7 5
Venison, haunch's	10 00	12 00
Caracas	6 00	7 50
Hogs, 100lb.	7 50	8 00
Potatoes, new bag	80	90
Carrots bag	40	42
Beets bag	60	70
Turnips	35	40
Onions, bag	1 15	1 25
Cabbage doz	60	1 00
Beans	2 25	2 50
Parsnips bag	80	90
Parsley, doz.	15	20
Cauliflower, doz.	60	1 00
Apples, barrel	1 25	2 50
Chickens, pair	40	50
Fowls, pair	40	50
Ducks, brace	45	60
Partridge brace	50	60
Geese	0 50	0 70
Turkeys	0 75	1 25
Butter, lb rolls	22	25
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The cheque thus sent in will be returned to the respective parties whose tenders are not accepted. For the due fulfilment of the contract, satisfactory security will be required by the deposit of money to the amount of "five per cent." on the bulk sum of the contract, of which the sum sent in with the tender will be considered a part.

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

By order, (Signed,) F. BRAUN, Secretary.

Department of Railways and Canals, Ottawa, January 5, 1882.

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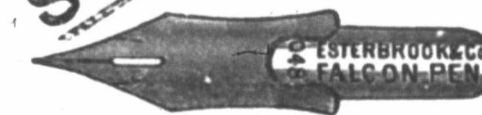
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