

Dominion Churchman

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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The "Dominion Churchman" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

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LESSONS for SUNDAYS and HOLY-DAYS.

Jan 28. QUINQUAGESIMA SUNDAY.

Morning—Genesis ix. to 20. Matthew xix. 27 to xx. 17.
Evening—Genesis xii. or xiii. Acts xxi. to 27.

THURSDAY, FEBRUARY 1, 1883.

REMOVAL.

The DOMINION CHURCHMAN has removed into larger and more commodious offices, No. 11 Imperial Buildings, Adelaide Street East, west of Post Office.

THE RITUAL OF THE CHURCH OF SCOTLAND.

In a brief review of a series of lectures on this topic, by Dr. Sprott, a distinguished Scotch divine, the *Guardian* remarks: "It is interesting to English Churchmen to know exactly what a leading Scottish minister thinks of his own Church services. Whether, when the Scotch Establishment comes to an end, there will be a large influx of ministers and people into the 'more peaceful fold' of the Episcopal communion, as an eminent Scottish minister has predicted, is, of course, a doubtful question; but it is certain that the well ordered services of the Prayer Book are becoming more widely appreciated in Scotland every day. Dr. Sprott evidently feels not only how much his Kirk loses by the want of regular forms, but how entirely it has cut the thread of primitive tradition by following a Directory instead of a prescribed Liturgy. In his lectures on 'Morning and Evening Prayer,' he tells his hearers that it is well to have a suitable and simple form of words for giving out the chapters, when the Bible is read; he deprecates the fact that many ministers never give their congregations the Blessing, and virtually recommends the use both of the Scriptural forms in Numbers vi. and 2 Cor. xiii., and of that of our Prayer Book; speaking of baptism, he regrets the possibility of the omission of prayer before the administration of the rite—an instance of such omission having come under his notice; he advises the drawing up of a form for the solemnization of marriage, as being obviously not an occasion for an extemporaneous effusion; he gives an outline of what he considers a useful form of burial service; and he rejoices that since 1865 a considerable number of the clergy have combined for the study of the Liturgies, ancient and modern, and for the improvement of the worship of the Church, in accordance with her old laws and better traditions."

We shall give a few extracts from these lectures next week.

CATHOLIC OBSERVANCES REVIVAL.—There is no more marked feature of the times than the universal movement towards the restoration of a number of observances of times and seasons which are essentially those of the Catholic Church. In Edinburgh, Glasgow, Dundee, Aberdeen, Greenock, Hamilton, Ayr, Arbroath, and other towns in

Scotland Christmas was observed in the Church of Scotland by seasonable services, brightened with appropriate music. The general sentiment of the Presbyterian world was well expressed by Lord Provost Ure, at Glasgow, who said: "It had been a great loss to Scotland that Christmas had not been properly regarded throughout the country. He had little doubt that our stern reforming forefathers, of about 300 years ago, when they swept away as much as they could of Roman Catholicism and Episcopacy, thought at the same time that they were doing good service when they abolished as far as they could all recognition of Christmas. But he thought that of late years people had come to take a quite different view, and now regarded Christmas somewhat in the same fashion—if not, indeed, somewhat higher—than they looked upon the New Year."

THE WALL OF BIGOTRY CRUMBLING.—Dr. Lee, of Edinburgh, in the course of his sermon, said the greater part of Christendom had held commemorations of the great facts on which their faith rested—not only the Roman, the Greek, the Lutheran, the Anglican, but the Churches of Holland and Switzerland, and Germany and France, the Church of the Waldenses, and the Church of the Huguenots. In Scotland there was a growing desire to conform to these observances of sister Churches, and it was with the concurrence of public sentiment that our churches were open on Christmas Day. In the reign of Queen Anne Scotland thrilled with excitement when the Court of Session was allowed to rise on Christmas Day; now that day was observed as a universal holiday, and a Church which wished to identify itself with the life of the people would take note of it.

A LESSON FROM OUTSIDE.—On Christmas Day the Rev. Dr. Walter Smith, of Glasgow, had a service in the Free High (Presbyterian) Church, which was numerously attended. In the course of a brief address, Dr. Smith observed—It was said that this same season, called Christmas, was originally a heathen festival—was the day, indeed, of the old Romish saturnalia. It might be so; he did not say it was not. Circumcision was a heathen ordinance belonging to the worship of the Egyptians. Of that fact there could be no doubt, yet Moses did not hesitate to transfer it to the worship of Jehovah. And he took leave to say that if there were any institution or custom of this world which could be transferred from the service of the devil to the service of God, by breathing into it the spirit of the Lord Jesus, it was a good, a wise, and a fitting thing to take all from the devil that could be changed into the service of our God and Redeemer.

To those who object to the Cross because of heathen origin, we submit the above lesson from a Presbyterian pulpit.

LIGHT BREAKING IN.—Dr. Grant, of Kingston, took occasion to deliver an appropriate sermon for Christmas to the students of Queen's College, and the service in the *College Journal* is described as "choral," with Christmas carols interspersed. We fear Dr. G. will be cast out of the synagogue by his Church friends here, if he "goes in" for such "Ritualism!" We knew a Congregationalist minister who was summarily dismissed by his flock for going to Church on Christmas Day. But the tidal wave of Catholic reverence for holy days and seasons is rising over and will drown out such bigotry in spite of the broom of any ecclesiastical Mrs. Partington.

A LOVING FAREWELL.—The Bishop of Truro's touching letter of farewell to Cornwall—"her primeval Church and warm-hearted children and her vestiges of old story, her shores and shrines, and the fair house of God which is rising in her midst"—reveals a glow of affection and a width of sympathy which we may well desire to see acting as a central fire upon the whole Church of Eng-

land rather than confined to a distant diocese. We give a few of its throbbing sentences.

"Dear Brethren in God's ministry, you have worked with me untiringly and admitted me to your intimacy ungrudgingly, and I have learnt to love every home and church and schools of yours. Your rural deans have been my wise and constant counsellors; and canons have been like brothers, as if the old cathedral idea were once more about to spring into bright activity.

To the laity I would speak in terms of deepest respect and gratitude. Some from elevating perceptions of what the Church is in her Divine Master's view, some from experience gained in bodies which honestly endeavoured to make up what was left undone in the past, some from practical insight into the grievous needs of the actual present, have recognized the fact that they are the Church of God in its power and in its obligation.

"As holding its ancient offices of churchwardens and sidesmen, as members of conference, rural dean or diocesan, as readers, as Church-workers, as managers and teachers in every rank of life, as helpers with worldly means of good, or as responsible before God for the godly education of His little ones in the knowledge of His will, the laity of our day have opened a fresh era in the Church.

All this is not the fruit of a few years. It has been preparing for a long time past, and the far greater works which remain God will also bring to perfection.

Little justice should I do to my creed or my feelings if I did not yet once again, as often in the past, acknowledge with love and gratitude that activity for Christ's sake, that open-handedness, that kindness towards all good works, that favour at beholding growing activities in the Church, which have been shown by the Weslyans and by very many others, who nevertheless have and use energetically organizations of their own.

For the Church's prosperity, both temporal and spiritual, I and mine shall never cease to pray; for her enrichment in every grace, in hope and love and generosity, in purity of faith and purity of life, in perfect truth and perfect peace. I subscribe myself for life your devoted servant,
Christmas, 1882.
E. W. TRURON."

A SOFT ANSWER TURNETH AWAY WRATH.—The late Bishop Wilberforce was famous for his readiness of resource in difficulty. The following is an illustration, the incident occurred in 1861:

"A cemetery was to be opened and the Church portion consecrated. Many of us clergy of the neighbourhood, met the Bishop at the Squire's house, and, having robed, proceeded with his Lordship through the park into the lane which leads along the outskirts of the town to the cemetery. It was at this point that we found a crowd of persons apparently disposed for a disturbance and to obstruct our way. It was a critical moment; but with wonderful presence of mind the Bishop saw the thing to do, and did it. He strode out from the midst of us, and, taking off his college cap, spoke thus to the mob:—'Gentlemen of ———, the superintendent of police called on me last night, and, stating that he thought our proceedings of to-day might possibly be interrupted and our procession attacked, asked me if he had better not provide an extra number of constables for the occasion. I replied, 'I am much obliged, Mr. Superintendent, for your kind consideration, but I feel sure that I shall find on my road to the ground very many of the townspeople who will be ready to act for me, if necessary, as my body guard, and preserve the peace.' I see, gentlemen (!), I was not mistaken and accordingly it is with every confidence that I now commend myself and this my following to your guidance and respect.' Never was a party of roughs more thoroughly surprised into good behaviour, or wolves converted as suddenly into lambs—at least for one day."

According to the last new theory the Bishop ought to have given way to the mob, for they were ten to one!

"Let us speak not in a spirit of defiance, but in a spirit of love; let us eschew all needless expressions which may give offence; above all let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace, the firmer cohesion of the members of the Body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protest against any narrowing of the limits which define the membership of our branch of the Catholic Church.—
BISHOP MACLAGAN.

A TERRIBLE LESSON.

A FEW days ago two young men were arraigned at the bar of their country to answer for the life of a companion, whom they had kicked into eternity. The story of the crime reveals a condition of affairs where it occurred which suggests the inquiry: What had the Church done to prevent these young men falling into or reclaiming them from the mastery of those evil habits which have led them to be branded as felons, and brought down their families with the agony of bitter shame? Murder is usually the act of one criminal, maddened by passion or drink, from one such deed we are not justified in drawing any general conclusion as to the moral condition of the district in which it occurs. But in this case the evidence showed that a number shared in the slaughter of this victim of rowdy violence. After serious injuries had been inflicted on the victim, he was left by his cowardly assailants, who went along the road until they met with companions, to whom was extended the fiendish invitation, "Come along, boys, let us go and finish him." And "finish" him they did, under the shadow of his mother's cottage. A dance was going on at the time, near by, and these young Cain's went to "finish" the night in revelry amid a company who seem not to have had their gaiety clouded by the black deed just done near at hand.

The whole picture is a horror, a public scandal, a foul blot on this Christian country. The stain, too, is deep and dark upon those upon whom falls the responsibility of leaving a body of young men uncivilized in the very heart of our Dominion. These young men had been educated at a free, national school, so ignorance in this case was not, as the phrase is, "the cause of crime," nor was it drink, for they were sober. Their lives were led within sound of the chimes of the wealthiest churches in Canada, so distance from the means of grace was no element in their condition, save only the distance caused by their comparative poverty, which too often puts the widest of gulphs between Christian mission power and those who most need its exercise. But they and their neighbours had been left practically without Church privileges, although the district has a population of from two to three thousand souls. True, there is in an out-of-the-way corner a church; but a resident pastor there was not. Those young men never had been shepherded by the Church, their homes never visited. The clergyman who served the local church was compelled to earn his living by secular labour. He felt the burthen of his untended flock, he represented its needs, he strove for help, he almost demanded in CHRIST'S name that his people should be cared for. But souls were as nought compared to party interests, so that his voice and the calls of his parish for help, and the command of the Master to preach the Gospel, not to rich congregations for a vast stipend, but to "every creature," were drowned in the hubbub of party fighting, in the keeping up of which scandalous disturbance more money was wasted than was requisite to build and liberally to endow

several churches to do CHRIST'S work in this and other neglected districts. While the minds of Churchmen were being diverted from mission work and their hearts hardened by this party struggle, these unhappy young men were passing from boyhood to manhood, "no man caring for their souls." Compare with this the activity of SATAN, he was not apathetic, he was not indifferent, his forces were not spending their strength in mutual destruction, he was all watchfulness, all anxiety, he was full of missionary zeal. His agents saw a grand opportunity, they seized it, they formed a league with the civil power, they multiplied temptations, and temptations multiplied by the law of reproduction, for evil is prolific and rank in growth. The road through that district is literally lined with whiskey saloons, and the outcome of it all is the blasting of the happiness and the peace of innocent women and the honour of families by a wholesale crime.

It is mere flippancy to put in the plea of there being services within reach. It is the personal relation of man to man, the feeling that the clergyman is a true friend and helper, touched with the daily troubles and ready to share the common sorrows of humanity, that brings the Church to the people even when the people will not go to the Church. Where was the opportunity of coming into personal relations with his people to elicit this common sympathy, to create this responsive service of mutual love and duty, when the clergyman was compelled to earn his bread away from the parish by long hours of daily labour in a secular calling? Look at this case as we may, there is no opening for excuse or any form of palliation. Funds were there in bountiful superabundance, there were laymen living close at hand who had accumulated colossal fortunes, but who kept their millions as a family hoard as they were set the sinful example of doing where they should have been evangelized into Christian liberality. We say "evangelized" with emphasis, for no man has been evangelized, whatever may be his zeal for party doctrines or anxiety about party ritual, who, while rolling in wealth beyond his capacity to enjoy or to use in any way but as an ever accumulating hoard, can see unmoved his neighbours, some indeed of his own workpeople, living almost at his doors destitute of the shepherding ministrations of the pastorate of CHRIST'S Church. We Churchfolk deprecate the excitement of revivals, we go on satisfied with a comfortable quietude, our churches are oppressive with decorous, stolid respectability, while young men are growing up around us who are so barbarous as to answer to the cry "Come on, boys, let us finish him." If the Church visits these young men in the penitentiary they may turn upon her with lightning-like reproaches and demand, "Why did you baptize us as CHRIST'S soldiers and leave SATAN to train us? Why were we not visited in our homes, why were our young passions allowed to develop unchecked by your advice and warning and pleading, and the restraining influences of Christian guidance and teaching? Alas! to such questioning what could the Church answer? Her face must be anguished with the thought, that to those young men she has not done her bounden duty; she left untended in a wilderness of temptation those young of her flock who stood in grievous need of shepherdly care. Behold the result! The lesson is a terrible one, but a needed one for the Church and society at large which needs to have brought home to its conscience how swiftly our race falls back into a savage state, when the power of the Cross is withheld or with-

drawn. The Church remembers the bereaved mother and those worse than bereaved sisters in her prayers for all afflicted in mind, body, or estate. We trust that they will also be remembered in deeds of condolence and comfort.

WIDOWS AND ORPHANS' FUND ALGOMA.

WE had much satisfaction, in our last issue, in recording that at the Quebec Synod a resolution was moved by Rev. Principal LOBLEY, and seconded by Rev. C. HAMILTON, and carried, "That the Lord Bishop of the Diocese be requested to direct that every clergyman having care of souls within the diocese, shall make one annual collection in each of his congregations for the next three years, in aid of the Widows and Orphans' Fund of the Diocese of Algoma."

The indefatigable missionary travelling in Muskoka, the Rev. W. CROMPTON, has very justly observed that at present no married clergyman is justified in accepting a position in the Algoma Diocese. That means a very restricted choice in the selection of clergy, and the exclusion of experience and matured judgment. Algoma is no longer suspended in doubt as to its establishment as a diocese. The sooner therefore the Widows and Orphans' Fund is organized the better. Quebec leads the way nobly in the good work, and we hope to see its example emulated and outshone by all the other dioceses.

AD CLERUM.

IS THE CHURCH'S PROVISION FOR DAILY PRAYER PRACTICABLE?

IN discussing a question of this nature it might naturally be asked whether any distinct provision of the Church can properly be considered impracticable? The Church is not infallible, and yet she speaks to us with authority. Her teaching is agreeable to that of the Holy Scriptures and the primitive Church, and on that ground her provisions should be regarded as entailing the obligation to observe them by all her children. She provides for no impossibilities, but lays down for us a rule of life, which she conceives to be both Scriptural and primitive. The laws laid down in this rule of life are all practicable—otherwise the Church would not require their fulfilment. In case of impediment or hindrance in individual cases, as in "sickness or other urgent cause," she makes every allowance. To be strictly honest, therefore, our question would seem to resolve itself into another and more practical one. "To what causes can we trace the almost universal neglect of the Church's requirement concerning daily prayer?"

We propose to say a few words: first, on the wisdom of the requirement; secondly, on some apparent difficulties connected with it; thirdly, how to restore it to its proper position.

The fact of it being a requirement of the Church is perfectly well understood. The titles given to the Orders for Morning and Evening Prayer in the Prayer Book make use of the words, "daily throughout the year." This is the plainest indication of the Church's wish in the matter; and each edition of the Prayer Book, from the first Prayer Book of King Edward, is the same in this respect, except that the word "daily" is omitted in regard to the order for Evensong, in every edition prior to our own.

Then again, we have an express direction in the introductory article, "Concerning the Services of the Church," in the beginning of our Prayer Book, where it is said, "and all priests and deacons are to say daily the Morning and Evening Prayer,

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either privately or openly, not being let by sickness or some other urgent cause, (or *vide* second book of King Edward—by preaching, studying of divinity or some other urgent cause,) and the curate that ministereth in every parish church or chapel, being at home and not being otherwise reasonably hindered, shall say the same in the parish church or chapel where he ministereth, and shall cause a bell to be tolled thereunto, a convenient time before he begin, that the people may come to hear God's Word, and to pray with him." Here, as everywhere throughout the Prayer Book, we find an absence of any restriction of Morning and Evening Prayer to the Sundays. Again, the lectionary of the Church contains two lessons for each day of the year, to be read publicly in church. In these latter respects all the different editions of the Prayer Book agree.

This requirement of the Church is in keeping with those exhortations of Scripture which require us to be "instant in prayer," and to "pray without ceasing." It corresponds with the practice of the Jewish Church. As the morning and evening sacrifice with God's ancient people were called a continual sacrifice, so the morning and evening public devotions of the Christian Church could be designated a continual service. It seems in an especial manner to hallow and consecrate each day to God. It is an evidence to the world of a true spirit of devotion existing amongst us—a light kept continually burning in the midst of a great darkness. It keeps us acquainted with our rule of faith and practice, and provides us with a systematic means for the reading of Holy Scriptures. As devotion is to the soul what food is to the body, so it would seem that the life of a parish should receive daily sustenance rather than weekly. It serves as a preparation for that life, when, "with angels and archangels and with all the company of Heaven," we shall unite in a *perpetual worship*—not once a week, or even once or twice a day—but in "evermore praising God, and saying, Holy, Holy, Holy, Lord God Almighty." It enables us realize more effectually that article of our creed, "the communion of saints." It provides a ceaseless bond of union between the redeemed on earth and the saints in Heaven.

But these are only a few of the evidences of that wisdom which prompted the Church in this decree. They seem sufficient to commend the practice to us, and to fill us with regret when we reflect that in no diocese of this country can there be found more than two or three churches that observe it, and that even in England but a small proportion of the churches regard it. Throughout the Anglican Church, however, it is encouraging to observe a revival in this, as in all matters connected with the services of the Church and her teaching. The time was, and not so very long ago either, when a King of England (King Charles, the Martyr) could never think of entering upon his hunts or recreations, before he had first attended public prayers, and we trust that the day may yet dawn upon the Church of God, when, from the palace to the cottage, the multitude may issue forth to consecrate each day to God in the daily services of the Church.

We propose in a second article to deal with the apparent difficulties in the way of maintaining this order of the Church, and the way to overcome them.

THE SECOND ADVENTISTS.

BY W. ROGER-TAYLOR.

A NEW prophet has arisen in Israel, and Second Adventism rejoices because once more the time for our Lord's second coming upon the earth has been fixed. A "proclamation to the churches" has been issued by one Frederick Boyce, of London, England, who claims to have a special message from the Almighty. One cannot read the proclamation without being struck by the appalling blasphemy which this man Boyce makes use of. It is a matter of congratulation that the Second Adventists are a comparatively insignificant

body, yet nevertheless great harm may be done by dissemination of their literature. The following extracts from the "proclamation" will we hope be a warning note to many whose ears itch with a desire to give a hearing to error, under the cloak of religion. The end of the world is to be in 1888, and this is a part of the programme.

"The beast (Antichrist or false Messiah) rises out of the revolutionary sea of strife and universal power (Revelation xiii.), power was given to him over all kindreds, tongues and nations. His image is then set up as an object of worship and adoration in the Jewish temple (Daniel ix. 27), and in Mahomedan, Romish and Anglican places of worship for a period of 42 months—the period of THE GREAT TRIBULATION."

"The Word of God, which came to His people in times past by prophets and apostles, comes to His people in these last solemn times by Frederick Boyce, who on the direct authority of Almighty God hereby solemnly declares that the hour of God's judgment is at hand."

"The Word of God is the same in every age, whether by Moses or Paul or Boyce. To him hath God pledged Himself to fulfil His Word before the end of the year 1888."

How thankful Churchmen should feel, that their Creed does not depend upon false prophecies and excitement. Over and over again has the time of the second coming of our Blessed Saviour been fixed for a certain date, and just as often has that date passed by without any special Divine manifestation. Yet Adventism flourishes and gains adherents in a great many places among the ignorant and unlearned. Secure in the bosom of the Catholic Church, and cut off from all fanaticism and excitement, we calmly await Christ's coming, striving to prepare ourselves for that day and that hour of which no man knoweth, not even the angels of Heaven; and we earnestly watch and listen for the voice which shall say, "Behold the Bridegroom cometh, go ye out to meet Him." Not caring for the vain babblings of men, and for the false teachers which shall arise and deceive many, we rejoice in the promise of comfort given unto us, "Behold, I am with you always, even unto the end of the world." When that invisible presence shall be visibly manifested, we do not, we cannot know, and therefore we can only look with mingled pity and contempt upon the blasphemous prophecies of this new leader of Adventism.

HIGH AND LOW DEFINED.

WHAT is the difference between a High Churchman and a Low Churchman? A High Churchman may be best defined as one whose Faith is fastened upon, and whose hope is inspired by the fact that God is made man; whose theology is built chiefly on the Incarnation; and a Low Churchman is one whose most "faithful saying, and worthy of all acceptance," is "that Christ Jesus came into the world to save sinners." The one magnifies the grace of God put upon us: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The other magnifies chiefly the grace wrought in us—the Spirit witnessing with our spirits whereby we know that we are the sons of God, and assure our hearts before Him. Hence the High Churchman is more impressed with the value and efficacy of sacraments and ordinances as effectual signs and seals of that which God is doing for us. The Low Churchman, chiefly considering what we must do to be saved, regards the ordinances more as symbols of an inward life. The first naturally speaks of his "confession of Christ"; the second, of his "profession of Faith." The High Churchman's danger is, to look upon the Atonement as an incident of the Incarnation; that the death of Christ was made possible by the fact of His manhood. The Low Churchman's

danger is, to treat the Incarnation rather as a means to an end; that the Son of God took our nature upon Him, in order that He might make an atonement, by His death. It is a difference that has always existed, and must always exist, as long as Christian men retain their individualities and idiosyncrasies of thought and temper. There will always be some, to whom Christ, in His adorable Person, will be the Alpha and Omega of doctrine; and there will always be others, to whom the sacrifice of Calvary will be the centre of a true Faith. In one parish church the altar will be exalted, because the doctrine of the Incarnation culminates in the Sacrament of the Eucharist, in which this Man gives us His Flesh to eat. In another, the pulpit will be the centre of power, because the doctrine of Atonement is there proclaimed, as the way of access unto God, through Christ. The same diversity of standpoint is discernable in the writings of the blessed apostles and evangelists. The symbols of the four Gospels are significant of the views they severally take of the person and life of Christ. There is no contradiction, though there be a distinction, as between two sides of a shield. The shield is one and the same, though one side show a manger, and the other a Cross. A well-balanced Churchman will put altar and pulpit on one platform, and make the Crucified Person the centre of sacraments and preaching alike. And if he preach "Jesus Christ," at Christmas-tide, and "Him Crucified," in Lent, it is only because human infirmity will not suffer him to say two things at once. For to our understanding these are two things, however they be one to God. Jesus is the Son of God, and "Christ our Passover is sacrificed for us"; and "Jesus Christ and Him Crucified" is the sum of knowledge in that divine revelation which is able to make us wise unto salvation. The work of God's grace upon us all proceeds from the fact that God is made man. The song of the angels, at Christ's nativity, was no premature anthem. "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him freely give us all things?" The work of God's grace within us proceeds from the fact that Christ was "made sin for us, that we might be made the righteousness of God in Him." A true Churchman must be High Church at the altar, and Low Church in the pulpit, regarding the Incarnation and the Atonement as co-ordinate forces of his ministry. The proportion of Faith is very well expressed in Bishop Hobart's well-known motto: "Apostolical Order, and Evangelical Truth." Moreover, this harmony and correlation of truth is what distinguishes a true "Catholic" from a Romanist, on the one hand, and from a mere Protestant on the other. Romanism, as a system, is the doctrine of the Incarnation carried out to its consequences by the deduction and inferences of human logic. It is not theology, it is logic. God is made Man, therefore God is reconciled to man, and there is nothing left for man to do but passively to submit to God's salvation. The Church is God's factory for the production of saints. Put yourself in its sequence of ways and means and instruments, and you are insured for time and for eternity. The Son of God made Man has established a Church. The Church is His own Arm, bringing salvation. Submit and be saved. Atonement for sin belongs to another category of facts; auxiliary but subordinate. It is not a section of the same cone, but of another cone lying adjacent. It is quite characteristic of Roman writers to speak of "The Man-God," and not, as we say, "The God-Man."

With equal one-sidedness does pure Protestantism centre itself upon the Cross of Christ. Its genius is wholly subjective. Its appeal is to men's emotions or to men's intellects. Its cardinal doctrine is "justification by faith only." Its sacraments are positive ordinances like the Fourth Commandment, their blessing flowing from the act of obedience rather than from any virtue in the ordinances themselves. Its idea of the Church is that of a voluntary association of like-minded people, rather than a living organism, having a corporate life of its own, which quickens the members.

Now both of these conceptions of the truth are true; but they are practically true only when taken both together. "By grace are ye saved through Faith," and that, "not of yourselves, it is the gift of God." The sacraments are the very fruit of the Cross of Christ. Out of his wounded side flowed the Water and the Blood. Whosoever is baptised into Jesus Christ is baptised into His death. Our Catechism tells us that "The Lord's Supper" was ordained for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby. "Ye do show forth the Lord's death till he come."

But the remission of sins is that benefit of the sin-offering which restores the transgressor to something better than itself, even to fellowship with Christ which died; yea! rather, is risen again, and is alive for evermore, that because He lives we may live also. Every great revival of personal religion must take its origin from the Cross of Christ, as the highest, noblest, and truest service must be rendered in loyal allegiance to the living Lord.

The season is at hand when we may justly say, "God forbid that I should glory, save in the Cross of our Lord Jesus Christ." The sad story of our sins has no relief but in the knowledge of the Death and Passion of our crucified Redeemer. If we have been tempted to forget our uncleanness and wretchedness, amid our joy in a Saviour born, let us not cast away our confidence in God's great mercy learned at Bethlehem. But neither let us fail to learn this Son of God, crucified to take away our sins, that we may know the Lord from Heaven to be the Lamb of God; slain, and giving His life a ransom for many. Low Church doctrine is Lent doctrine. The lower down we can go in the dust, crying, "God be merciful to me a sinner," the better shall we be prepared to rise with Christ in His great exaltation, far above all petty partisanship of ecclesiastical differences to a heavenly citizenship which shall make us welcome the new Jerusalem, sent down from God out of Heaven: in whose presence our utmost "ritualism" shall not exceed the crowns of glory and diadems of beauty, the golden harps and choral songs, the sea of glass, and the golden candlesticks of the city of our God.

That sweet and blessed country
Which eager hearts expect.

—The Churchman.

OBITUARY.

MR. LAMOND SMITH, son of A. Smith, Advocate, Aberdeen, Scotland, was born in that city in the year 1822. He came to Canada when very young and settled near Fergus, in which village; some twenty-five years ago, he built the first English church, which he completed, free from debt, at the moderate cost of \$400.

In the year 1861 he moved to Toronto, and entered the service of the Bank of Upper Canada, to whose staff his great experience in the value of real estate, his clear judgment, and his unimpeachable integrity, made him an invaluable acquisition; and some ten years later his untiring energy found occupation in creating and bringing into public notice the beautiful suburb now known as Ben-Lamond, on whose heights he erected a cottage as a summer residence, where, with his family, the last years of his truly useful life were passed. He was for some years Warden of the little church at Norway, adjoining Ben-Lamond, of which he was a warm supporter, where his loss will be long and deeply felt.

A man of a singularly bright and happy nature, a faithful and loving husband, an indulgent and affectionate father, a constant, true, and sterling friend,

a kind and just master, and one who always laboured for the public good.

"None knew him but to love him,
None named him but to praise."

After a long and painful illness, borne without one murmur, he gently fell asleep and entered into the rest that remaineth for the people of God, on the 13th day of January, in the 60th year of his age.

DR. PUSEY.

Extracts from a sermon preached by the Rev. R. W. Church, D.C.L., Dean of St. Paul's, at the University Church of St. Mary's, Oxford; the text being "Paul a servant of God."—Titus i 1

"Many, I suppose, are thinking of one name which has disappeared from the University roll—a great and illustrious name, a name which was the special possession of Oxford, but belonged scarcely less to England and to Christendom. One of our great men has passed away from us. Merely as the end of a career, without its match in modern Oxford, the ceasing from among us of that long familiar life must touch us all. No man was more variously judged, more sternly condemned, more tenderly loved. But now, all is over—hardly yet weary, hardly exhausted, he rests from his labours of more than half a century. What is the judgement upon him—not on the representative of ideas, or the champion of a cause, or the worker in the field of knowledge, but on the man? I think that there is but one answer from those whose hearts thrill at the memory of all that he was to them, and from most of those—from many, I am sure—who stood against him, disapproved, resisted him. First and foremost, he was one who lived his life, as above everything, the servant of God. He takes rank with those who gave themselves, and all they had, and all that they wished for—their unsparing trouble, their ease, their honor, their powers, their interests, to what they believed to be their work for God: who spared nothing, reserved nothing, shrank from nothing, in that supreme and sacred ambition to be His true and persevering servant. The world will remember him as the famous student, the powerful leader, the wielder of great influence in critical times, the man of strongly marked and original character, who left his mark on the age. Those who knew and loved him will remember him, as long as life lasts with them, as one whose boundless charity was always looking out to console and to make allowance, as one whose dauntless courage and patient hopefulness never flagged, as one to whose tenderness and strength they owed the best and the noblest part of all that they felt and all that they have done. But when our confusions are still, when our loves, and enmities, and angers have perished, when our mistakes and misunderstandings have become dim and insignificant in the great distance of the past, then his figure will rise in history as one of that high company who really looked at life as St. Paul looked at it. All who care for the Church of God, all who care for Christ's religion, even those—I make bold to say—who do not in many things think as he thought, will class him among those who in difficult and anxious times have witnessed by great zeal, and great effort, and great sacrifice, for God and truth and holiness; they will see in him one who sought to make religion a living and mighty force over the consciences and in the affairs of men, not by knowledge only and learning, and wisdom and great gifts of persuasion, but still more by boundless devotedness, by the power of a consecrated and unflinching will.

"Is it too much to say that our times still need such examples—need the lessons of such a life? It is true that we have come to realise more vividly than formerly the fact of mixed characters; our poets and novelists, as well as our preachers, have taught us to observe how strongly opposite elements and tendencies can co-exist in the same person, that 'the human soul is hospitable, and will entertain conflicting sentiments and contradictory opinions with much impartiality.' It was easier in former days than now to conceive of, to believe in, the homogeneous and consistent in character. Yet, for all this, I venture to think that such a life may still be realised as that which St. Paul meant when he spoke of a 'servant of God,' a life consciously, deliberately, exclusively given to work for God. If the Church of Christ is still to do its great offices among mankind, surely it is becoming more and more manifest every year that that sharp edge and point of its instrument of warfare, that originality and adventurous daring which accepts religious service in the spirit familiar enough to us in the soldier, is a thing which the Church needs. There is an atmosphere of opinion and feeling round the soldier, which, without his knowing it, stimulates and supports him in a life which he holds on sufferance: in which, as a matter of course, every gift life has to offer must be surrendered, everything appalling to

flesh and blood has to be encountered, at any moment's call in which he is expected to unite the utmost of obedient self-sacrifice with the boldest spirit of enterprise. Is it extravagant to say that we want something of an atmosphere like this? Is it incompatible with a calm and just measure of things, with what is manly, wise, and serious and self-commanding, that a man should start in life, seeking nothing for himself of what are called its prizes, going out not knowing whether he goes, bent only on doing what facts and reason and the calls of conscience invite him to do, but bent also on not letting his own interests, his own pleasure, his own life, stand in the way of doing it? Is it too high a thing for a Christian, to conceive of the possible claims of his service as the soldier ordinarily thinks of what he is bound to—a service which may at any time call him from home and peace, to the battlefield and the still more dreadful hospital; but in which the fear of them must never for a moment affect his decisions?

"For the days that are before us, we want a condition of public feeling and opinion like this in the Church—which, without affecting to exact impossible sacrifices from all men alike, as the only test of faithfulness and standard of obedience, should soberly and distinctly recognise that God still calls for men who will give Him their lives as St. Paul gave his; which no more holds as absurd, or dangerous, or quixotic in a clergyman than in a soldier, that he should give up an easy life for a hard one. There is no reason why, without extravagance, without overstrained and foolish enthusiasm, we should not still believe that a life like St. Paul's is a natural one for a Christian to choose."

BOOK NOTICES.

HINTS FOR WORSHIPPERS. By Rev. Melville Moore, Oxford, Miss. Thomas Whitaker, New York. Price

SELECTIONS FROM SERMONS. By Rev. J. G. D. Mackenzie, M.A., Trib. Coll., Toronto. 2nd series. Rowell & Hutchison, Toronto.

THE GOLDEN ALTAR. By Jos. A. Seiss, D.D., Philadelphia. Randolph & Co., New York; and Ure & Co., Toronto. Price 85 cents. Brief, terse, practical, we commend it cordially.

WHAT WOULD THE WORLD BE WITHOUT RELIGION? By C. H. Parkhurst, D.D. Randolph & Co., New York; and Ure & Co., Toronto. Price 22 cents.

PLAIN NOTES AND CEREMONIES OF THE CHURCH. By a Scottish Priest. Mowbray & Co., London; and Ure & Co., Toronto. Price 20 cents. This is a brief statement of the pleas for high ritual.

SEVEN LENTEN ADDRESSES. By Rev. Richmond Shreve, M.A., Yarmouth, N. S. J. & A. McMillan, St. John, N. B. Price 20 cents. It will be found highly suitable for Lenten addresses, to be read by lay assistants and clergymen, who, when overstrained during the season of Lent, very wisely seek help and refreshment in giving their flock bread from another store house.

FROM DAY TO DAY, or helpful words for Christian life—Daily reading for a year. By Robert Macdonald, D.D. Randolph & Co., New York; and Ure & Co., Toronto. Price \$2.25.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

NEW BRUNSWICK.

CRAPAUD.—The Church of Saint John and the rectory, since the present incumbent took charge of the parish, have been very much improved. The church has been thoroughly renovated inside and outside, and equipped with new stone font, bell, pulpit, organ, reading desk, altar rails, etc., etc. The parsonage also has been thoroughly repaired and improved, and is made one of the most comfortable residences in the diocese. The parish seems to be alive, the parson and people working harmoniously together, and everything shows that the people cordially co-operate with their minister in every department of Church work.

ONTARIO.

MOHAWK MISSION, TYENDINGAGA.—Christ Church Sunday-school Christmas Tree was held on Monday evening, 8th January, in the church, and despite the drawback of a very stormy day proved a grand suc-

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cess. Proceedings opened with hymn No. 215, "The Church's one Foundation," sung by the Sunday-school choir and 14 Indian boys—the latter going before the missionary into the church from the vestry, the handsome banner of the school being borne in front. Then followed a short service, and an address by the clergyman. The singing of the children in the various anthems and carols which succeeded was surprisingly good. And as for the tree—well, it was simply fine, beyond description. Not less than 80 children partook of the fruit which hung in profusion from its branches. Nor were they the only ones who participated in the feast of good things, for the superintendent, Mr. Fred. Appleton; the librarian, Master Charlie Baker, and the Misses Pearce, Maricle and Baker, teachers, together with the Missionary and his wife, received also choice suitable presents; while Miss Lydia Hall, organist of Christ Church, as a token of the congregation's appreciation of her valuable services, was presented with a very handsome silver water pitcher. A goodly sum was taken at the door.

CARLETON PLACE.—The annual missionary meeting was held on 16th inst. Addresses were delivered by the Revs. K. L. Jones, S. McMorine, F. W. Kirkpatrick, and the Bishop of the diocese. There was a large audience, and the addresses were listened to with much interest. The collection amounted to \$18. The following morning an equally large congregation assembled at the Confirmation service. The Ante-Communion was read by the Rev. K. L. Jones, the epistler and gospeller being respectively the Rev. S. McMorine and the Rev. F. W. Kirkpatrick; the Bishop being celebrant. Fifty-eight candidates were confirmed, and there must have been not less than seventy or eighty communicants. The singing was very hearty, and the service was altogether a bright and happy event for the parish, to which the Christmas-tide has brought the returning gift of peace and good-will. Besides the clergy mentioned above, there were in the sanctuary the Rev. G. Low, rector, and the Rev. Stern Tighe, rector of the neighbouring parish of Franktown.

TAMWORTH.—This parish has begun a new era in its history, and with every indication of its being a prosperous one. The Rev. J. R. Serson has been lately appointed to the parish, and is now busy in raising money to pay for the repairs on the parsonage, which has been greatly improved since Mr. Serson's advent. There is plenty of material for making this a good parish, the whole township is well stocked with Church families. When the Bishop first visited the parish, years ago, he was from seven o'clock in the evening till eleven at night administering Communion to them coming from all parts. The village is removed far enough away from the front to have a good local trade of its own, being some 20 miles from Napanee, and it is the terminus of the Napanee, Tamworth and Quebec Railway, which is already graded from Napanee to Tamworth. There are two good water powers at present partially utilized. Iron ore is abundant in the neighbourhood. Tamworth, therefore, must grow and have a future. It is important that the Church should be well represented in the village; no better appointment could have been made than the present. Mr. Serson is a young man thoroughly devoted to his work, and he has won the hearts of the people.

RURAL DEANERY OF LENNOX AND ADDINGTON.—Deputation No. 2. Rev. J. Morris, Convener; Rev. T. G. Porter, Coadjutor; will hold missionary meetings as follows: Clark's Mills, Monday, 12th February, 7 p.m.; Yarker, Tuesday, 13th, 7 p.m.; Newburgh, Wednesday, 14th, 7 p.m.; Tamworth, Thursday, 15th, 7 p.m.; Marlbank, Friday, 16th, 7 p.m.; Salmon River, Saturday, 17th, 7 p.m.; Hinch, Sunday, 18th, 11 a.m.; Selby, Sunday, 18th, 7 p.m.

TORONTO.

ST. JAMES RECTORY LANDS.—The bill introduced into the Ontario Assembly to regulate the future administration and distribution of the property which so unjustly has been held by this one congregation, was found, by the judges who examined it, to be defective technically. The Bill is therefore withdrawn for amendment. It is high time these and all other local properties which have increased in value far beyond the necessities they were originally intended to meet, and greatly in excess of any just or prudent local demand for such means, should be voted in the Synod for the mission fund of the Diocese. Wealth seems only to clog the action of the heart in congregations which are too well endowed.

TORONTO CATHEDRAL.—The title of the new Cathedral proposed to be organized or built at Toronto was put in the Bill for the furthering this step, as "St. Philip and James." This was objected to, and the

Bishop has substituted "S. Alban." The name is admirably well chosen. We shall, perhaps, out of S. ALBAN'S get teaching, as we shall have in the name a fact set forth, that will enlighten people about the work of the Church of England a thousand and more years prior to the Reformation, and three centuries before the Church of Rome came near us.

SHANTY BAY.—The Christmas offering at this place amounted to about \$38.00, and at S. Mark's, East Oro, to about \$8.00. The service at S. Thomas', Shanty Bay, was the heartiest held on Christmas Day for many a year. The missionary was surprised to find ticking upon the plate a watch, which on examination turned out to be a valuable stem-winder, the gift of the parishioners of all denominations. Slight improvements, which, moreover, add materially to the general appearance, have been made in the church—an illuminated text was placed over the arch of the chancel, and another over the Communion Table, which has been fitted with a cloth bearing the frontal monogram I.H.S., the hangings of the reading desk and pulpit being changed to harmonize with it, these being the gifts of Mrs. C. C. Bridges. All the ladies of this congregation have been active, willing workers throughout the year, and especially during Christmas-tide.

CHURCH OF THE ASCENSION.—A concert was given on the 17th inst. in the interest of the Parochial Temperance Society. The Rev. H. G. Baldwin, rector, presided. The music was under the direction of Mr. T. D. Jessett, organist. Other meetings are being organized to keep up the interest in this movement which seems in other parishes to have died out.

PARKDALE.—Septuagesima was observed as a festival at S. Mark's, to celebrate the opening of the church two years ago. The Rector preached in the morning, and the Bishop held a Confirmation at night, when nineteen candidates were presented by the Rector, and two students from Trinity College by the Provost. The address of the Bishop was based upon the Epistle and Gospel for the day. The life before them might well be compared to a race, and as the earthly athlete did not stop by the way, but pressed forward towards the end, so they should ever keep before them the remembrance of the promised crown of glory. They were about to be admitted into full membership of Christ's Church. The Gospel reminded them that they must be workers in the vineyard of Christ. To aid them in their spiritual life the Bishop urged them to be regularly in the house of God whenever opportunity might admit; above all things to be frequent and regular at the Holy Communion. The rite was then proceeded with and closed by benediction.

OBITUARY.—The city of Toronto has just lost a very worthy citizen, and the Presbyterian body has to lament the death of one its most liberal and gentle-spirited adherents, in the removal hence of James Michie. His large hearted charities were dispensed so quietly, so sympathetically, so tenderly, that we, seeing his good works, glorify our Father in heaven, into whose presence he has gone in the calmness of Christian hope. The bereaved relatives have our sympathy, the circle of the sorrowing is very wide, for a charitable soul has no horizon but the limits of human sorrow.

ASHBURNHAM.—St. Luke's Church.—At Easter last the debt on the parsonage fund amounted to over \$1800. Through the active exertions of the congregation since, this has been reduced to about \$600; the recent bazaar realized over \$300, subscriptions made up the balance. The church has suffered greatly owing to removals during the year, yet on Christmas Day there were 140 communicants, 72 being present at the 8 o'clock celebration; in 1876 the total number was less than 40. The offertory was fairly liberal, amounting to \$50 in cash, which was supplemented by some gifts in kind. Communicants' classes were held during Advent, the attendance averaging about 45. There will be daily service as usual during Lent at 5 p.m. The parish is self-supporting, and for the last synod year contributed to the various charities of the Church: Mission Fund, W. and O. Fund, Students' Fund, etc., the sum of \$256.46, being the largest in the county and standing second in the deanery. The work of the church is mainly carried on by an association of communicants. Under the auspices of this parochial guild or society entertainments are held fortnightly in the school-room during the winter months. There is also in connection with it a parochial library, numbering over 200 choice volumes. *Parish Church Work*, the monthly magazine, will shortly begin its fourth year; the circulation is 150 monthly.

MISSIONARY MEETINGS.—Although the weather was intensely cold and the snow unusually deep, yet the meetings in North-west Simcoe were satisfactory, and

there was abundant evidence of the Church's prosperity. Not having been in the neighbourhood for a few years the advance of the cause whose claims are being pleaded was clearly manifest, especially in the condition and number of church edifices as compared with a very few years since. On Monday evening, 15th inst., the deputation met at the hospitable mansion of Mr. Boucher, at the Batteau. Here was a pretty Churchly structure, erected through the indefatigable efforts of the late Dr. Lett, so deeply loved and lamented throughout the whole diocese, but especially by the clergy in his own deanery. The members of the deputation moved on to Collingwood by the evening train, and were kindly entertained, one by Mrs. Lett, and the other by the Rev. Mr. Hodges. On the following afternoon the deputation went by train to Duntroon, where during the past year or two a very comfortable little brick church has been built at a cost of \$1400, and what is better—paid for, by a mere handful of zealous Church people. After the meeting, the clergy—Rural Dean Forster having been added to the number—were received by Mr. Hewson, township treasurer, where they were made most comfortable for the night. On Wednesday the Rural Dean drove all hands to his delightful home, situated amid most picturesque scenery. Here all was happiness, and the fierce winds, deep snow and biting frost were soon forgotten. Meetings were held in the evening at Creemore; on Thursday, 2 p.m., at Banda, and at 7.30 p.m., at Stayner. The church at Creemore has been doubled in size, and seemed bright and cheerful. A neat frame church at Banda, and a really handsome brick one at Stayner, have been erected; all were in good order and condition, a sample of the churches in West Simcoe Rural Deanery, without doubt the best Church deanery in the diocese. The clergy are Churchmen, true and loyal to their spiritual Mother. The late Rural Dean, like the present, was in full sympathy with his brethren, and ready and willing to attend to every call made upon him in his official capacity throughout the deanery, a very large district involving much labour. The evidence of the Church's advance in this field is indeed cheering.

NIAGARA.

HAMILTON.—Active work is commenced in repainting and ornamenting S. Thomas Church, which will be completed shortly before Easter.

Church of the Ascension Temperance Association.—Weekly meetings are held, and much interest sustained in the cause of temperance. Musical and literary entertainments are added, imparting pleasure and profit to members and friends.

Christ Church Cathedral.—A children's entertainment, at Christ Church school-house, successfully took place Thursday evening, 25th ult. A musical At Home will be held in this school-house on Thursday evening, 1st February. The Rev. Dr. Mockridge, the rector in charge, is a lover of good music, sacred and secular, and well known to possess excellent taste and skill. He has hitherto been successful in arranging excellent programmes, and in procuring the best local and provincial talent. The entertainment of Feb. 1st will no doubt be as deserving of praise as any former occasion.

GEORGETOWN.—A missionary meeting was held on Tuesday evening, the 16th inst.; Canon Caswall presiding. A short evening service preceded the addresses, which were given respectively by the Revs. J. P. Lewis, rector of Grace Church, Toronto, Rural Dean Johnson, of Brampton, R. S. Ratcliffe, missionary at Luther, and the Incumbent of this parish. The subjects treated of were presented in an able and interesting manner, with special reference to the claims of Algoma, and the duty which devolves upon us to meet the requirements of our missionary diocese, to which purpose the offerings on that occasion were devoted. The meeting in all respects was a success; attendance good, and appreciation of the addresses great. The choir did good service, and the singing was general and hearty. And last—though not least—the financial result was quite satisfactory.

HAMILTON.—The Lord Bishop of Niagara offered the Canonry, made vacant by the promotion of Canon Dixon to be Archdeacon of Guelph, to Rev. Dr. Mockridge, rector in charge of Christ Church Cathedral, but that gentleman felt himself obliged to decline, on the grounds that he had always considered such titles in this country as without a meaning. Though deeply sensible of the Bishop's good-will towards him, he felt that, having taken such grounds, he could not consistently accept one of the titles in question for himself.

CLIFFORD.—On the 4th inst. the new church at Clifford was opened for Divine service. The congregation is a small one and not wealthy. The building

is of frame, with stone foundation, and consists of chancel, nave, organ chamber, vestry and porch. The chancel window is a triplet of stained glass, from Messrs. Elliot & Son, Toronto. In the north light is a font with water lilies, in the south light a chalice with a vine bearing grapes, and in the centre is a dove, the head being surrounded by rays of light. The building is convenient, and is strikingly neat, pleasing and correct. In the morning, the Archdeacon of Guelph read the lessons and preached. The text was taken from the first verse of the cxxii. Psalm. The sermon was carefully prepared, well delivered and truly edifying. Celebration of the Holy Communion was the service of the day; being the highest act of Christian worship, and the most acceptable mode of offering thanksgiving and praise. In the afternoon, the Rev. W. Craig, for some time incumbent of the parish, now rector of Clinton, preached on the subject of "The Building up of the Spiritual Life." The discourse was suitable and excellent. In the evening the Pre-byterians and Methodists of the village omitted their own services, that all might have an opportunity of being present at the closing service of the day. The Methodists very kindly offered their place of worship as being more spacious, and the offer was with the Archdeacon's permission thankfully accepted. The large building was completely filled; the sermon bright and cheerful. The Archdeacon selected as his subject "The Risen Dead," and preached with great clearness and power. This is the first building erected by the members of the Church in this village or neighbourhood; Divine service having been celebrated in rooms or halls. The Rev. John Smithurst was the first clergyman resident in the neighbourhood; but was too far advanced in life to accomplish much. The Rev. A. Boulbee, now of Cayuga, held Clifford as one of his stations when first ordained; he resided in Harriston, and obtained from England aid in building the church in that town. Mr. Boulbee was succeeded by the Rev. Robt. Gardner, who at length was induced by the people of Mount Forest to remove thither. Mr. Gardner was succeeded by the Rev. W. F. Graham; his stay in the mission of Mint was brief. The Rev. W. Cracy, now rector of Clinton, followed, but did not remain long, and his departure in 1881 was much regretted by the people of the mission. The work is very trying, and the contributions of the people of the outlying stations merely nominal. The Incumbent is expected to take four services every Sunday, two of them in Harriston, one at 11 a.m., the other at 7 p.m., the other two requiring a journey over a bad road of 18 or 19 miles. A remedy is sorely needed for the unequal manner in which work and reward are distributed as we see it.

WEST FLAMBORO.—On the 17th inst., at the Township Hall, a concert was given by the congregation of Christ Church, to defray a debt on their organ. It would be unfair to single out any ladies or gentlemen who distinguished themselves in either the dramatic, musical or other portions of the entertainment. Miss Wyld, of Dundas, sang "The Three Old Maids of Lee" in splendid style, and was deservedly encored. Miss Ryckman, of Hamilton, was very popular with the audience, who have not forgotten her last appearance here. Mrs. Morris, of Toronto, sang with great effect and expression, showing great power of execution in the management of her voice. Thoroughly appreciated songs were given by Miss Minnie Hore, and delightful piano overtures by the Misses Wishart and Humphreys, showing clearly that there is great musical talent in West Flamboro'. The Barton Mountain Dramatic Club rendered with excellent effect a charade, "All is well that ends well." Miss Cook played the leading role famously, Miss Bull also acting very nicely; both were well supported by the other members of the club. Mr. Charles, of Dundas, sang well and was warmly received. Mr. Canavan, of Toronto, gave readings in five different dialects. The entertainment was a great success. Everybody considers this to be the best concert yet given in the hall; and the Rev. T. Geoghegan and all concerned in getting it up deserve great praise. The hall was crowded—"LAUS DEO."

PORT DALHOUSIE.—The Rev. Percy W. Smith, of Dunnville, will begin (D. V.) an active mission service in St. John Church on the first Sunday in Lent. Mr. Smith is a very earnest and impressive speaker, and has often proved himself an instrument under God of drawing many souls nearer to Jesus.

SOUTH WENTWORTH AND HALDIMAND.—A meeting of this Rural-deanery was held on the 18th inst. The proceedings were, first, Litany and Celebration at Holy Trinity Church, Barton; and, secondly, Scripture reading and meditation, together with discussion on general and local topics of interest. The members present were—Revs. Rural-dean Bull, Dr. Mockridge, W. B. Curran, L. Des Brisay, H. Carmichael, H. F. Mellish, and C. E. Whitecombe, secretary, also the Rev. C. R. Clarke, late of Algoma.

BARTONVILLE.—A missionary service of more than usual interest was held in St. Mary's Church on 16th inst., the service was intoned by the Rev. C. E. Whitecombe, Missionary in charge. The lessons were read by the Rev. C. R. Clark, late of Huntville, Diocese of Algoma. The responses and Psalms, with Hymns appropriate to the occasion were exceedingly well rendered by the choir of Holy Trinity Church, Barton, under the able direction of Miss Bull, who presided at the organ. The Rev. Rural Dean Bull, M.A., preached an intensely earnest and practical sermon taking as his text St. Luke xxiv. 47. He showed that it was a duty as well as a necessity to attend to home missions first, and pointed out the awful fact that even in the diocese of Niagara there were not only many villages but large and important districts of country where Church people resided that were yet destitute of the service of the Church. He congratulated the congregation of St. Mary's and its zealous Missionary upon their prosperity and the grand work which they had achieved in raising a home, worthy of the name and service of God, in a spot which had so long been neglected. He made touching reference to the service which had been established for the residents along the beach, and expressed the hope that the time was not far distant when a church would be planted there which would prove a lighthouse to the residents of that beach district.

STONE CREEK.—This Mission, of which Bartonville and the Beach now form a part, has within the last few years passed through a wonderful transformation. If any wish to see the power of Church principles, not only in raising the tone of the services but in elevating the people morally and physically, we invite them to visit this mission. If our Church in the past or in the present has not taken hold upon the people it has neither been the fault of her doctrines nor her ritual, it has been because the former has not been taught while the latter has been neglected. We are at that age in the world's history when we can neither live upon our "glorious history" nor "our over-awing dignity" we must have life, we must let the world see we are in earnest, or if we do not, the last sect which has just come to light will prove more than a match for us. A living dog is better than a dead lion. Our dear old Church has been inert long enough. Here we have a proof of returning life, for which, let us thank God and take courage. This country lies at our feet, if we would conquer it for God, we must do so upon definite Church lines and of giving the people of this age not indefinite negativism but definite Church teaching. Something firm to stand upon, when we learn to do this we shall draw to us and again reunite in one, the broken and scattered members of the Lord's body.

HURON.

SARNIA AND KETTLE POINT.—The Rev. J. Jacobs begs to acknowledge, with many thanks, the receipt of parcels and money for Christmas-trees, from Rev. Canon Smith, London; Rev. N. H. Martin, Chatham; C. W. M. A., per Mrs. O'Reilly, Toronto; B. Homer Dixon, C. S. Gzowski and S. H. Blake, Esquires, Toronto.

BURFORD.—The Christmas services were well attended in this parish. The church was beautifully and tastefully decorated as befitting the season, for which too much praise cannot be given to the young ladies and other members of the congregation. On the Wednesday preceding Christmas, the congregation of Trinity Church visited the rectory and presented the Rev. Mr. Hind, with a donation of considerable value. Mr. Hind came to us highly recommended from Nova Scotia some six months ago. His entrance into this parish was under very trying and perplexing circumstances, but his rigid attention to duty, his kind and sympathetic manner and discomfited with his scholarly attainments have conquered all obstacles and won for him many firm and lasting friends in Burford and the vicinity. The donation and Christmas collection netted one hundred and three dollars.

ALGOMA.

TARENTORUS.—The little school-house, while on Sundays, serves the temporary purpose of a church was, on Dec. 27th, the scene of quite a happy event in the annals of the township, for on that day thanks to the kindness of the C. W. M. Association, of Toronto, we were enabled to enjoy the first Christmas tree, that ever bore fruit in the place.

In the early part of the day, loving hands were kept busy preparing and labelling the articles and decorating the trees for the evening. The school house was quite filled by visitors from the Sault, Garden River, Shingwauk Home, &c., and we were pleased

to see, in addition to the Rev. G. B. Cooke, incumbent of Sault Ste. Marie, of which mission Tarentorus is one of the outstations, and Mr. Glass, our lay reader. The Rev. E. F. Wilson, Principal of the Shingwauk Home, the Rev. R. Roman of Garden River, and other friends. After a few introductory remarks from our beloved pastor, a list of programmes of music, singing, readings and recitations was gone through very creditably, with the help of our friends from the Sault, Kettle, &c. At about half past eight, the work of distributing the presents from the trees, of which there were two, commenced by an arch of evergreen. It began, owing to the liberality of the C. W. M. A., each child, who had attended Sunday school regularly, and collected over \$1 on the Sunday school collecting card, towards the new church, received two handsome presents besides bags of candies, apples, nuts &c. One little girl, Annie Legart, who by her industry and zeal gathered over five dollars, receiving a hand of the Bible. The members of the Bible class, and some of the adult Church, were supplied with souvenirs of the occasion. The quilt, so kindly sent by C. W. M. A., to the Morland family, consisting of father, mother, and eight little ones under fourteen, who are living in a state of great poverty, and there is no doubt that the quilt will prove a great comfort to them. It is hardly necessary to add that the C. W. M. A., have the warmest thanks and earnest prayers of the honest back-woods men of far off Tarentorus. Mr. Glass, lay reader, begs to acknowledge with many thanks the receipt of \$5 from the Bible class in connection with St. George's Sunday school, Guelph, per Mrs. Hooge, and a further sum of \$1 from a friend in Brampton, per C. W. M. A., Toronto, towards the new church at Tarentorus. Further contributions are earnestly solicited, and may be sent either to the Rev. G. B. Cooke, Sault Ste. Marie, Rectory, Sault Ste. Marie, or to J. H. Glass, Shingwauk Home, Sault Ste. Marie, or by kind permission, to Mrs. O'Reilly, S. C. T. C. W. M. A., 31 Blocker street Toronto.

The Rev. W. Compton begs to acknowledge, with sincere thanks, \$5 from Mr. Hamilton, and \$2.02, the proceeds of a savings box belonging to the late Arthur Campbell, per his son, Marie Campbell, Perrytown; both gifts being accompanied by kind and encouraging notes. As "M." is now an old friend, Mr. C. would be glad to communicate privately by mail upon the subject of the note sent, which has given him quite a refreshing. Mr. C. would at the same time beg the excuses of his numerous friends, for the delay which will be unavoidable for the next two or three weeks, owing to his Bishop's visitation. Aspidin, P.O., Jan. 16th, 1888.

RUPERTS' LAND.

WINNIPEG.—There was held at St. John's Church, Sunday morning, Jan. 7th, an ordination service in which three deacons were advanced to the priesthood, and one candidate admitted to the diaconate. The ceremony was performed by the Bishop of Prince Rupert's Land, assisted by Archdeacons Cowley, and Pinkham, Rev. Canons O'Meara and Matheson. The service, to end of the P. Alms, were taken by the Rev. Canon O'Meara, the lessons by Rev. Canon Matheson, and the part of the service from the Creed to the end of the third Collect, by Archdeacon Pinkham.

The Bishop then preached from 1 Samuel vii. 12: He applied these words to the circumstances of the congregation in entering upon a new year, and reminded them of the many temporal and spiritual blessings they had experienced during the year. The life of Samuel was made the occasion of a few words of advice to parents in bringing up children. Reference was made to the ordination ceremony, and to the momentous importance of the ministerial office, and the sermon concluded with an exhortation to all, whether ministers or people, to place themselves with child-like confidence in the Father's hands and allow themselves to be moulded according to His will. Mr. W. L. Cheeny, a student of St. John's College, was then presented by Archdeacon Cowley to the Bishop for admission into deacon's orders; and the Rev. A. L. Parker, M.A., fellow at St. John's College, Rev. F. W. Green, of Stonewall, and Rev. James Irvine, missionary at Lac Seul, were presented for admission into the priesthood.

The ante-communion service followed, after which the candidate for the diaconate advanced, and answered the questions put to him by the Bishop. Having been duly ordained, he read the proper gospel, beginning with St. Luke xii. 35. The candidates for admission into the priesthood were then brought forward and interrogated in the usual manner, after which the Bishop uttered the prayer for strength to perform the work into which they had entered. The congregation were then desired to make their supplications to the same end, "for the which prayers," in the simple language of

the Prayer Book "there shall be silence kept for a space." The *Latin Litany* was then sung in alternate lines by the clergy and laity. The oration proper then followed, the persons to be ordained as priests kneeling, and the Bishop, Archdeacons and Canons taking part in the laying on of the hands.

The Communion was administered to the clergy by the Bishop, the other Communicants receiving the Sacrament at the hands of the Archdeacons and Canons.

The collection, according to the custom of the diocese at or in connection with services, was for the clergy, widow and orphan fund.

BRITISH.

Canon Barry delivered the inaugural address during the second week in October at the opening of the winter session of the King's College classes for ladies. He remarked that these classes formed an integral part of the work of King's College, which for upwards of half a century had been employed in the education of men and boys. It was desired to conduct a similar work upon the same principles for the education of women, and as the work advanced, no doubt it would be admitted among the teachers, and as a natural consequence, into the administration of the body.

At the St. Alban's Diocesan Conference held during the second week in October, there was a discussion on the Salvation Army. Several of the clergy spoke highly of its leader and the results achieved by him, and ultimately a resolution was carried for the appointment of a Committee to consider how the Church might profit by the example set by the Army, also commending to the consideration of the Bishop the adoption of such agencies subsidiary to the parochial ministry of the Church, as would enable her to reach those who are now alienated from her.

Harvest Thanksgiving Services at Nonconformist places of worship which were decorated with flowers, fruit and cereals, have been held in many Congregational churches throughout England. We have had a contemporary record of such services at Crayford, near Devonport; Belstead, near Ipswich; Hazel Grove, Eagleston square, London; Latimer Chapel, Mile end, London; Raleigh Memorial Church, Stoke Newington; Boldwell, Bromley, Hurlstoun; Tarant, Birchfield, Penilton, &c. The Union Congregational Church, Victoria Docks, was crowded on the occasion of a thanksgiving service for harvest and the termination of war in Egypt.

On Thursday a meeting in support of the Pusey Memorial fund was held at Norwich, where in 1865 the venerable Professor attended the Church Congress and read a valuable paper. Dean Goulburn, who presided, said that although Dr. Pusey was by no means the originator of what was known as the Oxford movement, he was the continuator of it, and he remained staunch to the Church of England to the day of his death. There was no doubt that Dr. Pusey's example and advice had had the effect of retaining in the communion of the Church of England many who would otherwise have abandoned it. With the extravagances and excesses of the Oxford movement he (the Dean) had no sympathy, but he believed that movement had been the means of doing a vast deal of good in infusing new life into the Church.

The Bishop of Manchester refuses to institute the Rev. Mr. Cowgill to the living of Miles Platting as successor to Mr. Green. Mr. Cowgill intends, if instituted, to maintain the ritual out of which all the trouble with Mr. Green arose. There will be probably litigation, costing possibly \$50,000, to settle this matter. We may well thank God in Canada that we are free from the terrible confusion of such quarrels, and we shall do well to avoid neglecting the duty before us here in participating in the excitement of such disputes, praying only for the peace of Jerusalem.

A Cornsman writes to the Times:—"In your reader of to-day on the Bishop of Turo, you appear to have overlooked the fact that there are Dissenters and Dissenters, not only in Cornwall, but elsewhere."

"The Dissenters in Cornwall are chiefly Wesleyans, and some of them repudiate the term 'Dissenter,' alleging that their great founder was ever a true Churchman. With these the Bishop is popular; but with Independents and Baptists, who constitute the rank and file of 'Liberationists,' the case is reversed. I do not wonder at the dislike of the Bishop to these latter, for they have ever been the hereditary and bitter opponents of ecclesiastical institutions. The 'hard hitting' of his Lordship would displease only that small section of Dissenters whose sympathies are with the Liberationists."

The "hard hitting" refers to Dr. Benson speaking of liberation-ship tracts as "miles of lies," which shows that he thinks a "lie" told for party purpose still a lie as some do not. The notion is popular with some that to brand a lie with its scriptural name is rude

and wicked, but that to tell one is quite justifiable if done by party leaders to injure those they differ with.

Archdeacon Denton, in a speech at Bristol recently made the following interesting appeal and avowal:—"I appeal then to the fathers and mothers, the brothers and sisters of this English people; I appeal to all Churchmen and Churchwomen; I appeal to every one within or without the Church who loves the Lord Jesus Christ in sincerity; I appeal to those words of the good Archbishop now gone from us—in words coming, as it were, from his grave—in which he calls us to the special exigency of the time, the special duty of contending as one man against 'prevailing sin and unbelief,' contending with one heart, one voice, one hand. Is it said, Who is this that is advising you? Who is this old man that should be wiser than this? Well, perhaps I might by this time be wiser if measured by the standard of this world's wisdom. But I decline to accept that standard. Why he is an ultra High Churchman—he is a ritualist—he would have you go to Rome—he has advised and promoted disestablishment—he would teach you not to use your reason. I answer, as before God, well, I am not ashamed of being a High Churchman; as for what 'ultra High Churchman' means, I do not understand it. A principal of religion is a principal of religion. There is no 'more or less' about it. I have been a High Churchman from a child. I believe, and rejoice in believing, that there is nothing the world can give or take away which could make me anything else. But he is a 'ritualist.' Well, if that means that in the house of God most decent and reverent, and so befitting the place—if it means more than this—if it means that in a time, especially when there is no limit to the magnificence of man's share that is not in heaven, I would give of the best share to God's house, and specially in the order and service of the Sacraments, above all in the celebration of the Lord's Supper or Holy Communion because this is the highest of all acts of worship—if it means that I should teach Christ in all things, parts of our nature, by the eye as by the ear—then I am a ritualist. There is something within me calling me and bidding me to be nothing else. But I pray you my dear friends, believe me, I am finding no fault with those who are not. To their own Master they stand or fall. Who art thou that judgest another man's servant? But he would have you go to Rome. Well, I have never known in my long High Church life—nor have I been able to understand—the temptation of 'going to Rome.' I'm a son of the Church of England—I dwell among my own people."

S. S. Teacher's Assistant.

TO THE INSTITUTE LEAFLETS.

THE CATECHISM.

Q. Does the Resurrection prove that our Lord was God?

A. Yes: St. Thomas, when assured that He was risen in the same body that was crucified, exclaimed, "My Lord, and my God."—S. John xx. 28.

Q. What reason had he for thus confessing Christ to be God?

A. Because he had heard our Lord claim to be equal with God; and S. Thomas was sure that if Christ had not really been what He claimed to be, God would not have raised Him from the dead.

Q. How does the Resurrection prove the efficacy of the death of Christ?

A. He died to atone for our sins; and because He had actually atoned for them He rose from the dead.

Q. Can you show this more fully?

A. Death is the penalty of sin; but He who had no sins of His own, died for our sins; and because He had fully borne our penalty death could have no more dominion over Him, and so He rose in token that the penalty was exhausted.

Q. Is this expressly stated in Scripture?

A. Yes: S. Paul says, "He whom God raised again saw no corruption. Be it known unto you therefore brethren, that through this man is preached unto you the forgiveness of sins."—Acts xiii. 37, 38.

Q. But is not forgiveness of sins connected with Baptism in Scripture?

A. Yes: but it is because we are buried with Christ in Baptism, wherein also we are risen with Him, (Rom. vi. 1-5; Col. ii. 12). S. Peter says also that we are saved in baptism by the resurrection of Jesus Christ.—1 S. Peter iii, 21.

Q. If Christ be not raised, what are the Sacraments?

A. Mere delusive forms; for so we should be baptized into a Resurrection that never took place, and be fed with a body that had no existence.

Q. Does S. Paul distinguish between the benefit

which we receive by the death of Christ, and that which we receive from His Resurrection?

A. Yes: he says we are reconciled to God by His Death, and shall be saved by His Resurrection, (Rom. v. 10)—i. e., we are saved from sin and death by the power of Christ's risen life, a share in which is given to each Christian in Baptism.—Rom. vi. 11.

Q. Of what other Article of the Faith is the Resurrection of Christ the assurance?

A. That He will judge the quick and the dead.—Acts xvii. 31.

Q. What other Article is assured by Christ's Resurrection?

A. The Resurrection of the body, (see 1 Cor. xv. 20, 21; Rom. viii. 11; 2 Cor. iv. 13, 14). And so the Resurrection is a pledge of all that specially constitutes the Gospel.—Acts xiii. 32, 33.

Q. What Person of the Blessed Trinity raised up our Lord?

A. Each Person. The Father, (Acts ii. 24); the Son, (S. John ii. 19); the Holy Ghost, (Rom. viii. 11).

Q. Was our Lord's body change in His Resurrection?

A. Yes: it became a spiritual body with the powers and properties of a spirit, for it came through closed doors, and vanished and reappeared at His will.

Q. On what day did He rise again?

A. On the third day after His death—i. e., on the first day of the week—on Easter Day.

Correspondence.

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

"LEAD, KINDLY LIGHT."

SIR.—May I be permitted to offer another suggestion as to the scope and meaning of the hymn "Lead, Kindly Light," discussed in your last issue.

It appears to me that the poet clearly means, by the Light he apostrophises, our Lord and Saviour, who is "the Light which lighteth every man that cometh into the world;" or, as the Nicene Creed expresses the same idea, "Light of light." The object of the poem apparently is to contrast the Christian led by that Light, by means of faith, amid the doubts and perplexities of this present world, which I take to be the "encircling gloom" referred to in the first stanza, and one who is led by human reason, which is the "garish day," who is not content to see in "a glass darkly," but must "see and choose his path," or, in other words, will accept and believe nothing but what commends itself to his human reason. Human reason is constantly referred to in connection with light, we talk of the "light of reason;" there is therefore no opposition of ideas, as the critic in the *Guardian* suggests. In our present life the light of reason appears often more powerful than that Heavenly Light which we apprehend only by faith; hence the poet not unfittingly describes the former as the "garish day."

G. S. HOLMESTED.

Jan. 19th, 1888.

ALGOMA.

SIR.—You will be sorry to hear that our Bishop and myself are here snowed up. A heavy storm and hurricane set in about 6 p.m. last Saturday, and continued with little intermission to late last night. Notwithstanding the storm, however, we were met by good and hearty congregations at St. Michael's, Allansville; the Church Hall, Huntsville; St. Anne's, Perry; St. Margaret's, Cyprus; St. Mark's, Emsdale; and All Saints', Burke's Falls. Our experiences were somewhat trying on the way, especially at Katrine, where we were detained more than half an hour in a snowdrift, and, indeed, should not have got through at all unless a man with a team and sleigh had preceded us.

The Bishop is winning golden opinions wherever he goes, his geniality and loving manner literally stealing the hearts of all.

Our trip to Nippissing has to be given up, as we could not possibly reach the place and return in time to fulfil our other engagements.

Believe me, yours, &c.,

WILLIAM CROMPTON,
Travelling Clergyman, Diocese of Algoma,
Emsdale, Jan. 28, 1888.

EGYPT AND THE EASTERN QUESTION.

SIR.—Will you allow me to call attention to an article in the *American Church Review* for this month, on "Egypt and the Eastern Question." It appears

to me to be full of spite and vindictiveness against England, and to be quite uncalled for in a Church Review, not having apparently any bearing on Church matters, or if at all, in a manner contrary to the article.

Many of us hoped and thought that such feelings were dying out, or dead; that a kindly feeling was taking the place of past irritation, and that the Church would be the chief agent in bringing about a cordial feeling of fraternity; and here is a leading Church publication dashing that hope far back again, leaving sad cause to fear that the inimicition is ineradicable. It is the most anti-British and pro-Russian article I have read anywhere for a long while, and if the editor wishes to increase the circulation of a review, having many points of merit, among British subjects, he must give us some assurance that such articles shall not appear; indeed, I think an apology is due for allowing this one. It is a petulant and impotent display of spite and envy; yet, cannot he help giving a most graphic description of the power he hates, calling it a "five-footed Empire," meaning of course that she has a foot (and a firm one too) on every quarter of the world.

If Egypt is to be Christianized—and she must be, if prophecy is to be fulfilled—no power is so able or likely to accomplish it as England. The writer also alludes to England as a huge octopus; well, I hope the tentacle she has thrown over Egypt will never let go. It seems singularly indiscreet for such a magazine to hope to win the support of subjects of THE QUEEN—if there is such a wish—by wounding their *amour propre*. I have returned the Review, and withhold my subscription.

Yours faithfully,

PHILIP HARDING.

Apsley, Jan. 15th, 1888.

Family Reading.

PARISH CLERKS, THEIR SAYINGS AND DOINGS.

BY THE REV. WILLIAM BURNET, M.A.

There are certain types of men, which, as time rolls on and fashions change, gradually disappear. They have filled their place—perhaps an important one—in the world or in the Church; but their office becomes a sinecure, and is at length abolished. Such were the intelligent, hardy, good-tempered sons of the whip that drove the stage-coaches in the days of our fathers. Such, too, were the watchmen, vulgarly known as "Charlies," who made the stillness of the night vocal by proclaiming the hours, and so gave timely warning of their approach to burglars and street-marauders. Railways have banished the one, and our well-disciplined police the other, so that they survive only in history or the boyish memories of the elderly. So it will be ere long with our parish clerks. Their days are certainly numbered. Their office still remains; but its most prominent duties are seldom required, at least in the towns. Once they were very important personages. Many of them were worthy, excellent, useful men in their day and generation, as doubtless are many of those who still represent the class. It is no fault of their own, but the force of circumstances, which hastens their extinction. A few specimens, gathered partly from personal recollections and partly from other sources, may be worth preserving before they are forgotten.

But it may be well to premise a word about the origin of the name and the office. There seems no doubt that the title "Clerk" was at first equivalent to "clergyman," and that both were derived through the Latin "clerus," or "clericus," from the Greek word signifying "lot." According to Bingham, in his "Antiquities of the Church" (Book I. 5), the latter was the distinctive title of those who were set apart for the ministry and service of the Church. This he proves from the writings of the early Fathers, who give three reasons for the name. Jerome accounts for it either because the clergy were the lot or portion of the Lord, or because the Lord is the lot of their inheritance; while others think some regard was had to the ancient custom of choosing persons for sacred offices by lot. We need not here attempt to discuss this knotty question, though we cannot but think the second the most scriptural and consistent view. In any case this is the patristic history of the name. At first confined to three Superior Orders of Bishop, Priest and Deacon, it was from the third century extended to the many inferior orders, which then came into existence. In this way by an easy and natural transition it came to be used before the Reformation of those who assisted the priest at the altar and received a share of the offerings, while at the same time it was the general designation of all admitted to Holy Orders. So it is that to the present day it continues to be the legal description of clergymen who have not taken

any University degree. But at first sight it seems strange that the same title should now in ordinary language belong to all who handle the pen of the writer, from the clerk of assizes down to the purly mechanical writers in merchants' offices, &c. To account for this we must go back to the middle ages, when the clergy had almost a monopoly of secular learning, and many of them knew more of law than of the Gospel. The Judges and even the Lord Chancellors were usually chosen from their number, and the lower offices in the law courts were filled from the inferior ranks of the clergy. Lawyer thus became synonymous with clergymen, and in process of time all engaged in the humblest duties of the legal profession came to be designated as "Clerks." The descent from this to all scribes would not be difficult. Thus also, to come to the point in question, the title having passed from the clergy to the laity would easily continue to belong to the layman, whose principal duties in post-Reformation times were to make the responses after the minister, to read the lessons, and lead the singing. According to Canon 91, the parish clerk must be twenty years of age at least, and known to the incumbent "to be of honest conversation, and sufficient for his reading and writing, and also singing, if it may be." His appointment rests with the incumbent, or, during his suspension or a vacancy, with the licensed curate. By custom, in some places, the choice lies with the parishioners in vestry. Once appointed, he may hold the office for life, unless he be convicted of any wilful neglect or misbehaviour in his office (see Dale's "Clergyman's Legal Handbook," p. 88).

Very tenaciously do these humble servants of the Church cling to their post of duty, not always for the sake of its emoluments, which are often very small, but oftener from sheer force of habit and love for the work. Church restoration has done much in supplanting them by the choir; and yet even where the three-decker has long been swept away by the architect's magic wand, the clerk still lingers in some more or less prominent nook, and perhaps vainly strives to be heard above the choir and congregation. However, the palmy days of clerkdom are certainly gone by; and it is only by consulting the memories or the records of forty years at least we can form an idea of what a genuine English parish clerk once was. There would appear to have been many varieties of the species; clerks illiterate and clerks literate; clerks political and clerks nonpolitical; clerks jocose, and (we hope not a few) clerks devout. A few examples of each class may interest our readers.

To begin with the illiterate, for they were once the most numerous, some of their mistakes in reading look as if they might have been derived from a common tradition, as they were not peculiar to any special localities or individuals. Who has not heard of the "Great Leviathan" being transformed into "that Great Lieutenant," or "that great leather thing?" of "the owl in the desert" of the Psalmist becoming "a lion" not "an alien to his mother's children;" of the three Jewish martyrs in the Benedicite rejoicing in the names of Ananias, Azarias and Mizzle; while the angels in the Te Deum were designated "Cheberim and Sepherim." Such renderings were once common in all parts of the country; nor are they altogether exploded. Even the intelligent clerk of a modern town cemetery has often, in the writer's hearing, read with marked emphasis, in the Burial Psalm, "re-bu-kies." How endless the changes rung by different clerks on their oft-repeated "Amen." Marvellously did it vary from the "Im-men," quickly uttered with tightly-closed lips by a dry, matter-of-fact plethoric functionary, to the deep-toned "Au-a-men," echoing through the vaulted roof and long drawn aisles, from the solemn-looking, intensely self-important occupant of another desk.

But these eccentricities were by no means confined to the manner of their reading. Strange interruptions were often occasioned by their freaks to the solemnity of simple village worship. A droll example of this is found in the Annals of Sussex Clerks. On a wet Sunday, the clergyman, a pluralist, had walked across the downs to take the afternoon service in his second church. The congregation was thinned by the weather, and, having been thoroughly drenched, he thought it prudent to omit the sermon; so he desired the clerk to announce the fact after the prayers. The guileless swain, unaccustomed to polish his sentences, or to clothe his meaning in any but the plainest garb, exclaimed, "Ye bee to goo now." The worshippers did not stir, until with more startling emphasis he added, "I tell ye, ye bee to goo. Parson ain't a goin' to praich to-day. He's been and got wet to the skin." This lucid explanation was at once taken in and accepted; so the little flock immediately dispersed unfeeling. The notice given by another clerk must have been even less agreeable to his pastor's feelings, for it seemed to imply small respect for the Lord's-day or care for his parish. "There'll be no service," he said, "next Sunday, as the rector is goin' out grouse-shooting." Of course the rector had inadvertently revealed the cause of his approaching absence. One more story, highly amusing to all except the parson concerned, we give on the authority of the writer of

two interesting papers on "Clerks," published in "All the Year Round" for 1880. An aged rector had sent his false teeth to the dentist for repair, who promised to return them by Saturday. He posted them on that day, but there was no delivery in the village on Sunday, and the post town was nine miles off. So Sunday morning came, and the all important enclosure had not arrived. With toothless gums the unfortunate clergyman mumbled through the prayers as best he could; but failing to be heard, he instructed the clerk to notify to the people that there would be no sermon that morning, nor any afternoon service. Accordingly, from his retreat in the vestry, to his great mortification, he heard the clerk harangue the assembly as follows: "This is to give notice as there won't be no sermon nor no more service this morning; so you'd better all go whum. And there won't be no service this afternoon, as the rector ain't got his artful teeth back from the dentist!" The story might be used to point a moral as to either the danger or the advantage of false teeth; but, like others of the same kind, it forcibly illustrates the folly of allowing illiterate clerks to be the mouthpiece of the clergyman.

SAVING AND SPENDING.

It was not easy. When she began to think over all she owed, she remembered many little sums in the books of confiding tradespeople which all had to be paid some day.

"Now, then, what shall I best save in? Not in bread—we must have what we want of that—and Jem must have his meat and Percy his milk the same as ever, I suppose; but not a bit of clothes will I buy either for the child or myself till I am out of debt. It does make me feel small to have the people come four or five times after their bits of money; and by and by I'll see if I can't somehow manage to pay as I go on. If Mary does, why shouldn't I?"

One morning in the early summer Jem got up and went to his work, looking dull and out of spirits, and without touching his breakfast. "I feel as full of aches and pains as a fine lady," he said to his wife. "I wonder what's up with me?" Something seemed to dray his limbs back as he trudged wearily along the road, and soon a faintness seized him which forced him to sit down on a heap of stones.

Here one of his mates found him, and seeing that Jem was quite unfit for any work that day, he took him at once straight home again. How Jane's heart failed as she saw her husband supported up the flagged pathway. For one moment she thought he had been again persuaded to go to the "Coach and Horses," but the next minute she saw it was illness and not drunkenness which shook that strong frame. She was by his side in a moment, and helped to carry him into the kitchen, where the fire was burning brightly.

"It's only a bit of a chill he's taken this raw morning," said Jem's mate cheerfully, as he moved the big arm-chair in front of the fire and placed him in it.

"Thank you kindly," said Jane, assuming a cheerfulness she did not feel, for something in her husband's face frightened her, it seemed so dark and still. "I daresay he'll soon be all right again. Let me open the door for you; it has an awkward hitch," she said, following the man out of the room; and then in a different tone she added in a whisper, "Do, as you go by, just ask the doctor to step in; my Jem looks terrible bad."

"I'll ask him, sure enough," he answered; "but don't you fret; it's just a chill, and no more."

Jane said nothing, but returned slowly to the kitchen, and rubbed her husband's hands to try to restore warmth to them. But though the summer sun shone brightly, and the day was far from the "raw one" that Jem's mate had declared it to be, it might have been mid-winter with the poor man; his teeth chattering so that it seemed as if they must be shaken out of his head. How long it seemed until the doctor

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came, thought the poor woman, who, very nervous, and unused to illness in any shape, was afraid to do anything without advice. "Run, Percy," she said at last, unable to bear her anxiety alone, "run off to Mrs. Robertson and ask her to step this way for a minute."

The doctor was leaving Jenkin's house, and Mrs. Jenkins was showing him out, with a troubled and bewildered expression on her face, when her neighbour arrived.

"I'm so glad you're come," she exclaimed, "for I don't understand a word of what he's said to me."

"Who? the doctor?" asked Mrs. Robertson.

"Yes; he says he can't yet say rightly what's the matter with Jem, but that I'm to keep him warm and cheer him up, and put a mustard plaister on the back of his neck, and he'll look in again in the evening, and I'm to get him to bed, and he seems so dazed I don't know if I can get him upstairs; and I don't a bit know how to make a mustard plaister, and I do feel so stupid and helpless," and here poor light-hearted Mrs. Jenkins burst into a flood of tears.

"Oh, don't cry, there's a good soul; it mayn't be so bad as you think."

Mrs. Robertson went up to the sick man, and taking his hand, said gently, "I'm sorry to see you like this, Mr. Jenkins. We must nurse you up a bit, and see if we can't get you to feel more comfortable."

Jenkins made no answer, except that he shook his head and made a sort of a groan, at which Mrs. Jenkins sobbed afresh.

"Now, ma'am," said Mrs. Robertson, feeling that something must be done, for the poor man could not be left all day propped up in an arm-chair. "If the bedroom is ready for your husband, I think we'd best get him there. There's no place like bed when you feel ill, that I will say. Now, sir, if you will lean on us, we'll have you upstairs before you know where you are." And with a strong hand Mrs. Robertson raised the half-unconscious man from the chair, and between them they partly led, partly carried him to the bedroom.

Once there, it was comparatively easy to get him into bed, and when his heavy boots were off his feet, and his aching head felt the support of the cool pillow, Jenkins roused himself sufficiently to catch hold of Mrs. Robertson's hand and to faintly murmur, "It's very good of you."

"Not at all," said Mrs. Robertson briskly. "I'm fond of a bit of nursing. Now for the mustard plaister," she said to herself as she went downstairs. "I wonder if there's enough mustard in the house." Mrs. Jenkins had remained beside her husband so having no one to ask, and not seeing anything like mustard except a dried mass at the bottom of a broken cup, Mrs. Robertson decided to go to the shop for some. Her purse was in her pocket, and having bought the mustard, she paid for it. "That's done with now. To my mind, Jenkins seems in for a long illness, though I'm sure I hope I'm wrong; but I don't like the looks of him at all, poor fellow! with those sunken eyes. However, here I am, and whatever I may think, I must be cheerful before him." So saying she entered the cottage, and having thoughtfully placed the kettle on the fire before she went out, she soon made the plaister and put it on the sick man. "I've a good mind to make some tea for them, now that the water is all boiling ready—it would comfort them, I'm sure;" and in a few minutes a steaming cup of hot tea was carried into the bedroom by the willing neighbour.

"You must have guessed what I wanted," said Mrs. Jenkins gratefully, "and Jem too. I believe it would be the best thing for him," his teeth chatter so I can't bear to hear him."

Jem took the tea, and certainly after that his

teeth chattered less, until he finally sunk into a heavy sleep.

"That's right," said Mrs. Robertson; "he's easier now, or he would not sleep like that. I'll stay by him a bit, while you fetch Percy home. Poor little lad! he'll be wondering how his father is, and the walk will do you good."

"Thank you," repeated Mrs. Jenkins mechanically, it seemed. "I'll be back directly."

And so she was; very few minutes elapsed before both she and Percy were in the house again, the child's eyes round with wonder as he gazed at his father sleeping so uneasily with the mid-day sun pouring in the room.

"Mother," he exclaimed in a tone of frightened wonder, "how pale father is! His he going to die?"

"Oh, Percy, no! How can you say such things? He'll be better soon; he is a bit better already, or wouldn't sleep like that."

"Is he, mother? I'm so glad. I was afraid he was going to die, and then I should have cried, mother, for father's good to me, and brings me candy; and besides, mother, what would you do for money if father died?"

"Mother doesn't want to think of father dying, Percy, for you and she would be so sad without him; so let us pray God to make him well again, and whilst he's ill you do all you can to help mother, for when people are ill there is always so much to do."

"I would like to help mother," said Percy, "but she always says I'm too young to work."

"Oh, yes! so you are to do regular work as father does; but there are many little things a child can do. Look here—see these empty cups. You might carry them carefully downstairs ready to be washed, and you might make it your business always to take the empty cups and glasses as long as father is ill."

"But would that be work?" interrupted Percy.

"Of course it would, and useful work too; it would save mother's legs."

"Oh, then I'll do it," said Percy. "I want to save something, because I heard you say one day that even children might begin to save; and as I've got no money to save, I'll save mother's legs."

Percy said this in complete sincerity, and his grave look quite upset Mrs. Robertson's gravity.

"That's a good boy, Percy," she said, hurrying out that he might not see the smile she could not restrain at what she called his old-fashionedness.

But his mother, in her saddened mood, was touched by the child's innocent desire to help.

"Fancy the little lad wishing to save for his mother, and she never so much as put by a penny for him. But it shan't be always so," she thought. "Please God, Jem gets over this illness, I won't be the silly, thoughtless woman I have been—thinking just of pleasure for the moment, and never either putting by or giving a penny. How thankful I should be to have a little money laid by now, for I can see it must be some time before Jem is at work again, and"—

Here Jem stirred, and asked hoarsely for a drink of water, so that Mrs. Jenkins could no longer continue her train of thought.

Summer had slipped into autumn and autumn faded to winter before Jem Jenkins was able to do a single day's work. His was indeed a wearisome illness, and a still more wearisome recovery.

"I hope I shall be able to pay you back all your kindness when I'm in work again," said Jem one day to his kind neighbour, who had been reading the "Bedminster Herald" to him, so as to enable Mrs. Jenkins to get to her washing, for it was part of Jem's disease that,

strong man as he had been, his nerves were now so shaken by suffering, that he could not bear to be alone for an instant; and if it had not been for her neighbour's kindness, Mrs. Jenkins would have found it difficult even to get through the necessary work of the house.

"Tut! man," replied Mrs. Robertson pleasantly, "never talk of paying between neighbours. I've done no more for you than your wife would have done for me, if things had been different."

Jem said no more; he was not given to much speaking at any time, and just now he felt to grateful to be able to speak. "I'll pay her back when I'm at work again," he thought, and longed for the time to come.

It was, however, long in coming, and seemed the longer because it was so longed for.

"Wife," he said one day in a tone of the greatest despondency, "I'm no stronger than I was a week ago; I don't believe I ever shall be, and I feel to hate myself eating everything like the great ox that I am, and never doing anything to earn it all?"

"You can't help it, Jem," said his wife gently,

"I know that, my lass; and if I were fit, I'd like to die, that I would. I haven't managed well for this world, let alone the next. I can see now well enough that I ought to have put by every week when I was well and earning good wages, and then if illness came I shouldn't have been obliged to live on charity, as I do now."

"Oh, Jem, don't call it charity! The Robertsons have told me over and over again how pleased they were to be able to do anything for us; and I know they mean it, for they do give so hearty-like—now don't they, Jem?"

"Aye, that they do!" replied he, earnestly enough. "Oh, if I could but work to be able to them back; but I get weaker, I know I do, I feel it."

To be continued.

ARTISTIC BAY WINDOW—PATENTED IN CANADA AND THE UNITED STATES.—In explaining this great building improvement to our readers, we may mention that it is quite simple and worthy of more than a passing notice. It looks like a Bay Window, is beautiful and artistic, adding greatly to the appearance of the house, both inside and outside.

There are three blinds. The centre one revolves, and they can be so arranged that you can get all the sunlight and air you want in the apartments, or they can be moved so as to exclude the sun on one side and be open so as to admit air on the other side, and direct it for ventilation, without having the blinds thrown wide open. The space between the blinds and the glass affords a fine place for plants and flowers. The inventor has studied economy as well as perfection, for the blinds that are on the house (if any) are used as part of the improvement. One beautiful feature is, that when the blinds are closed, you can look up or down street, or in front, without being seen by passers on the street; and by a simple movement of the blinds the room can be flooded with sunlight or made as dark as night, the currents of air passing through. The blinds keep the room cool, and by a change a current of air can be directed into the room from the outside. We don't know of any improvement being made before on outside blinds. The old style of green blinds have been used without any change for a hundred years or more, and with this inexpensive invention houses can be made to have the outside appearance of a modern dwelling and the comfort and luxury of cool rooms inside. There are in this country thousands of houses built many years ago that now look old and out of style, and are too valuable to tear down, which, with the addition of this window, would be so improved in appearance that they would look like modern built houses.

The people are ready to adopt any improvement that will add to the comfort and convenience of their houses, and we know of no simple and cheap expenditure which will permanently improve dwellings so much as this Bay Window. A model of the window may now be seen at the DOMINION CHURCHMAN Office, 11 Imperial Chambers, Adelaide street west, next the Post-office, Toronto.

Children's Department.

THREE IN A BED.

Gay little velvet coats,
One, two, three;
Any home happier
Could there be?
Topsey and Johnny
And sleepy Ned,
Purring so coisly,
Three in a bed.

Woe to the stupid mouse,
Prowling about!
Old mother Pussey
Is on the lookout.
Little cats, big cats,
All must be fed,
In the sky parlor,
Three in a bed.

Mother's a gipsy puss—
Often she moves,
Thinking much travel
Her children improves.
High-minded family,
Very well bred:
No falling out, you see!
Three in a bed.

THE LOST AND FOUND.

OR,
CHILDREN OBEY YOUR PARENTS.

BY MRS. S. GOURNEY.
(Continued.)

Little Charles spent a part of each day in watching the sails as they glided along on the broad sea. For a long time he would stand as near the shore as possible, and make signs, and shout, hoping they might be induced to come and take him to his home. But an object so diminutive attracted no attention, and the small island with its neighbouring group of rocks looked so desolate, and the channel so obstructed and dangerous, that vessels had no motive to approach it.

When the chill of early autumn was in the air, the Indian woman invited him to assist her in gathering the golden ears of the maize, and in separating them from their investing sheath. But he worked sorrowfully, for he was ever thinking of his own dear home. Once the men permitted him to accompany them when they went on a short fishing excursion; but he wept and implored so violently to be taken to his parents, that they frowned, and forbade him to go any more in the boat. They told him that twice or thrice in the year they performed a long voyage, and went up the river to dispose of the articles of their manufacture and purchase some necessary stores. They should go when spring returned, and would then carry him to his parents. So the poor little boy perceived that he must try to be patient and quiet through the long, dreary winter, in an Indian hut. The red-browed woman ever looked smilingly upon him, and spoke to him with a sweet, fond tone. She wished him to call her mother, and was always trying to promote his comfort. After Charles had obtained the promise of her husband and father to take him home in the spring, his mind was more at rest. He worked diligent-

ly, as his strength and skill would permit, on the baskets, mats, and brooms, with which the boat was to be freighted. He took pleasure in painting with the bright colors which they obtained from plants the baskets, which were intended as presents for his mother and Caroline.

The Indian woman often entertained him with stories of her ancestors. She spoke of their dexterity in the chase of their valour in battle. She described their waddances, and the feathery lightness of their canoes upon the wave. She told of the gravity of their chiefs, the eloquence of their orators, the respect of the young men for those of hoary hairs. She related instances of the firmness of their friendship, and the terror of their revenge.

"Once the whole land was theirs," said she, "and no white man dwelt in it. Now, our race are few and feeble; they are driven away and perish. They leave their fathers' graves, and hide among the forests. The forests fall before the axe of the white man, and they are again driven out, we know not where. No voice asks after them. They fade away like a mist, and are forgotten."

The little boy wept at the plaintive tone in which she spoke of the sorrows of her people, and said, "I will pity and love the Indians as long as I live." Sometimes, during the long storms of winter, he would tell them of the Bible, in which he loved to read, and would repeat the hymns and chapters which he had learned at the Sunday-school. And then he regretted that he had not exerted himself to learn more when it was in his power, and that he had ever grieved his teachers. He found that these Indians were not able to read, and said, "Oh that I had now but one of those books, which I used to prize so little when I was at home, and had so many!" They listened attentively to all that he said. Sometimes he told them what he had learned of God, and added, "He is a good God, and a God of truth, but I displeased Him when I was disobedient to my parents."

At length spring appeared. The heart of little Charles leaped for joy when he heard the sweet song of the earliest bird. Every morning he rose early, and went forth to see if the grass had not become greener during the night. Every hour he desired to remind them of the long-treasured promise. But he saw that the men looked grave if he was impatient, and the brow of his Indian mother became each day more sad.

The appointed period arrived. The boat was laden with the products of their industry. All was ready for departure. Charles wept when he was about to take leave of his kind Indian nurse.

"I will go also," she said; and they made room for her in the boat. The bright sun was rising gloriously in the east as they left the deso-

late island. Through the whole voyage she held the boy near her or in her arms, but spoke not. Birds were winging their way over the blue sea, and after they entered the river, poured forth the clearest melodies from shore and tree, but still she spoke not. There seemed a sorrow at her breast, which made her lips tremble, yet her eyes were tearless. Charles refrained to utter the joy which swelled in his bosom, for he saw she was unhappy. He put his arm around her neck, and leaned his head on her shoulder. As evening approached, they drew near the spot where she understood she must part from him. Then Charles said eagerly to her—

"Oh, go home with me to my father's house. Yes, yes, come all of you with me, my dear, good people, that all of us may thank you together for having saved my life."

"No," she answered, sorrowfully. "I could not bear to see thy mother fold thee in her arms, and to know that thou wert mine no more. Since thou has told me of thy God, that He listens to prayer, my prayer has been lifted up to Him night and day that thy heart might find rest in an Indian home. But this is over. Henceforth my path is desolate. Yet go thy way to thy mother, that she may have joy when she rises up in the morning and at night goes to rest."

Her tears fell down like rain, as she embraced him, and they lifted him upon the bank. And eager as he was to meet his parents and beloved sister, he lingered to watch the boat as it glided away. He saw that she raised not her head, nor uncovered her face. He remembered her long and true kindness, and asked God to bless and reward her, as he hastened over the well-known space that divided him from his native village.

His heart beat so thick as almost to suffocate him when he saw his father's roof. It was a twilight, and the trees where he used to gather apples were in full and fragrant bloom. Half breathless he rushed in at the door. His father was reading in the parlour, and his eye turned coldly on him. So changed was his person and dress that he did not know his son. But the mother shrieked. She knew the blue eye that no misery of garb could change. She sprang to embrace him, and fainted. It was a keen anguish to him that his mother thus should suffer. Little Caroline clung around his neck, and as he kissed her, he whispered, "Remember, God sees and punishes the disobedient." His pale mother lifted up her head, and drew him from his father's arms upon the bed beside her. "Father! mother!" said the delighted boy, "forgive me." They both assured him of their love, and his father, looking upward, said "My God, I thank Thee!—for this my son was dead, and is alive again; and was lost, and is found."

CONVICTED BY A STARLING.

A LAWYER had a cage hanging on the wall in his office, in which was a starling. He had taught the little fellow to answer when he called it. A boy named Charlie came in one morning. The lawyer left the boy there while he went out a few minutes. When he returned, the bird was gone. He asked, "Where is my bird?" Charlie replied that he did not know anything about it. "But," said the gentleman, "Charlie, that bird was in the cage when I went out. Now tell me all about it. Where is it?" Charlie declared that he knew nothing about it—that the cage door was open, and he guessed the bird had flown out. The lawyer called out, "Starling, where are you?" The bird spoke right out of the boy's pocket, and said, just as plain as it could, "Here I am." Ah, what a fix that boy was in! He had stolen the bird, and hid it, as he supposed, in a safe place, and had told two lies to conceal his guilt, and now came a voice from his own pocket which told the story of his guilt. It was testimony that all the world would believe. The boy had nothing to say. The bird was a living witness that he was a thief and a liar.

We have not all of us a starling, but we have a conscience—not in our pockets, but in a more secure place—in our soul; and that tells the story of our guilt or our innocence. As the bird answered when the lawyer called it, so, when God speaks, our conscience will reply, and give such testimony as we cannot deny or explain away.

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Maggie turns from Rover,
With the strictest reverence
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"What you made of, Johnnie, boy?
Boy stands still a minute;
If there's any mischief round,
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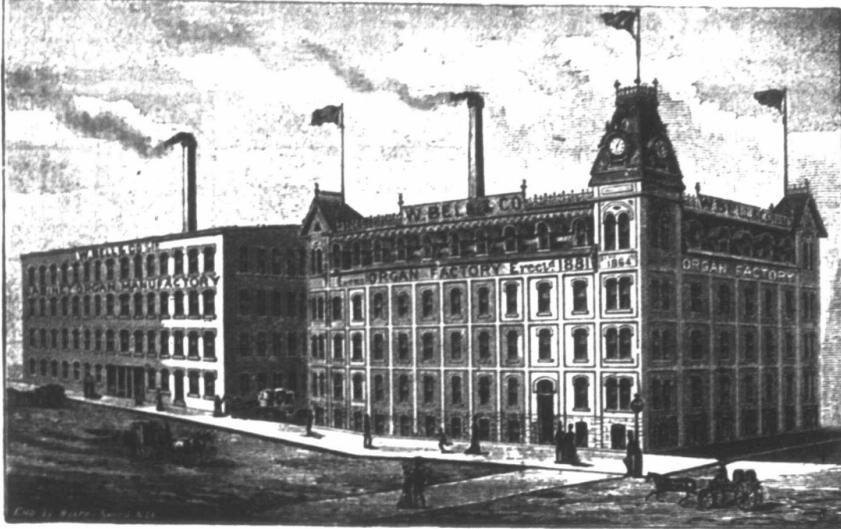
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