

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, MARCH, 29, 1883.

[No. 18.

—THE—

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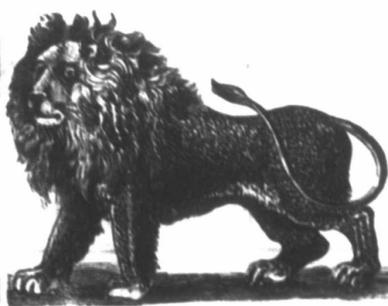
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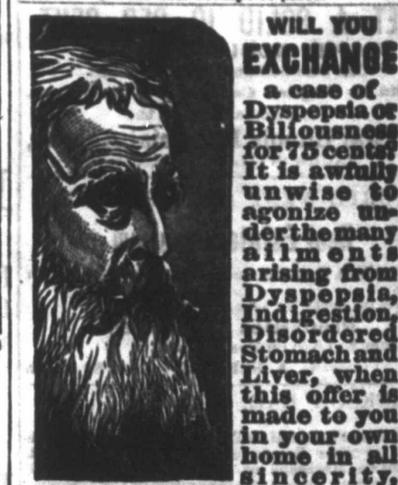
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The "Dominion Churchman" is the organ of the Church of England in Canada, and is an excellent medium for advertising—being a family paper, and by far the most extensively circulated Church journal in the Dominion.

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LESSONS for SUNDAYS and HOLY-DAYS.

April 1...FIRST SUNDAY AFTER EASTER.

Morning—Numbers xvi. to 36; 1 Cor. xv. to 19.

Evening—Numbers xvi. 36, or xvii. to 19; John xx. 24 to 30.

THURSDAY, MARCH 22, 1888.

The DOMINION CHURCHMAN has removed into larger and more commodious offices, No. 11 Imperial Buildings, 30 Adelaide St. East, west of Post Office.

A QUESTION FOR EASTER.—"Is your clergyman's salary paid?" "I don't know. The vestry will see to that." But the vestry do not always see to it. Tradesmen will see that their own bills are collected, the tax gatherer will collect the town assessments; but the minister does not feel at liberty to urge his claims in the same way. Indeed, he cannot. He is a modest man, with gentlemanly instincts. He loves to have this matter of dollars on the footing of a transaction of honor. He would suffer a dozen inconveniences before he would subject others to one. So he rubs along. It jars on his sensitive nerves to be dunned, but he bears it from necessity; he goes without, and scripps in many ways that are little suspected, and sometimes suffers real privation and want, and all this because they who ought to take interest in the matter do not stop to enquire whether the minister is paid.

AN EASTER OFFERING—TO PARISHES IN DEBT TO THE CLERGY.—We have no hesitation at all in placing the above amongst our Easter-tide material for reasonable reflections. "Owe no man anything" is a part of the Gospel and a parish in debt to its Pastor must have its Easter joy sadly damped by the reproaches of conscience. How do you suppose he can realise all that Easter should bring of peace and hope, while he has store bills unpaid, or is in need of home comforts, or necessities in food or clothing? Try laymen, try to make your clergy happy and strong in heart by lifting from their shoulders the burthen of worldly care; you will find your own hearts and homes the lighter and sweeter by this service of love and duty to him who ministers to you in divine things.

QUAINT CONCEITS FOR EASTER-TIDE.—This being the season of hope, the following, from an old Puritan divine, is seasonable and his quaint conceits suggestive:—"Hope is a virgin of a fair and clear countenance; her proper seat is upon earth, her proper object is in heaven; of a quick and piercing eye, that can see the glory of God, the mercy of Christ, the society of saints and angels, the joys of paradise, through all the clouds and orbs; as Stephen saw heaven opened, and Jesus standing in the holy place. Her eye is so fixed on the blessedness above that nothing in the world can remove it. Faith is her Attorney-General, prayer her Solicitor, patience her Physician, charity her Almoner, thankfulness her Treasurer, confidence her Vice-Admiral, the praise of God her

anchor, peace her chair of state, and eternal glory her crown." (1653.)

BAXTER ON THE EASTER TIDE GRACE—HOPE.—"Hope is the very spring that sets all the wheels agoing. Who would preach if it were not in hope to prevail with poor sinners for their conversion and confirmation? Who would pray, but for the hope to prevail with God? Who would believe, or obey, or strive, or suffer, or do anything for heaven if it were not for hope that he hath to obtain it? Would the mariner sail, the merchant adventure, if they had not the hope of safety and success? Would the husbandman plough and sow and take pains if he had not the hope of increase at harvest? Would the soldier fight if he hoped not for victory? Surely no man doth adventure upon known impossibilities."

A FLOWER FROM RICHTER'S GARDEN.—Few writers equal Jean Paul Richter in tenderness, beauty and quaintness of fancy. His writings are a garden of the flowers of imagery, but translation dulls their colors and dulls too their perfume. "Hope is the ruddy morning of joy, recollection is its golden tinge, but the latter is wont to sink amid the dews and dusky shades of twilight, and the bright blue day which the former promises, breaks indeed, but in another world, and with another Sun."

A VESTMENT DIFFICULTY.—On the occasion of our visit to a Roman Catholic chapel to hear Dr. McCabe, as soon as the hour struck for service a big, jolly Friar Tuck looking sort of Priest came to the front of the railing and made this edifying speech in a broad Irish accent, "Brithren! I sent the vestments off yesterday from W.—and they have not been delivered, so we shall not be able to have "High mass" this morning, but we'll give you a "Low" one instead! "We trust that the Almighty was not angry at being approached without the "vestments," for our own part, being somewhat aesthetical, we thought the poor man made a ridiculous show of himself by the gew-gaws and millinery he wore even at "Low mass," and his bobbing up and down was more conducive to uproarious hilarity than worship.

MISSIONS IN COUNTRY PARISHES.—It must often sadden the heart of the clergy in small parishes to see how city Churchmen are being blessed by the ministrations of some great missionary. Surely some steps should be taken to organize a series of missions throughout the country parishes. We quote an account of such a mission in the old land. "The church has been crowded at each service. On Sunday last we had seventy-six communicants, and on Tuesday morning at 8 a.m. thirty-eight; our population is only 460. Of course on Tuesday hardly any men were, on account of their occupation, able to be present." On Sunday last the church was literally crammed; almost all the seats and chairs in the village being requisitioned, and all available space in the church economised. The church porch was crowded, and numbers unable to obtain an entrance. The attendance on Monday evening was almost as large. If asked by any brother clergyman similarly situated as myself whether I would advise him to have a mission in his parish, I would say, 'By all means; but when the seed has been sown, be diligent in keeping it well watered. If you do so you may expect very gratifying results.'

It is now nearly a hundred years since Thomas Gibbons passed away. Besides being a preacher he was a writer. His name, in many quarters, is forgotten. His writings are not generally read. But there are four lines, which came from his pen that perpetuate his name. They are a rebuke to the small soul—the greedy, stingy individual. Here they are:—

"That man may last, but never lives,
Who much receives but nothing gives:
Whom none can love, whom none can thank,
Creation's blot, Creation's blank."

SOUND WORDS.—The secret of all religious and moral steadfastness lies in the hold which Christ has on the convictions of men. That zeal which does not run down with its roots below the feelings into the conscience is always to be distrusted. The devotion which has for a foundation nothing deeper than its attractiveness will sooner or later prove to have been unreal. It may live for a time on excitement, but ere long the multitude will be seen following some new master. A faith which rests upon impulse rather than conviction must break down when the hour of trial comes.

THE CONFESSORIAL.—It is, happily, the wise provision of the Church of England that *habitual* confession is not her practice, and the Confessorial is not her institution. Nothing can be a clearer and truer exposition of the teaching and practice of the Church of England on these points than the following statement of Bishop Wilberforce:—"We make provision for those whose consciences are burdened with any weighty matter, that they may be able to open their grief to some discreet minister of God's Word and Sacrament, but we must not provide that what the Church of England so manifestly treats as an occasional remedy for exceptional cases should become the established rule of their ordinary spiritual life." Now, it is not a little singular that the Gallican Church, as we see from its greatest authorities, felt and recognised the dangers of *habitual* confession. Archbishop Fenelon, for example, writes as follows:—"There is no greater evil than these efforts to attain a visionary relief. . . . The only cure is to silence them, and turn to God at once, and at such time it is prayer and not confession that will heal the heart."

Again, Cardinal de Bonald, Archbishop of Lyons, in his "Examination of Conscience by Priests," writes, "Priests do not pay sufficient attention to the continual temptations of habitual confessions. The soul is in this way gradually enfeebled, and at the end the virtue of chastity is for ever lost." We should like to know what answer the ablest of Roman Catholic controversialists can make to these views of Cardinal de Bonald and Archbishop Fenelon?

A PLAIN WORD WHERE NEEDED.—We hear that a young and very unexperienced curate, doubly inexperienced in spiritual things as well as in matters very necessary to one who takes upon himself such a task, has invited his hearers to resort to him and make their "Confessions." We knew a friend in the old land who one day asked his wife where she was going? She answered "To confession." "Well, said he, I will not stop you, but if you go you need never return, I only will be your Father Confessor and will not allow any man to come between us." The woman did not go to Confession. We should like some of the husbands and fathers of the deluded victims of this most imprudent curate to tell him a plain word or two about "meddling."

EASTER LIGHTED BY THE CROSS.—Christianity without Calvary would never have become the substantial and permanent religion that it is. It shows the need of the Cross, not merely as the means and the pledge of forgiveness on God's part, but also as the foundation of a settled and unchangeable Gospel on man's part. Without shedding of blood there could be no remission of sin, nor could there be any constant upbuilding in righteousness, and without remission of sin, or building up of righteousness what would have been the Resurrection? A mere doctrine, simply that and nothing more. Whereas now the joy of Easter is in the light of the Cross, for through the Cross came and comes victory over sin which is the sting and cause of death.

DR. ARTHUR T. PIERSON, until recently, was the pastor of a congregation in Detroit that was called influential and fashionable. The "influence," the "wealth," and the "fashion" the Dr. felt were hampering him in his work, and were detrimental to the progress of Evangelical Christianity.

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 method 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 protection against any narrowing of the limits which define the membership of our branch of the Catholic Church.—
BISHOP MACLAGAN.

EASTERTIDE.

EASTER is pre-eminently the Festival of Consolation, its joy is not so much in the present as in the future. Easter joy is the joy of Hope, which a noble poem, too little known, glorifies as the most complete, the only perfect delight of man:

"Hope springs eternal in the human breast,
Man never is, but always to be blest."

It is only a too common experience that pleasure in prospect is much more delightful than when being realized. It is the looking forward to our own Easter which is the true ground and source of the joy of a present Easter. The coming of the end of all things earthly casts its shadow before. To minds given to contemplation, to spirits touched with the finer issues of imaginative power, this onward stealing of the ever deepening shadow of physical dissolution would make life most miserable, almost unendurable, did not over the gloom flash the rays of Easter like a rainbow of light spanning the great dark gulf, bridging over earth to heaven by a pathway of glory. This hope is the power of spiritual powers, for it is the only force native to the spirit of universal man which is also in full harmony with the spirit of the redeemed.

Faith in us is poor, lame, and usually much besmirched with selfishness when acting only in its natural sphere, touching only the things of time and sense; and Charity, or Love, in too many, is a merely latent capacity. But hope, from cradle to grave, is one of the most generally experienced activities of the spirit of the inner life of our race under all conditions. Hope, then, when sanctified, has not, like Faith and Love, to be well nigh created in a spiritual vacuum, but is raised in capacity, sublimated in its inspiration, and crowned with divine assurance and eternal reward. Hope, too, not only enters into the very fibre of humanity, but it has gleams in it of the beauty, the unselfish charm of the grace of Love. As the lily catches a sweeter perfume and warmer tint when growing under the rose, so Christian hope is irradiated by the glory of Love, when contemplating the joy that shall be revealed, when heaven heals the cruel wounds of time. Of this we speak not now, save in passing, but shall, we trust in our next issue, consider more fully. This it is which gives to Easter its sweetest, most consolatory, most sustaining joy. It is not alone that we shall be partakers of the Resurrection, but that they—the beloved whom God has given us to love on earth shall be raised also to live forever with Christ and with the redeemed in the tearless land, which is lighted with a radiance brighter than the sun e'er shone, by the gleams of His eternal love.

"Yes! Thou wilt rise, wilt rise as Jesus rose,
My dust from brief repose;
Endless to love;
Praise ye the Lord!"

Words fitly spoken are like apples of gold in pictures of silver.

THE SEEDS OF SCHISM.

ONE of the most familiar of natural phenomena is the unvarying procession of flowers and fruits coming forth as the crowning growth act of certain seeds which are developed in plants of the like order and genus as those periodically adorned by such flowers or fruits. The expectation of grapes from thorns or figs from thistles is even beyond the ultimate point of human folly, far as that stretches. But when we pass from the world of material phenomena to the sphere of moral or spiritual life, we are made as familiar with the precise opposite of what obtains in the region of the senses as we are in that region with the order of seed, only bearing fruit after its kind.

There seems to us no more crushing evidence of the chaos produced by the severance of the intimacy of the spirit of man from God, than this universal incapacity to recognise, or unwillingness to submit to the consequences arising from, the domination of an analogous law in the spiritual to that in the material sphere, the law of the orderly, eternal procession of certain flower and fruit effects from certain seed causes, the law that compels men to reap as they have sown, the law that brings ever the whirlwind of suffering from a reckless sowing of the wind of evil.

A very instructive example of this was exhibited in the report we gave last week of a meeting of "Our Bible Class," which was not by any means the first, but the first attended with circumstances which isolate it from others by reason of the completeness of the illustration, and its freedom from elements of a nature to disturb the judgment or obscure the lesson conveyed. The name "Bible Class" is deceptive. Note its conditions: 1st, the numbers attending are boasted to be 168; that is a large congregation when it is considered that it is made up of adults; 2nd, the members already are publicly spoken of as "Howlandites," just as Wesley's followers were called "Wesleyans"; 3rd, they meet for worship; 4th, they have a stated pastor; 5th, they claim a certain parish as their own ground; and 6th, they give the sick pastoral oversight and care. It is, in fact, a full-blown schism. Now, what are the proofs of its being a Divinity School product? 1st, it was established by the Treasurer of the Divinity School; 2nd, it was organized because the rector of the parish declined to appoint a Divinity School student accurate; 3rd, it has been actively pushed on by the chief supporters of the Divinity School; 4th, the Chairman of the Divinity School has declared that it shall be carried on in spite of the whole bench of Bishops. It is therefore manifest to the eye the product of this School. But we will trace it down to the root, and show that the seed of this schism is cultivated in the Divinity School for the very purpose of growing similar schism plants throughout our dioceses.

The reasons put forth for founding a new Divinity School in Canada were doubtless, to a certain order of our brethren, cogent, conclusive, conscientious. The facts upon which those reasons were said to be based, of course we know—the Church at large knows—to have been either no facts at all or half truths distorted and coloured by party advocacy, so as to be even more misleading than absolute untruths. Still, we must admit that this was only known to a few. We should very cruelly indeed depreciate their knowledge and their mental powers if we believed the party leaders to have been unconscious of the so-called facts of their case being home-made or home-dressed for the

purposes of party advocacy. Now see how this law of like breeding like, God's law of evolution, of seed bearing fruit after its kind, begins to operate. No sooner is this new School of Divinity founded than it is entitled "EPISCOPAL," the full title being "Protestant Episcopal Divinity School." Now the word "Protestant" was meant to be a distinguishing title; we will not quarrel with it beyond saying that we prefer a title for any institution we love, which proclaims in its very name what it is and what its work is, rather than a very empty negation which merely says what it is not; a title in this case (equally applicable to all the sects, and more appropriate even to all anti-Christian organizations. But let that pass. The only positive title adopted was "Episcopal," that is, it was a Divinity School of a Church recognizing the Episcopal Order. So far so good. But the law we speak of goes on to work, and the first outcome of the seed of disorder, of lawlessness, is the selection of a class book for the students, which was written to belittle the Episcopal Order and Office, by endeavouring to show that the Bishop of the early Church was nobody in particular so far as authority went, that he was, in fact merely a chairman of meetings, or the principal relieving officer of the Church, the Church being little more than a benevolent society, a sort of sacred order of Odd Fellows. This book actually ignores the Word of God as an authority in such a vital question as Church organization, discipline and history! It puts God's inspired Testament, the Revelation of JESUS CHRIST, the whole foundation of Christianity in the Holy Scriptures, entirely on one side as of no account whatever. This book, which an "Episcopal" School adopts and keeps now as the source of its teaching on the Christian Ministry, sets the Holy Bible at naught as an old wife's fable. Mr. HATCH's notorious book, its whole basis, its arguments and inferences and scholarship, its entire logical structure, has literally been shattered by the artillery fire of Episcopal gunners on the ramparts of the English Church. Yet this book is still retained by the Divinity School! Now turn to and look at the first fruit of this tree, which is seen in the deliberate defiance of the wishes and direction of the Bishop in regard to a meeting organized in a parish, presided over by a layman, who is fighting might and main to draw away parishioners from the Church to his meeting house! This layman has been the most intimately associated with the Divinity School; he has money, leisure, rich friends, he is working amid a poor district, he has a large house near by, he knows the power of hospitality. All these forces he has withdrawn from the Church to carry on a schismatical attempt to destroy the influence of the duly ordained and appointed ministry in that unhappy parish, and has set the Rector and the Bishop literally at defiance with words of contempt for their authority. This, clergy of the English Church, this, faithful laymen, lovers of peace and order, is a direct outcome of a Divinity School which puts God's Word out of school in teaching the Church's doctrine as to the Ministry. Do the clergy or the laity like the prospect of our parishes everywhere being rent in twain by such movements? If they have not faith in such anarchists they should show their faith by their works, by casting their party prejudices and associations to the wind. Disruption must ensue if this tree producing fruit so poisonous is allowed to scatter abroad the seed of rebellion, to bring forth fruit after its kind, and to send out those seed sowers who have been taught to prefer the anti-Christian

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THE Csa can, cor of Presbyteri Scotland:—

"When in the death of the apostate Calvinists pr a national were issued: Lord Roseb declined, expr ing a monu ment of him his plebs, 'a edifices whi thrsbad er noble Lord, the imposi churches at Scotland.'

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teaching of Mr. Hatch to that of the Church and of that Sacred Word on which, and out of which, all the Church teaches is based and drawn. As well go to thorns for grapes or figs for thistles as to such a tree as a Divinity School, teaching men to despise Bishops, for a clergy who will bring either strength or peace to or God's blessing on His Church. This question, happily, is utterly unconnected with any party interests; it is a question pure and simple whether the order and discipline of the Church is to be maintained or destroyed. If one man may organize a schismatical meeting in a parish, so may another. If Ephraim may vex Judah, Judah may retaliate by vexing Ephraim, and innocent and guilty souls alike will be desolated by the fires of a bitter strife. Let dioceses at peace take heed lest they help to plant the seed of anarchy at home by withholding sympathy and help from those who are fighting the battle of law and order elsewhere, and giving in mistaken charity, countenance to the rebels.

THE POPE AND THE ROMAN CATHOLIC CHURCH IN SCOTLAND.

THE *Cservatore Romano*, the organ of the Vatican, contains the following article on the decay of Presbyterianism and the progress of Popery in Scotland:—

"When in 1882 recurred the third centenary of the death of the so-called great Scotch reformer, the apostate John Knox, an association of those Calvinists proposed to erect to his illstarred memory a national monument in Edinburgh. Circulars were issued asking for subscriptions for this purpose. Lord Rosebery, being applied to among the rest declined, expressing his surprise at the idea of erecting a monument to him who had left so sad a monument of himself in every corner of Scotland where his *plebs*, 'a rascal multitude' had thrown down the edifices which the piety and munificence of their fathers had erected to the glory of God. 'Look,' said the noble Lord, 'look at the true monument of Knox; the imposing ruins of cathedrals, monasteries, and churches attest sufficiently what he has done for Scotland.'

"And now that Scotch Calvinism is rapidly dissolving into rationalism and indifference, and that naught remains of religion but a puritan—and often hypocritical—fanaticism, the Catholic Church resumes her place. The piety of the Catholics is rebuilding noiselessly, but with ever-increasing progress, the edifice beaten down by the impiety of the sixteenth century. Up to that epoch there flourished in Scotland the illustrious Order of St. Benedict, and now, after three centuries, we see it rising again under better auspices. In a valley intersected by a chain of lakes which divide in two the mountainous part of Scotland was erected one hundred and fifty years ago the fortified military post of Fort Augustus, *ad obtundendam montanorum audaciam*. This fortress, now no longer necessary to repress the attempts of the faithful Highlanders to replace a Stuart on the throne of Great Britain, was sold a few years ago to the father of the present Lord Lovat. The latter presented it to a colony of Benedictines of the English Congregation who wished to re-establish themselves in those parts. In 1876 Lord Lovat laid the foundation-stone of the new monastery; that of a college annexed to the monastery was laid by Lord Ripon, the present Viceroy of India; and that of the hospice by Messrs. Monteith of Carstairs and Maxwell Scott, the latter being married to the only descendant of the great

novelist, Sir Walter Scott. All the laity contributed generously to the new foundation, some, like the Marquis of Bute and Mr. Hunter Blair, on a munificent scale. The cost of the buildings accomplished, or in course of construction, exceeds £50,000.

"Now, the Holy Father, crowning the efforts of the noble founders, and acceding to the request of the Scotch Episcopacy, has designed to erect the Monastery into an Abbey, immediately subject to the Holy See. The publication of the Brief bearing this consoling intelligence was made solemnly by the Metropolitan Archbishop of St. Andrew and Edinburgh, in the monastic church, on the 7th inst., in the presence of the Bishop of the diocese. The news has been received in Scotland with enthusiasm, and all are endeavoring to show themselves worthily grateful to the Holy Father for this new trial of paternal solicitude, which, for the religious, is considered as an incentive to respond to the trust placed in them, and for the faithful as an encouragement to persevere in their zeal for good works. Thus Leo XIII., who by his first pontifical act gave to Scotland again her episcopal hierarchy, has now restored her monastic organisation. May he see, according to the words of his first allocution to the Cardinals, that 'the work accomplished by the Holy See will be crowned with joyous fruits, and that through the prayers of the patron saint of Scotland in that country each day more and more *suscipiant montes pacem populo, et cles justitiam* ('the mountains shall bring peace to the people and the little hills righteousness')."

God forbid that we should rejoice at the troubles of our Presbyterian friends. But we should be fully justified in doing so if we were inclined to act in their spirit as manifested in Church journals. Again and again the English Church has been abused and slandered as "a halfway house to Rome" and by such villainous phrases, and now the tide of proselytism is turned to draw into its stream the Presbyterian laity, we can only say, "Let him that thinketh he standeth take heed lest he fall," and "Be not high-minded."

EXPERIMENT IN RELIGION.

IT is slowly coming to the consciousness of religious people that the different forms in which Christians embody their religion are experimental, not institutional. The usages, the opinions, the policy of the different bodies indicate no large idea of what religion is, or whether its best expression has been reached, but rather the haphazard or experimental arrangements that suggest themselves on the spur of the moment. Take the means employed outside of the Church for Christian nurture, and one discovers methods of training which can be made successful only through sheer force of will. Take the methods of Christian worship, and one finds that they are against our natural sense of the fitness of things. Take the religious policy of the denominations as a whole, and one notes that that the way things are done has very little to support it upon the basis of good sense or sound judgment. The idea running through the entire system of religion, as thus maintained, is experimental or momentary. It is the doing what is expedient, not what is best, not what there is authority for, not what has always approved itself to men. It is a system of short range, a one-sided interpretation of life, as it is also a one-sided representation of religious truth. The vice of the system appears in the tendency of these bodies to grow narrower and narrower as they become more entrenched in their special views. Religion in these partial systems becomes a makeshift. It has nothing integrating, no central fact, no rallying power, no means for presenting truth as a whole, and the Church idea is lowered to nothing more than an aggregate of the prevailing opinion.

The conviction that there is nothing behind a large part of our American religion is joined to a growing consciousness that Christianity is for a nationality as truly as for the individual; and there is coming slowly into view the fact that it is as an institution that it comes to do for the community what it does spiritually for the individual. This is what pure denominationalism has lost. It regards Christianity chiefly in its relation to the personal life, not as something that includes all the forces that concern the social and spiritual life of a great people. This is a weakness that has not always been recognized in this country, because Christianity has had here a certain political character, and has, in part, derived its strength from the institutions of civil society. But the very breadth of the country and the solidity of its political institutions compel thoughtful persons to consider the several religious bodies in the light of independent institutions, and it is here that their weakness is painfully revealed. They are excellent for moving the individual to action, but they lead nowhither. Thousands of people become Christians through different personal agencies, but do not become identified with the Church of Christ as an institution. They are Christians afloat. Neither for the sustenance of the Christian life nor for the broadening and strengthening of their convictions do they go out of an experimental condition; and the reason for their standing still is that the Church is not to them a divine organization in which they are no more related to the Christ on the one hand than they are joined to all the best things among the living on the other. The truth is that the purely denominational conception of Christianity, whether it exists within our communion or outside of it, is only half of a religion at the best. It has largely lost the idea of its meaning as an institution, as a part of the divine order, as the organization of the supernatural in man's daily existence. Even the denominational world, however, is beginning to move out of the narrow individualism in which it has existed for at least three centuries, and the best thing to be noted in present thought and experience is that the institutional character of the Christian Church is the feature which is to-day most attracting the attention of serious and considerate Church people. This is the source of strength in all the communities where religion is now at a low ebb. It needs support from a system that is not experimental, but is identified with Christianity as a great historical institution, in which order and wisdom and a certain divine economy have existed from the beginning. It seems as if one of the great present duties and privileges of Churchmen is to impress upon the American people the fact that Christianity is as truly a divine system as the nation or the family, and that it is not to be carried on more factitiously than either the one or the other.—*N. Y. Churchman*.

CONFERENCE WITH BAPTISTS.

BY EARL NELSON.

BOWER CHALKE is an out-of-the-way parish on the borders of Dorset and Wilts, and is situated at the end of one of those great combs found in this down country, which gives you the idea that there is no end, and that you have come to the end of the world. It is about ten miles from Salisbury, and the oldest inhabitant must have been somewhat astonished at the number of vehicles—flies, waggonets, gigs, bicycles, &c.—that had gathered together on the evening of March the 6th, 1882. A stranger who had no time to read the playcards who would have cast his mind what could have brought this great gathering about. A village diversion; a great sale; a political meeting by Joseph Arch, would have been his first guesses. But yet the gathering was larger than any of those would have called forth; and it is somewhat to the credit of our neighbourhood that it was simply a religious discussion from which all political rancour or religious excitement was specially excluded, that had brought them together.

The meeting was not originated by our Home Reunion Society, though our advocacy of such meetings had doubtless suggested the idea, and prevented me

from sending an excuse when asked to support the Rev. Canon Ottley, and with him to enter into a discussion with the Rev. Mr. Short, the Baptist minister of Salisbury, and the Rev. Mr. Collier, the Baptist minister for many years resident in my mother-parish of Downton. I had no misgiving as to the true Christian brotherly love I should meet from these; the latter, during many years of intercourse, had always shown himself a true Christian gentleman. With the other I had conducted the long negotiations for our meetings at Salisbury, in all of which the examples of Christian love which I had endeavoured to act upon had been thoroughly reciprocated. But I confess I had some fears as to the general wisdom of the proceeding and as to the Christian conduct of the large numbers brought together to hear our discussion, with the privilege to four others on each side from the body of the meeting to join in it.

The quiet attention of the great gathering led me away into too long and extempore introduction, which gave me little time to complete my paper, and without being able to do so I was allowed greatly to exceed the allotted time, with the greatest courtesy on the part of the Baptist ministers and forbearance on the part of people. The tone of the discussion as conducted by the leaders was everything that could be desired, and when two energetic young ministers attempted to transgress rules by political or partisan remarks, they were immediately called to order by their own leaders.

The Baptist ministers did not attempt to grapple with all the arguments of my address but appealed to 'the word and the testimony,' standing up for immersion without exception, and for the necessity of repentance and faith, which, they affirmed, children could not have, and therefore against their admission, since it was nowhere ordered in Scripture that they should be baptised. Our answer that immersion was the rule of the Church, to which we claimed the liberty to make exception, and by the analogy of circumcision, and the fact that children of converts from heathendom were baptised by the Jews, and that, therefore, we must look for a command against infant baptism, if it was not to be, instead of a command for it, was also pressed home, and it was further urged that baptism was not complete till Confirmation, 'Bishop baptism' (as it is called in Wales), had been given.

As many of us at the meeting carefully thought over the discussion, it did appear as if the clouds were opening, the Baptists allowing that their children were considered members of their body requiring instruction, and further allowing that very young children might show repentance and faith, compared on the other side with our completed course of infant baptism, subsequent instruction and confirmation, bringing with it the fuller gifts of the Holy Ghost; there seemed to be some chance of reconciliation.

The meeting was brought to a close without any vote, but by motions of thanks to the speakers, and the noblest exhortations to peace on the part of the Baptist ministers that their teachers should not make this the beginning of strife in the place. In a report as to the good done by the meeting in the place, I heard that Churchmen did become more energetic in maintaining the Church's teaching, and that some of the Wesleyans declared they had never so fully realised the importance of infant baptism before.

The good Christian feeling exhibited at the meeting was much disturbed by a correspondence in the newspapers, begun in a different tone by an anonymous Churchman. To save the good impression that the conduct of the meeting had created, I ventured to write in the old spirit of love, which at once re-awakened the same kindly spirit among the Baptists in reply. The opinions expressed at Bower Chalke, and in the subsequent correspondence, have, however, convinced me that I had taken a wrong view of Baptist teaching at the present time. I had always supposed that for adults coming in faith and repentance to Holy Baptism, the Baptist would have claimed all those special blessings which the Church attaches to that holy ordinance, and also that Baptists would have allowed that all such baptism was a necessary condition of admission into the Church or kingdom of God.

I am sorry thus to lose two points of hoped-for-unity; but it is not so with all, for another Baptist minister, in answer to a letter of mine in a subsequent correspondence, writes to me as follows:—

"The latter part of your letter is very pleasant to me. Your position respecting baptism as the entrance into the Christian religion, and as necessary before Communion, and also as communicating a certain grace, ought to have elicited from Baptists their most hearty concurrence. But, alas! they have degenerated, and as your Lordship well says, such lay teaching can have no other logical outcome than the dispensing with baptism altogether."—*Church Bells.*

THE USE OF A PARISH.

THING is worth just what can be got out of it. It is well to keep that in mind.

What is the use of a Parish? It may strike some of us as a rather strange question. We have never thought whether the Parish needed to be of an use. It seemed to us its own sufficient apology, its own sufficient excuse for being.

Will this quite answer, however, when we come to consider? As a matter of fact, we do think this is usually the view taken. And we honestly confess we believe there are a thousand dead Parishes in consequence. People, without thinking, quietly assume that the Parish—the congregation, the church, or whatever it may be called—is its own sufficient purpose and end. It exists for itself. It completes itself in itself. And when we ask, "What is the use of a Parish?" they would answer, "Its use is to be a Parish—that is all."

Now we do not think this can be accepted. The Parish is not an end, but a means. It was organized to do something. And its value depends entirely on the extent to which it does that something well.

To preach the Gospel, to save the souls of men, to extend the kingdom of Christ—this is what the Parish exists for. To build up believers; to gather in unbelievers; to bring men to faith and repentance, to baptism and confirmation, and holy communion; to set people about good works—caring for the poor, the outcast, the sick and sorrowful; to set men working and giving for Christ's sake and man's—this is the purpose of the Parish, as it is of the Church and Ministry, and all the means of grace.

The extent to which a Parish does this sort of business in the world, is the measure of the value of that Parish. The Parish that does not do it at all is of no value whatsoever. It, assuredly, is not such a lovely sight that it is its own beautiful excuse!

A Parish does not exist that a certain number of people may enjoy "eloquent preaching" or "artistic singing," or that they may have a beautiful church in which to worship, or cushioned pews in which to dispose themselves. If these things are the ends for which Parishes exist, we must confess they are hardly worth the trouble of organizing or sustaining. And it is just because these things are taken to be ends—because so many good people feel that, having all these, the Parish is complete and its purpose reached—that so many of our parishes are so utterly useless, cumberers of the ground, and shames to the Church whose name they bare.

How many sinners are brought to repentance and better minds? How many unbelievers are trained for holy baptism? How many children are instructed for confirmation? How many outcasts are gathered into the fold? How many poor and destitute are cared for, warmed and filled? How bravely is the battle fought for the Lord Jesus against the world and the devil? How much does the Parish do, and how many dollars does the Parish give away? These are the questions which will test the value of the use, good friends who read this, of St. Paul's, or St. John's, or St. James' parish, of which you are, perhaps, (we trust so!) justly proud.

The sad thought is, that St. Paul's, St. John's, or the rest, may be very "prosperous," very "strong," very "large" Parishes, able to command "the first talent" both in pulpit and organ loft, and very well satisfied with themselves, without being able to give any answer at all to such questions, and, alas! without any idea, often, that such questions are not utterly impertinent and absurd!

If you belong to any such Parish, good reader, do set yourself thinking. For, positively, your Parish may be, according to its own measure, a very fine Parish indeed, when really is not worth house room in the Church or Diocese.—*Church Journal.*

A MISSIONER'S WORK.

REV. J. W. Bonham, the "missioner" of the Church of England who has been working in various localities for some time, has attracted a great deal of attention by the zeal of his endeavours and their novelty. Mr. Bonham talks very frankly about his work and its results. During the course of a conversation with Mr. Bonham yesterday the following occurred:—

"Why are Church Evangelists called 'Missioners'?"

"As a man who paints is called a 'painter.'"

"Are not the special services Missioners conduct in the Episcopal Church a novelty?"

The name is modern, but the specific object is ancient. Missioners are ordinary clergymen who do an extraordinary work. The extraordinary Missioner is the Archbishop of York, who sometimes preaches over twenty times in a single week, and holds extraordinary services in sail lofts, factories, and in any

place where sinners can be convened to hear that Christ died to save them."

"What led to this mode of Church work?"

"Indirectly, what was termed 'The Oxford Movement,' and the stir made by the 'Tracts for the Times.' For a season the preaching part of God's means of grace was much disparaged, and the celebration of the Holy Communion was emphasized as the highest act of visible worship. But as converts to Christ were not made by beholding the ritual of worship, and existing worshippers are mortal, to prevent parish extinction by having the places of the departed filled, attention was aroused to the importance of Christ's command, 'Preach the Gospel.' While the Church slumbered after the homœopathic principle of the smallest sweet morsels concealed in the sermonettes to mature communicants, preaching on the importance of growth in grace made no impression on those who had no grace."

"Are Missions in conflict with what is termed 'The Parish System'?"

"Being supplementary and not substitutionary they are not in conflict but in harmony. In many instances they have prevented parish extinction. Missioners only melt what Rector's afterwards mould and nurture; and Rectors and Missioners work together in perfect harmony."

"Did not parochial missions have a sudden origin?"

"The twelve days' mission held in sixty of the largest London churches, and the crowds who could not find standing room excited sudden wonder. Also the ten days' mission held simultaneously in about 250 of the largest London churches. But this was a grand crisis of the Gospel work that year before was commenced so quietly and continues so efficiently; and illustrated what a spreading flame of holy favour the few glimmering sparks of zeal to save the lost had kindled. And the Bishops and Archbishops had no desire to extinguish it, nor to drive the missioners outside the Church to find a sphere for their zeal and favour as in the time of the Wesleys."

"Is the great interest in Missions conferred to Churchmen of a particular school of thought?"

"Clergymen called 'Low' cry the loudest concerning the great importance of preaching the Gospel to save the lost. Clergymen called 'High' stoop the lowest to do so and raise the fallen. Clergymen termed 'Broad' emphasize God's promises, but thunder not His threatenings; and while 'High' and 'Low' preach eternal fruition to whosoever believeth, the Westminster Abbey Broad Church trumpet proclaim 'Eternal Hope' to him who believeth not! But in places where a simultaneous Mission is in progress the terms 'High' and 'Low' and 'Broad' are not heard. Co-operation is hearty, and all strike the same key-note on the grand gospel organ, and sing with increasing swell the 'Gloria,' including the Dean of St. Paul's and the Dean of Westminster Abbey; Canons Liddon and Gregory, Father Benson, George Body and Knox Little; Haslam, Melville Pym and the fervent Arken."

"How do you account for the extraordinary results accompanying Missions?"

"The Gospel is preached with concentrated force, and without long intervals, and before one impression on the mind has died away another is added. The successive impressions facilitate the will to decide and say with the Prodigal, 'I will arise and go to my father.' A mission therefore is not a new "means of grace but an intensification of the old."

"Do all rectors welcome the aid of missioners?"

"A few prefer the Church's usual quiet ways, and would sing from Advent to Advent,

"All is tranquil and serene,
Calm and undisturbed repose."

But a large number desire in no way to oppose the work. And the number of ministers is fast decreasing who in word or action say, "If the people in my parish limits will not be saved under my personal and ordinary ministry let them perish!"

"Do the large numbers confirmed as the result of missions, continue steadfast, or in popular phrase, 'hold out'?"

"Those benefitted at missions are not left to themselves because they 'feel happy,' but are instructed in Bible classes, in confirmation classes and led by the Rector's hand. According to the testimony of the Bishop elect of Truro, Cornwall, as a rule the converts continue steadfast, and show their faith by good works, and those who have died departed in serenity and triumph."

"Are Missions needed in the Episcopal Church in America?"

"Needed! The Bishop of central New York, and other American Bishops admit that the spiritual apathy in some parishes is fearful to contemplate. Fashion is overlaying devotion with a handsome and impious display. Levity and self-indulgence are est-

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ing out the heart of all earnest faith. A polite indifference or an obstinate belief benumbs the energies or deadens the zeal of the number with a fatal chill."

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

QUEBEC.

The Rev. Isaac W. Thompson, missionary of the diocese, has just returned from successful missions in the parishes of Kingsley and Drummondville. A good work we believe, is being done by our enthusiastic and untiring Missioner. If full churches, attentive congregations, reverent demeanour, and increased numbers of communicants are signs of success, there can be no doubt that Mr. Thompson's labours have been largely rewarded.

RICHMOND AND MELBOURNE.—*St. Ann's Church.*—In pursuance of the scheme of diocesan Missionary meetings, a meeting was held last week in St. Ann's Church school house. The speakers were the Rev. Principal Lobley, of Bishop's College, and the Rev. George Thornloe, of Stanstead. Both these gentlemen delivered eloquent addresses upon the Church's missionary work. We feel sure that Mr. Balfour, rector of this parish, has the gratification of knowing that the meeting was a success. Before the close of the meeting Mr. J. Y. Lloyd moved a vote of thanks to the speakers of the evening, which was seconded and most heartily carried.

St. John's Church.—An interesting meeting was held in this church on Friday, March the 16th. The roads in the country are now so blocked up with snow, that many who would have attended, were unable to do so. The speakers were Mr. Thompson, Mr. Balfour, and Mr. Judge. Mr. Harper who has charge of this portion of the large parish, also spoke for a few minutes, drawing the attention of his people to the fact of the rapid growth of the church, as shown forth in the admirable "Year book of the church," lately issued by the S. P. C. K. The collection taken up at this meeting was given to the Widows' and Orphans' Fund of the diocese of Algoma.

MONTREAL.

MONTREAL.—*St. Stephen's.*—There is a good hope that this fine church will be completed during the incoming summer. Last week the stone for the tower was drawn, and work will be pushed forward as rapidly as the weather will permit. When finished, St. Stephen's will be one of the finest churches in Montreal, and what is an additional beauty, it will be wholly free from debt. At present the congregation worship in the lecture-room—one of the most complete and well furnished basements in Canada. The Archdeacon of Iberville, who is rector of St. Stephen's, is a master hand at collecting money. Not only has he kept the new St. Stephen's out of debt thus far, but he also, during the past year, was mainly instrumental in raising the \$40,000 (forty thousand), which rescued Trinity Church from the Trust and Loan Company, and so averted a disgrace from the Church of England in Montreal.

St. James the Apostle.—The Bishop preached at this church on Sunday evening. There was a large congregation, as there usually is at St. James. A Mr. Stuart, lately deceased, has bequeathed \$3,000 to this parish, as well as large sums to charities in the city.

St. John the Evangelist.—The solemn season is being duly observed in this church; indeed, with passing years it does seem that the attendance, the attention, the devotion, and the reverence of the people increase rather than otherwise. Just at present great pains are being taken with the Easter music, and the indications are that, for beauty and solemn pomp, the Easter services of this year will not be a whit behind those of any previous year.

THE CATHEDRAL.—Dean Baldwin's annual course of sermons to young men is now in progress. The subject announced for last Sunday evening was "Temptations to young men in the city." These sermons attract very large congregations, and no inconsiderable number of persons not belonging to our communion, nor, indeed, to any communion. In parochial work of all kinds, the Cathedral leads the way in the city. Between house to house visiting, Bible classes, ladies' societies, temperance societies, special services in the church, and other organizations that need great attention, the Cathedral clergy are very

hard worked. Probably there never was a time in the history of the congregation, when its clergy and members were more abundant in good works than at present, ever a time when the congregation was more strong, or more united. I may just mention that the offertory for the Mission Fund, a couple of Sundays ago, amounted to \$2,600. The Rev. J. Roy, M.A., was announced to preach at the Cathedral on Palm Sunday morning. Mr. Roy is well known in Montreal, and is greatly respected by a very large number of Christian people of all denominations. He was originally a Methodist minister, and what is more, he was an able and scholarly one. More recently, he was pastor of the Wesley Congregational Church in this city, from which position he went to seek Orders, and was ordained in the Diocese of Toronto. Though we have never had the pleasure of seeing or hearing Mr. Roy, we heartily hope that his labours in the Church of England may be a happiness to himself and a blessing to others, and above all, the means of bringing much glory to God. This will be a very busy week at the Cathedral. Mr. Baldwin's annual course of "Evangelical" services for Holy Week is in progress. These services are very well attended indeed; they begin at 8 o'clock p.m. daily, the Dean himself being the preacher. Why the services should be called "Evangelical" any more than others provided in the Prayer Book, we cannot say, nor does it make any great matter; enough that they attract great numbers of persons to join in the worship of God, and to hear the story of the cross, who, wanting these services, would probably never enter an Anglican place of worship during Holy Week. In this matter, as well as in many others that might be named, the Cathedral is doing a mighty work in the City of Montreal.

MONTREAL.—*Trinity.*—Canon Anderson, Rector of Sorel, preached a thoughtful and instructive sermon in this church on Sunday morning.

HEMINGFORD.—Rev. Robert White has resigned the incumbency of this Mission. We regret to say that Mr. White is in poor health, which necessitates his giving up, for the present very active work.

EDWARDSTOWN.—A very pleasing occurrence has taken place here, one worthy of record, and which might serve as a shining example to other missions, a stimulant to "go and do likewise." The Rev. E. G. Sutton has been made the recipient of a valuable new horse, to replace a very old one, that has for many years done good service, the gift of his united congregations. While the greatest credit is due to the people of English River for having conceived the idea of such an offering, and for their exertions in sending forth two of their number to carry it out by collecting \$107, we must not forget the readiness with which those of Edwardstown, Beech Ridge, St. Remi and adjacent places seconded it with their contributions, and the kindness which prompted many not belonging to our church to come forward with voluntary assistance. The great scarcity of horses and their high value, requiring at least \$100, and therefore, placing them beyond the scanty means of a poor Missionary, makes the gift all the more to be appreciated, and such a practical proof of the goodwill borne towards their clergyman will not soon or easily be forgotten.

GLEN SUTTON.—The Church in this mission has to mourn the loss of one of its most attached and valuable members. After a long illness, borne with the calm patience that comes from a well grounded life, Mr. Alexander Bickford sank to rest, on the second Sunday in Lent, in the 48th year of his age. In the erection of the Glen Sutton Church and parsonage, Mr. Bickford held the "labouring van," giving gladly of his time and of his means to the completion of both undertakings. As a churchwarden, he was painstaking and untiring, and often did his own generosity to the clergyman make up, and more than make up for the lack of service of others. A plain, honest farmer was Mr. Bickford, not very learned nor very rich, but a true man. On the occasion of his funeral, the little church for which he had done so much, was crowded by the friends and neighbours, amongst whom he was respected and loved. May his good deeds find many imitators in Glen Sutton, and may his soul, awaiting the resurrection of the just, enjoy the rest and peace of God.

HUNTINGDON.—The opening of the new church took place on Tuesday, 18th inst. Service commenced at 11 a.m. The Incumbent and Archdeacon Evans reading the services. After the 2nd lesson, the Rev. J. A. Haslam baptized his youngest son. Archdeacon Evans preached an admirable and appropriate sermon from Luke xi. 28: "Yes, rather blessed are they that hear the Word of God, and keep it." At evening service, the Archdeacon again preached, taking for his text, Acts xvi. 9: "There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us." Collections amounted to \$60.

The congregations were crowded, and singing hearty. At the public meeting in the afternoon, letters were read from the Bishop, who was unable to be present, but sent his congratulations to clergy and people; also from Revs. Canon Carmichael, J. S. Stone, A. Braham, and A. Gowley, Esq. Addresses were given by Rev. A. D. Lockhart and Archdeacon Evans. The Revs. J. B. Muir and J. Wilson being present, offered congratulations. Subscriptions at this meeting amounted to \$107, which, with proceeds of dinner and supper, which were provided by the ladies of the congregation, and the collection at morning and evening service, made a total of \$310, leaving a debt of \$900 on the church. The contract price of building was \$5,386, exclusive of glass, hardware, varnish, and finishing of basement. The building is 34 by 65 feet. Tower, 48 feet high, surmounted by a spire of 39 feet. Walls of stone foundation 3 feet above the ground level, with stone arches over basement windows, and above that brick. The side walls are 19 feet high, pierced for 5 windows, gables being formed over each. The entrance to basement is by a wooden porch in front gable, and a short flight of steps leads to a spacious room 34 by 61 feet, and 10 feet high. The entrance to church proper is by the tower opening into a vestibule of 12 feet square; ascending five steps, the church is gained. The nave is 48 by 35 feet, with open roof, which is supported by four sets of principal framings, boxed with pine and stained. The side and front windows are filled with rolled cathedral glass, of pale tints, with cherry red border, with the exception of one of richer design, and is the gift of Mrs. Haslam, in memory of her son. The rose window is very large; it is a quatre-foil, and filled with richly tinted and stained rolled cathedral glass. The design is very pretty and well executed, by Messrs. J. McCausland & Son, of Toronto. The rest of the tinted glass, including two windows in chancel (given by A. Gowley, Esq., and Mr. Rennicks respectively), is executed by J. C. Spence, of Montreal. There are two rows of pews with centre and two side aisles; they will seat comfortably 260. The chancel has a gothic arch, and is octagonal in shape; its ceiling is groined up with heavy mouldings and bosses of wood. On one side a small vestry, and on the other, a staircase leading to basement. The architect was Mr. Thomas, of Montreal, who presented the plan. In the tower is hung a bell that weighs ten hundredweight, which is the offering of Rev. T. A. Haslam, the incumbent.

DIOCESAN THEOLOGICAL COLLEGE.—No less than six new applications for admission were considered at the last meeting of the Educational Council. If those are admitted, they will bring the number of students in attendance on lectures up to nineteen or twenty, all in training for work in this Diocese. Seeing that even the supply received from this source, the Bishop cannot keep vacancies filled up, and that there are at present no less than seven or eight parishes vacant, what would the state of affairs be in the diocese, if the theological school were not in existence? There are some who look upon these colleges as—not un-mixed blessings. Well, few blessings are altogether un-mixed. In the case of this diocese, however, the College has enabled us to occupy the ground in a way that, wanting it, we could hardly have done otherwise.

EPISCOPAL VISITATION.—The Bishop begins his annual visitation of the parishes in the Deanery of Bedford, early in May. In accordance with the expressed wish of the Executive Committee, the Bishop requests that on the occasion of his visit to any parish receiving aid from the Mission Fund, a meeting of the responsible members of the congregation shall be called to discuss the temporal affairs of the parish.

ONTARIO.

CLARA.—Much interest and no little curiosity was manifested on the announcement some weeks ago, that the Bishop proposed visiting this distant part of the diocese, and holding a Confirmation in the newly erected church of the Holy Trinity at Mattawa, the head quarters of the mission, Bishop and Confirmation were new terms to some and all but forgotten by many more. The ignorance in some few instances was as amusing as profound. "A Catholic Bishop" they "had seen" but a "Protestant Bishop" was "something new." The Missionary, not having time for a theological discussion, and in this instance the ignorance being more assumed than real, merely acquiesced, and rather non-plussed the sectarian by accepting his statement. Subsequently however, the opportunity was taken of presenting before his people the Scriptural doctrine of Holy Orders, the Apostolic succession, Confirmation and Holy Communion. In several instances this public presentation of Church Doctrine and Bible Truth was followed by personal or private explanation, and the result was several candidates, who had previously been Methodists, Presbyterians and one a Baptist, presented them-

selves for further preparation for Confirmation. Such as could, came to the class once a week at Mattawa, others living at a distance were visited once a week by the Missionary at their homes, and very earnest and conscientious they were in attaining such rudimentary knowledge as they were capable of receiving.

CHEERING FRUIT IN THE MISSION—It was most encouraging, dropping in here and there, to find the father and mother, or a grown up son or daughter, committing to memory as best they could the Church Catechism, and quite concerned because "the words won't all stay in my head." However they soon managed if not the words the sense of such instruction as it was thought necessary to give them, and frequently asked if they "knew enough" or were "good enough" and "was I sure the Bishop would not ask them some hard questions." It was amusing sometimes, but it was cheering for there was real earnestness. One often wonders who are the happier, they whose lot is cast beyond the bounds of civilization, (is not that word often much abused?) settling here and there, working hard for their daily bread, yet having enough, and in their innocent and simple lives, free from much temptation that generally accompanies civilization; or they who love all the comforts and ease that prosperity and wealth can give, and settle down in the centres of life and activity, surrounded and beset by all the temptation that civilization can invest.

PALM SUNDAY—VISIT OF THE BISHOP.—However, we must close moralizing, else we will never arrive at Confirmation. Palm Sunday arrived, and with it the Bishop accompanied by the Rev. Mr. Harvey, incumbent of Stafford. The little church was filled, every seat being occupied. The candidates, twenty in number, assembled at the parsonage adjoining the church, and walked two by two through the vestry to the seats reserved in the church. The service being opened by the processional hymn, "Onward Christian Soldiers. The candidates were presented in the usual way by the missionary, Rev. Mr. Bliss, and the Bishop, seated in his chair before the Altar, administered the solemn rite to each one separately. There were nine males and eleven females, eleven being adults from twenty-one to fifty years—in one instance a father and mother with their daughter and three sons. One of the adult candidates was baptized but two weeks previous to his confirmation. The confirmation service over, the Bishop addressed the congregation delivering one of those clear and forcible addresses for which his Lordship is remarkable—addresses which, while they attract and hold the attention of the most learned, are yet comprehended by the younger and less learned. As was subsequently insinuated, had the address been heard before confirmation, there would have been two more candidates. There are several young people in the village who could not make up their minds to come forward this time. A clergyman can but point out the way, he cannot compel his people to follow it. Indeed it is questionable as to how far a clergyman should press an individual into being confirmed. Teach and exhort them, and pray for them, and leave the rest to the working of the Holy Spirit. Pressure might bring a few more, but from what motive?

A HAPPY FIRST COMMUNION.—Having concluded his address, the Bishop proceeded with the celebration of the Holy Communion, being assisted by the incumbent and Rev. Mr. Harvey. There were nearly forty communicants, the candidates all receiving their first Communion. It may be here mentioned that the C. W. M. A. society of Toronto has presented the church with a set of Altar linen, and the confirmation candidates had purchased from the same society a set of Altar vessels, but they having not arrived in time to be used on this occasion, The Rev. Mr. Harvey kindly brought his set of vessels, else we would have had no celebration. In the evening a missionary meeting was held. The incumbent briefly addressed the large congregation that had again assembled, expressing his great pleasure at having the Bishop present, and the happiness it gave him to present so many candidates at the service they had witnessed in the morning—a happiness, however, that had been clouded the previous few days by the unexpected death of one of the young candidates. After a brief exhortation respecting the duty devolving on them on this occasion, he called upon the Rev. Mr. Harvey, who delivered a very earnest and most appropriate address on missionary work. It is needless to remark that our Bishop always has something new to say, and says it in the best and most effectual way. Frequently as we have heard the Bishop on confirmation and mission work, we each time hear something new, and think the last the best. What pleased the congregation and cheered the incumbent was the hearty congratulations of the Bishop on the increase of success that had attended their efforts during their first years existence as a mission. The church was a neat and most creditable building, though not yet complete, and the parsonage is very

comfortable. He said it was but another proof of the life in the Church—send when and where you will you will find Church people, or make them. The collection amounted to \$10.69. Thus has come and gone the brightest day in the history of this mission. Less than twelve months since there was no church, no clergyman, and, as stated by some, no people here. Now the above account tells a different story.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending March 22nd, 1888.

PAROCHIAL MISSIONARY ASSOCIATION.—*Mission Fund*—Yorkmills, \$16.20; West Mono, \$71.64; Credit, \$8.80; Albion and Caledon, \$5.00; Penetanguishene, \$5.65; St. Luke's, Toronto, \$26.85; St. Peter's, Cobourg, \$21.90; Trinity Church, Barrie, \$16.65; Church of the Redeemer, Toronto, \$5.46. *Algonquin Fund.*—Church of the Redeemer, Toronto, 75 cents.

MISSION FUND.—*Missionary Meetings.*—Church of the Ascension, Toronto, \$16.24; West Mono, \$7.31; Newmarket, \$3.35; St. Philip's, Toronto, \$26.58; *January Collection.*—Newmarket, \$12.00; Holland Landing, \$1.60. *July Collection.*—Manvers, St. Paul's, \$1.00; St. Mary's, \$1.64; St. Alban's, \$1.00. *Thanksgiving Collection.*—St. Paul's, Toronto, \$54.05.

WIDOW AND ORPHAN FUND.—*October Collection.*—St. Philip's, Toronto, \$29.51. *2nd Annual Payment under New Canon.*—Rev. Joseph Fletcher, \$7.20.

TORONTO.—*Good Friday Services.*—In spite of the heavy snow storm raging all day the congregations at the churches were larger than usual, in several were larger than ever known before. This increase of devotion is doubtless one of the happy results of a quieting down of party feeling, than which not even worldliness itself is more destructive of pious habits, the growth of Christian graces and love of the sanctuary of Him who there meets His people.

EASTER DAY.—The services at all the Toronto churches were very numerously attended, and the body of communicants far larger than ever known before. The custom of having an early celebration has now utterly ceased to be distinctive of party, and with one or two exceptions the churches were beautifully adorned with flowers, so appropriate to this season. We trust the Easter vestries will be conducted with calmness and in a spirit of charity, so that the Church may be not only saved from the injury of strife, but blessed by the strengthening of the bond of peace.

GRACE CHURCH.—*A Timely Rebuke.*—On Palm Sunday, the Rev. J. P. Lewis made a very pointed allusion to an entertainment advertised to take place on Good Friday at the adjoining Wesleyan place of worship. He said he thought the day should be one of sorrowing remembrance and prayer, not of festivity and musical excitement, and offered to buy and destroy any tickets which his people might have been induced to purchase. Nothing more painfully manifests the utter casting off of the holy traditions of Wesley, his Church principles, and love of her ordinances, than this turning the day of our Saviour's crucifixion into a day of money making by concerts and entertainments.

The following trenchant and sensible, though severe, letter was in the *Mail* of 17th inst. The subject is exciting the greatest interest, owing to the new movement being favoured by persons of prominence, who also are the chief official authorities of the Wyckliffe Hall (P. E. D. S.). That a "split" will occur is very generally thought:—

SIR,—“What a queer Church yours is!” is a very common salute now-a-days from an average Presbyterian or Methodist to a Toronto Churchman. “You get an Act of Parliament to enable you to form a Synod, and the members of the Synod laugh at its decrees. Your Synod applies for an Act to obtain reasonable control of property whose income is at its disposal, and prominent members of the Synod use political dodges to defeat the reasonable request! Your Synod issues an order to distribute certain funds according to Act of Parliament, and the temporary controllers of the funds refuse to hand them over! You take great trouble and make much ado about electing a Bishop, as if he were an important personage, and prominent laymen utterly scout his authority! You perform grand and carefully worded ordination ceremonies, and these express words are held up to ridicule by laymen, as if there were no such a thing as ministerial status in the Church of England! You pass resolutions and canons regulating the appointment of clergyman to certain districts called parishes, and any layman seems to be at liberty to disregard all such regulations, setting himself up as of equal if not greater authority than the ordained and licensed clergy of the parish!!!”

It may be safely asserted that there exists no other Church, society, or organization on the face of the earth in which such a state of things would be tolerated. It is simple anarchy! It is only redeemed from notoriety usually by the small number of persons and their personal insignificance who from time to time display so little principle or conscience as to stand at defiance the plainest dictates of law and order. When, however, persons of some factitious public or social consequence choose to play the role of common rebels against authority, it is time to change the Church's tactics, especially if they persist in spreading their spirit of disorder. There are some golden opportunities of demonstrating the existence of order and discipline, and this is one of them. Things have reached such a pass in Toronto that the ordinary policy and practice of the Church of England, "Let bad weeds alone and they will die out of their own poison," is no longer applicable. Now is the time for a firm Episcopal hand, a steady use of the pastoral crook on the wild black sheep of the flock. All lovers of order and law will applaud and sustain the timely interference.

Yours, etc.,

CHURCHMAN.

MIDLAND.—Good Friday was observed here in a more christian manner than formerly. The principal places of business were closed, and there was an improvement in the attendance at the services.

NIAGARA.

HAMILTON.—*Last week in Lent.*—Daily services were held in nearly all the city churches. The Good Friday services were very solemn, and fairly attended. It is a sad pity that a deeper regard is not manifested toward the meaning of that day by Christian people generally, yet we notice an improvement. Popular entertainments are still too frequent, and too much patronized by many from whom we should expect a better example throughout Holy Week.

Church of the Ascension.—The following were subjects of brief addresses in Holy Week, by the Rector:—On Monday before Easter, "The Home at Bethany;" on Tuesday, "God's Garden;" on Wednesday, "Judas the Traitor;" on Thursday, "The Lord's Supper;" on Good Friday, "The Words from the Cross;" on Easter Eve, "The Descent into Hell."

St. Thomas' Church.—The Rev. J. P. Lewis, of Toronto, was the preacher at both services on the last Sunday in Lent, while the Church proposes special subjects from the Scriptures for the devout contemplation of her people towards Good Friday. The preacher also referred to the excellent restoration of the interior of this large parish church, it being the first opportunity of doing so.

St. Luke's Mission.—The Rev. W. Massey, M.A., will take charge of this mission, in Easter week.

HARRISTON.—The Rev. L. Bevan, of Lowville, Hamilton county, appointed successor to Rev. W. Massey, at Harriston.

St. CATHARINES.—*St. Barnabas.*—An eight days mission in this parish was concluded last week. Judging from the large attendance at the daily service and the very deep interest they excited, it has proved a success beyond the most sanguine hopes of its promoters; time however alone can show the real results of the quickening work that has been done. The eloquence and intense earnestness of the missionary, Rev. Chas. E. Whitcombe, his great facility in expounding Bible truth from a common sense point of view, without straining the interpretation as many do, added to his clear elucidation of Church doctrine and Prayer Book teaching, prove him to be singularly well fitted for the evangelistic labour of love in which he has been engaged. At the close of the last service the missionary was presented with an address (beautifully engrossed) embodying the hearty thanks of those who had listened to the exhortations and instructions, and also their hope that a steady increase in the growth of their spiritual life would prove his visit to have been, under God, a great blessing to the parish. The address was signed by the incumbent (Rev. Alex. W. Macnab), Revs. R. J. Moore and F. Howit, the churchwardens, lay-reader, lay-delegates and parishioners of St. Barnabas. Owing mainly to the liberality of friends in England a handsome rood-screen has lately been erected in the church, which adds greatly to the appearance of the interior. On Easter Day the choir was for the first time vested in cassocks, the generous donation of Mr. and Mrs. H. Marshall, of St. Catharines. New linen surplices have also been provided for the choir through the labour and zeal of the St. Barnabas Women's Guild.

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HURON.

METCALF.—The life of a missionary, even in the clearing in Huron, is by no means one of ease. Travelling from one station to another, often long journeys and at unseasonable hours, is trying to the most robust constitution. The labour inseparable from pioneer labour is not yet a chapter of past history. The task involved in re-constructing the Mission of Brock, Metcalf, and K-zwool, has so affected the health of the incumbent, Rev. E. Softly, as to compel him for a time to rest from the more active duties of his extensive mission. Meantime the people to whom he has ministered, have not forgotten that the labourer is worthy of his hire. They have presented him with 120 bushels of oats, 700 pounds of flour, a load of hay, 2 loads of straw, and the sum of \$18.70 in cash, as their annual offerings for their clergyman.

INNUMERABLE CHURCHES OF INNUMERABLE SECTS.—Were we to judge of the religious state of a country from the number of houses of worship, we must come to the conclusion that the western part of the province is the most religious of all countries. In every little hamlet, though it have only three or four hundred inhabitants, there are three or four congregations, each claiming its superiority to all others. It has been well said that there is no end of Bible Christian, Primitive Methodist, Wesleyan Methodist, and Episcopal Methodist Chapels. At Devon there is a Bible Christian Church: a mile and a quarter from this there is another of the same denomination; a mile and a half from this we find not only a Bible Christian Church, but also a Wesleyan Methodist. In Exeter there are two churches of these two bodies. This is one of the baneful effects of schism.

SECTISM FULL OF STRIFE.—In the neighbourhood referred to above, the mission work of the Church faithfully carried on, and yet those who have fallen away from here, have their meeting houses at every cross-road, engendering strife and contention. In and around the Village of Lobo, there are four Baptist churches, and each one at variance with the others, and refusing to unite in communion. These country congregations are necessarily as small as they are numerous, one of them we are told, numbering only twenty members.

SECTISM A HELP TO INFIDELS.—These schismatic bodies afford to agnostics and sceptics the most powerful weapon for assailing religion. Well may they ask where is truth to be found? Can it have an existence in the midst of so many conflicting opinions? Even here scepticism stalks abroad unproved. On last Saturday, in this sacred Lenten season, a motley crowd were assembled around a man (an American, we believe), in our Market Square, London, who was extolling the writings of Tom Payne, from which he had, he said, learned more than from all the churches. Many, no doubt, imbibed the deadly poison that fell from his lips, and learned to doubt. It is, indeed, a great blessing that we have the Church abiding in the fellowship and doctrine of the Apostles, one and unchangeable, as a bulwark against every error. We have good reason to be thankful that the Government of our Dominion has prohibited the importation of impure and profane literature.

BISHOP HELLMUTH.—Dr. Hellmuth has been for twenty years connected with this diocese as Principal of Huron College and Dean, then as Rector of St. Paul's Cathedral, Coadjutor Bishop, and lastly, as second Bishop of the Diocese, succeeding Dr. Cronyn. Little more than half a century has passed over our young city since the Church obtained a foothold within her precincts, and during the whole of that period her progress has continuously been greater in proportion than the growth of the city. During the episcopate of the present Bishop not only has her progress been great in the number of the city and suburban parishes, clergy and members, but also in her halls of learning. The Huron College that had been founded by the late Bishop, owed much of its success to Dean, now Bishop Hellmuth. He was the founder of the Hellmuth Ladies' College, and the Hellmuth Boys' College, now the Western University.

LONDON.—The Bishop of Huron held Confirmation service in St. Paul's at matins on the Sunday before Easter, when twenty candidates were admitted to the full communion of the Church by the laying on of hands. After the reading of morning prayers by Rev. A. Brown the Bishop addressed the candidates, impressing on them the importance of their now taking upon themselves the promises that had been made in their behalf by their sponsors. Having confirmed them he preached a very appropriate sermon, especially for those who had just taken upon them the vows in this solemn rite, and also, he hoped, such as would be profitable to all the congregation. His

text was St. James iv. 7, "Resist the devil and he will flee from you." He referred to the society into which St. James had been thrown, men who, while apparently believers, were in reality dead to the teaching of the Word, and who, while discussing the doctrines of Christianity, were not influenced by a living faith, though attending to the empty forms of religion. The exhibition of a morose manner was far from being a sign of a Christian life, for we are told to be not as the hypocrites in this respect. The counsel given in the text by the Apostle was strong and candid; it was not, resist evil or resist sin, but "resist the devil." The preacher earnestly counselled them who had now assumed the solemn obligation of Church membership, to resist, or in the words of the Catechism, "to renounce the devil." There is in the minds of most people, in these days, a repugnance to the very mention of the devil; their refinement is shocked by the word; but it should not be forgotten that Satan is the instigator of all evil. The Bible frequently reminds us of the great conflict to be waged with him. There can be no evasions in the battle of the Cross. The soldiers of Christ have to engage in a severe contest with a powerful, cunning and ever-alert enemy—the devil. The folly in way of not properly estimating the force of the enemy, is one of the most certain causes of disaster. A constant study of the good book is one of the strongest safeguards. The devil was always going about, and if repulsed on one side would renew his assault from the other. His motto might well be "Nil desperandum." The preacher dwelt forcibly on the malice, the policy, and the subtlety of the devil. "Eve," he said, "began to parley with him, and the beautiful images he presented to her of her future as a beautiful goddess in the garden, always doing good, captivated her innocence, and she fell." The nature and use of the weapons for the conflict—assiduous study of God's Word—were pointed out to the young soldier. Prayer is the key which unlocks the riches of heaven, and the store of the mercy and love of the Saviour. There is a glorious hope for those taking the vows of the soldier of Christ to-day and keeping them, for their General's last proclamation promises to him who overcometh a place in the kingdom.

THE VACANT SEE.—The name of Principal Lobley is meeting with great favour as a candidate for the See about to be vacant by the transference of Bishop Hellmuth to England. Principal Lobley would doubtless be a very happy choice for the Huron diocese, his moderation, sound judgment, and high scholarship being well known, and his character being such as would render him personally highly acceptable to the clergy and laity of that diocese. Who ever is selected will, we trust, in piety and zeal be a worthy successor of the previous occupants of this important See.

ALGOMA.

BAYSVILLE, MUSKOKA.—Received with heartfelt thanks the sum of \$8.68 from Rev. J. Moorehouse, Bervie, in aid of the Church at Baysville. The faithful are hereby informed that a means of laying up treasure in heaven is here afforded them, by forwarding their offerings in the forms of money for completing the building erected for Divine service at Baysville, papers, books, &c., for library and school; clothing, blankets, &c., for the poor. Due acknowledgment shall be made in the DOMINION CHURCHMAN, and prayers offered up for the donors by Andrew Slemmont, lay reader.

RUPERT'S LAND.

MISSIONS IN MANITOBA.—In the month of October last a lady in England, who feels a deep interest in the welfare of the poorer classes of English emigrants to Manitoba, executed a trust deed by which she conveyed to the Bishop of Rupert's Land, the Dean of Rupert's Land, and the Senior Canon of St. John's Cathedral, ex-officio as trustees, the sum of £3,000, to be invested for the support of a clergyman to be known as the "Chapyn Grove Missionary." The duties of the office are, as far as practicable, to meet individual emigrants and parties of emigrants on their arrival in Winnipeg; to visit them at the Government buildings or sheds, or wherever they are; to furnish them with information and advice; to hold services there; to visit any poor persons known to him who do not attend church; to work, if required, in any new district in the city which may be set off by the Bishop of Rupert's Land, as long as such district is unable to provide itself with the means of grace; and, if desired by the Mission Board, to visit, during winter, new settlements of immigrants and report to the Bishop upon their condition and requirements. Each of the trustees has the right of presentation to this benefice in turn. His Lordship the Bishop of Rupert's Land, as the trustee empowered to exercise

the first choice, has appointed the Rev. H. T. Leslie, who will shortly enter upon his duties. Mr. Leslie graduated (B.A.) at Trinity College, Toronto, in 1876; was ordained Deacon and Priest by the Lord Bishop of Ontario; was curate under Canon Pettit, of Richmond, Ont., from 1877 to 1879; was appointed assistant minister of St. Paul's Church, Troy, N. Y., from 1879 to 1880; was curate of St. Matthias Church, Toronto, 1880 to 1881; was curate of Christ Church, Winnipeg, 1881 to 1882, under Archdeacon Grisdale, and has since been on the mission staff of the cathedral and one of the Masters in St. John's College School.

CONFIRMATION AT HEADINGLY.—The Metropolitan of Rupert's Land held a confirmation service in Headingly Church on the 11th ult., when the rite was administered to the seven candidates. His Lordship, addressed the candidates in explanation of the rite in which they were engaged. On receiving this ordinance of confirmation, they were admitted to the full privileges of membership in Christ's Church. There are, said His Lordship, three main objects of the rite, as administered in our church. First, that the candidates may receive the ancient and apostolic ordinance of the laying on the hands—an ordinance which began in the Christian Church in the days of the Apostles, and which had been continually kept up in the Christian Church to the present day. This is the first and main object of the ordinance as administered among us. Coming to the second and more important object, it is given an opportunity to our members (most of whom are now baptised in infancy) to make open confession before the congregation that they hold the faith of Christians. Such a confession is due to the members of the Christian Church from their younger members, and could not but be acceptable to our Lord Himself. There is a third use of confirmation, as administered by us, that it may be the public means, as it were, of introducing you to full privileges of members of Christ's Church. You know very well, continued the Bishop, that we are not, in any sense, going to make you members of Christ's Church by administering this ordinance. The sacrament appointed by Our Lord, whereby we become members of the Church under the new dispensation,—is baptism. But still there are privileges very properly reserved to those coming to the years of discretion, from the exercise of which they may hope fully to profit. In this view I trust that the rite of confirmation may not become an unmeaning one, and I hope that you will afterwards use the privileges to which you are entitled thereby,—one of which is the receiving of the Lord's Supper. The Bishop congratulated the congregation in his sermon that their church was out of debt. He then said, there was an income from endowment now of \$640, but, owing to the expense of living in the country at present, \$900 and a house were the least that a clergyman should get. He said that, in this connection, he had noticed the other day, that Rev. Prof. Bryce had been impressing on the Board of the Presbyterian Church in Canada that \$1,000 per annum was the smallest sum that ought to be given to one of their missionaries in this country. You must also, added the Bishop, think of something outside yourselves. In the present circumstances of the country there is great need that we should all exert ourselves to the utmost. There are, let me explain seven hundred townships in it, in which there are no resident clergymen of our church, and the majority of the large tracts of country formed into municipalities are in a similar condition. There is therefore, great need that every effort should be made to increase our finances as well as to make them go as far as possible. If you can see your way to extend help toward our mission fund, you will find that, in helping others, you benefit yourselves. Giving, there can be no doubt, brings with it a blessing. We are told that it is more blessed to give than to receive. The above is the merest outline of the very earnest and practical discourse delivered by the Bishop on this occasion.

BRITISH.

THE BISHOP OF MANCHESTER ON PROPRIETARY CLAIMS TO PEWS.—In a letter to the rector of Chorley the Bishop of Manchester thus expresses his opinion of proprietary claims to pews in churches: "I earnestly hope that you may be successful in your endeavour to set your church free from those proprietary claims to pews which are quite contrary to the common law of the Church, and perhaps more than anything else have hindered her development and extension, particularly among the humbler classes of the community. Of course you will meet with some opposition under the circumstances it is quite natural. But the issue of faculties granting certain proprietary pew rights in return for a certain sum subscribed is of very doubtful legality in itself, and it is still more doubtful if such grant could convey such right beyond

the first subscriber, or entitle him to dispose of it by sale to another party." The parishioners have resolved to make the whole church free.

LENT CONFERENCES IN SOUTH KENSINGTON.—During Lent conferences are held at St. Stephen's South Kensington, on Sunday afternoons, the subject of consideration being "Fifty Years in the Church of England—1833 to 1883." The first lecture was given on February 11th, by the Rev. Malcolm M'Coll, rector of St. George's Botolph-lane, his special theme being entitled "The Church of England Then and Now." The means by which a happy transformation and revival had been effected in a comparatively short period were reviewed, and in conclusion the lecturer contended that Churchmen ought not to view with a too severely legal glance the slight excesses in the direction of ritual extravagances which were almost a natural reaction from the disgraceful conditions which obtained under a system of carelessness and neglect. Reason and charity alike counselled forbearance on all sides.

WESTMINSTER ABBEY.—*Land says:*—"Every Englishman who takes a patriotic pride in the splendid examples of ancient architecture still left to us, will receive with deep regret an announcement which we are enabled to make. The exterior stonework of Westminster Abbey, has now found to be disintegrating so rapidly as to be almost a source of danger. Of late years the abbey has grown blacker and blacker, until it is now hard to say which of the two metropolitan cathedrals is the grimer. It is this constant deposit of harmful particles which has been silently doing the mischief that has now become so serious. The decision arrived at by the Dean and Chapter is, that there is no alternative but to reface the entire fabric of the Abbey. If it really be that there is no escape from this course, we must make up our minds to the inevitable; but the nation will demand that so hallowed a piece of national property shall not be rudely or hastily dealt with. If it be essential to the safety of the Abbey that its stonework should be refaced, there is nothing to do but to reface it as quickly as may be, and with stone which shall be somewhat more durable than that of which the Houses of Parliament were built. Most people, we imagine, have a greater veneration for the interior of the Abbey than for the exterior; but the Dean and Chapter must remember that unless very good cause can be shown for so extreme a step, they will have to face a storm of public obloquy such as has not in modern days been aroused in England upon a purely artistic question."

Correspondence.

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

ALGOMA.

Sir,—May I ask for space to acknowledge the receipt of some numbers of the "Girls' Own Paper" given by a lady and her little girls, for our young friends in the backwoods, sent through an unknown friend at Ottawa to Miss Crompton. These papers will be duly distributed according to request, as I go my rounds.

WILLIAM CROMPTON,
Travelling Clergyman, Dio. of Algoma.
Aspdin P. O., March 20th, 1883.

THE PROMOTION OF CHRISTIANITY AMONG THE JEWS.

Sir,—Many years ago I was acquainted with a clergyman who held a living in the near neighbourhood of the town of Bedford, England, and who was well known at that time as the editor of a popular edition of the works of the poet Cowper. He was a zealous supporter of the Society for the Promotion of Christianity among the Jews; and an able advocate of its claims; but that there is such a thing as "zeal without discretion," was emphatically displayed by the manner in which he set to work to carry out the object he had in view. He was a man possessed of considerable private means, as well as being a benefited clergyman, and he unfortunately allowed it to become known that he would give a guinea to every *quasi* converted Jew who presented himself at his church for the purpose of receiving the sacrament of Baptism. Many Jews appeared at his Font, amongst others one with whose features he at length became too familiar, and who, after severe cross-examination, and I regret to add, the promise of another guinea, confessed that he had already been baptized on two previous occasions by the same gentleman, and that he was quite prepared for a repetition of the

ceremony for the third, or, as I suppose, for any number of times, on the same terms.

I furnish this anecdote, not for the purpose of deterring any one from responding to the appeal proffered by the Rev. Johnstone Vicars, but to show how needful it is to exercise caution, especially in spiritual matter, in our dealing with the Jews.

VINCENT CLEMENTI.

Peterboro', March 17th, 1883.

NEGLECT OF GRAVEYARDS.

Sir,—I have neither time nor ability to write on a subject that I think not unworthy some notice and attentive thought in the columns of the DOMINION CHURCHMAN, namely, our cemeteries, and more particularly our rural churchyard burial grounds, their disgraceful state generally in the want of order in laying out the grounds, the character of too many of the monuments erected therein, etc., etc.

Our churchyards I presume are vested in our Synod, and I am told we have no law whereby plots may be conveyed to parties desiring them, no law to regulate the character of inscriptions. Our vestries seem to have no power.

Should you think the subject worthy of consideration, by ventilating the matter in your paper, the proper authorities might be induced to remedy anything that might tend to more order in our burial grounds, plots, and present anti-christian monuments and inscriptions.

Respectfully submitting my text I leave the matter to your superior judgment to deal with as you may deem fit.

Yours, &c.,

JHO. H. PRICE.

Caradoc, March 21st, 1883.

Family Reading.

WE MUST NEITHER MISPLACE REPENTANCE NOR EXCLUDE IT.

There is not and cannot be any antagonism between faith and repentance. Both are enjoined in the Word, and the divine Giver of the one is the divine Giver of the other; for while it is said, "By grace are ye saved through faith; and that not of yourselves; it is the gift of God." It is also said, "He is exalted to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins."

But though there is no antagonism between them in the Word, there is often a serious misplacement of them in actual life. It is no unfrequent thing with anxious enquirers so to put repentance before faith as to make a positive hindrance of it. When urged to look to Christ, and at once accept his freely-offered salvation, they virtually say, "No; we are not yet worthy of it. Our convictions must be deeper first, and our repentance truer." By such unbelieving hesitancy, they not only grieve the Spirit, but often lose their convictions altogether.

But if some err by making repentance a hindrance to faith, others err as seriously by setting it aside, as something entirely legal, and with which believers have nothing whatever to do. They forget that gospel repentance always includes, not only grief and contrition, but an apprehension of the mercy of God in Christ; and they forget, too, both the great command, "Repent, every one of you," and the sad fact that those who never repent of their sins soon and surely return to them again. None, therefore, who really trust and love the Saviour can ever make light of repentance, or fail themselves to exercise it, when there is a need be.

Their tears as penitents, however, should always have sweet as well as bitter in them, because being in Christ, and therefore children accepted in the beloved, they are privileged to look on all the discipline and trial their backslidings have occasioned as needed and gracious tokens of wise and fatherly love.

Though the remembrance of their sins may well keep them humble and watchful, yet when there is such blood to cleanse and the Spirit to help, it should never be allowed to keep them doleful and doubting. Were it otherwise, their repentance, instead of being true and evangelical, would have a Popish taint in it, and show that, to their Lord's dishonour and their own injury, they were only half-believing in a half-forgiveness.

This would be to resemble Joseph's brethren, who, in spite of all his loving assurances and gracious acts, were ever fearfully brooding over the past, and unworthily saying, "Peradventure he will yet hate us."

Nothing wounds the Lord like such suspicious fears in His children, or so perpetuates gloom in their own souls. When at any time memories of the past awaken fear and disquiet conscience, the only way of relief is a fresh and believing application to the blood of the Lamb.

TRUE LOYALTY TO CHRIST HAS NO RESERVES.

When all others around them proved false and faithless, it was the grand distinction of Joshua and Caleb that they followed the Lord fully. Though thereby they imperilled all that was dear to them, and were nearly stoned to death, yet they swerved not a breadth from the path of duty.

It was the same with Ruth the Moabitess. While her sister kissed Naomi, and departed,—for "a little entreaty," as one says, "will serve to move nature to be good unto itself,"—she resolutely said, "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God: where thou diest, will I die, and there will I be buried: the Lord do so to me, and more also, if ought but death part thee and me." Nothing could move her; love so true could abide both fire and anvil.

So, too, was it with Paul and Barnabas. They were true men, who in serving their Lord and Master, had no reserves and made no conditions; hence the testimony borne to them, "Our beloved Barnabas, and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ." "In our love to God," says an old writer, "we but crack and vaunt in vain if we cannot be willing to suffer for him."

Such whole-hearted consecration is often regarded as an uncalled-for extremeness. But never do true Christians so view it. And why? Because Christ is not only their divine Master, whom they are bound to serve, but also their adorable Redeemer, whom they cannot but love, for He laid down His life for their sake; and therefore even to suffer shame for His name they reckon one of the highest of honours.

Such faithful servants have always more or less of present as well as of future reward, and are often the happiest of men even in sorest extremities, for they have a good conscience, a bright hope, and the spirit of Glory and of God resting upon them. When Richard Cameron, one of the noblest of our Scottish martyrs, had fallen mortally wounded on Airdsmoss, he said: "I am dying, happy, happy; and if I had a thousand lives, I would willingly lay them all down one after another for Christ. Oh, he is near me; I think I see him! I am just coming, Lord Jesus." And he added: "Tell my parents not to weep, but continue steadfast in the faith, and not to fear a suffering lot for Christ."

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Children's Department.

ONE DAY LONGER.

One day longer! Listen reader
To a word for every day.
May its message short and simple
Help to guide thee on thy way.

One day longer! given to thee
From thy Father from above
Give it to Him pure and spotless
Full of deeds and words of love.

One day longer! one for glory
Or for shame, as on it glides;
With thee rests its final story:
As thou mak'st it, so it bides.

One day longer! canst thou trifle
With the time so given thee?
In sin, temptations, thou must stifle
Wouldst thou live eternally.

One day longer! thoughts and actions
Struggling hard for mastery
Must be conquered, must be subject
To the one who governs thee.

One day, added to the others
That are gone from thy control;
Make it then a day that's worthy
To be reckoned with thy whole.

One day longer! days and moments
Are but loans, not gifts to keep,
On they go; we cannot hold them;
Shall they give us cause to weep?

One day longer! ours to govern
While it lasts, and soon its gone!
And its smallest act shall judge us
When our days on earth are done.

One day longer! think not sadly
Of the things thou canst not do:
Trifles tell if done but gladly
And the trifles are not few.

One day longer! anger, envy,
Falsehood, malice, hard words, strife,
Are they meet to be recorded?
And the days make up the life.

One day longer! God our Father
Gives us work for every day:
"I must do it, do it gladly."
Is the motto we should say.

One day longer! Jesu, Saviour
Light and Leader of mankind!
Make each day a song of glory
Till our all in Thee we find.

THE LOST SHEEP.

There is a beautiful story told of General Garibaldi; how that one night, when he and some of his soldiers were returning to their quarters, they met a poor old shepherd who appeared in great distress.

"What is the matter?" asked the general kindly.

"I have lost one of my sheep," was the answer. "The rest are safely folded. But one has gone astray, and I am seeking it."

"We will help you," said the world-famed warrior; and in a moment he and his men turned back to search for the missing one.

In vain! No bleat of the wandering sheep guided their steps; no footprints marked the rough mountain track; and at last the search was given up, and the general and his soldiers returned to their camp.

But Garibaldi could not rest with the thought of that shepherd searching alone upon the mountains, and

that poor wandering sheep roaming in danger, if not in fear. He rose from his rough soldier's couch, and went out into the dark night, under the silent stars, with the solemn mountains on either hand, and the dark valley in front. Bravely he trod through the lonely way, on and on, with weary feet; and who shall say how often he nearly gave up the search as hopeless? But ONE above knew where the wanderer was, and led the general right on until he found it. And then he took it up in his arms and carried it safely to his tent, where he kept it till the morning.

The general's men were surprised next day by their leader not appearing among them early in the morning, as he was accustomed to do, and at last an orderly went to ascertain the cause. To his surprise the general was fast asleep; and he was yet more astonished when Garibaldi, on being roused, drew aside a large blanket that concealed the lost sheep of the night before!

Dear children, there are many wanderers roaming quite as sadly as the one which General Garibaldi sought and found on that dark night among the Italian hills. Will you help those who are searching for them?

THE POWER OF LOVE.

A kind Christian lady, on a visit of charity, met with a poor orphan girl, who had neither home nor friends. She brought her to her own home. But, finding herself among strangers, the poor child felt very unhappy. She sat in the hall of her kind friend's house, weeping. This lady had three young daughters. They tried to make friends with the little stranger; but she was timid and frightened, and turned shrinkingly away from them.

"There is a secret," said this kind mother, "which will act like a charm on this poor child. It will draw her to you, and make her willing to go anywhere with you. This secret lies in a word of four letters. Now see if you can find it out, my darlings."

Then the children began to think what this secret could be. They looked among their prettiest playthings to find something that would answer. At last the eldest daughter said—"I know what it is; d-o-l-l is a word of four letters. I'll try my pretty new doll." So she took her best doll and offered to give it to the child if she would come into the parlour. But this had no effect upon her.

Then the next in age said to herself, "M-u-f-f is a word of four letters. Perhaps that is it." So she took her beautiful muff, that was given her at Christmas, and offered to show it to the little stranger. But she only turned away her head and wouldn't look at it.

Grace, the youngest daughter, tried next; but she was puzzled to

know what to do. Yet she was not willing to give up, but stood looking at the child and feeling great pity for her. At last she went and sat down by the side of the crying child, and she cried too. Presently she took the poor child's hand into hers and stroked and patted it gently. Then she said to her tenderly, "Don't cry, dear. No one will hurt you here. We only want to love you, and be good to you." Then she put her little arms round the stranger's neck, and took her head upon her shoulder, and gently kissed her.

The little girl stopped crying. She looked earnestly in her face of this new friend, and then dashing away her tears she said—"I'll go anywhere with you."

So Grace took the little one by the hand and led her into the parlour.

"Well, girls," said her mother, "Grace has found out the secret. The four letters to which I referred spell the word l-o-v-e. Love has greater power than anything else in the world."

Dr. Pierce's "Pleasant Purgative Pellets" are sugar-coated and inclosed in glass bottles, their virtues being thereby preserved unimpaired for any length of time, in any climate, so that they are always fresh and reliable. No cheap wooden or pasteboard boxes. By druggists.

A KNOWING LITTLE MOUSE.

Have you ever wondered, children, how animals and insects carry on their conversations with one another? I have frequently; and perhaps when we see little dogs, as we do so often, standing at the corners of the streets, wagging their wise heads and knocking their noses together, they are communicating some grand piece of intelligence that would be well worth our hearing, and would interest us very much, if we could only understand them.

When ants wish to warn their neighbours of approaching danger they knock their heads against one another; and surely the little bees must have a very wonderful way of making themselves understood, to be able to form, and carry out, all their little business arrangements as cleverly as they do.

But we seldom hear, or think, anything about mouse conversation, and perhaps it is a very good thing for the little mice that we do not overhear their plans; but I cannot help thinking that these pretty little creatures—and surely they are very pretty—have also a good deal to say to one another, and that they, too, plan and arrange things in a very clever manner, as I think the little, true story that I am now going to tell you will show.

A little mouse, living somewhere in the vicinity of a dining-room chimney in a house in Kilburn, showed his fondness for cheese by coming down the chimney every evening when part of the meal consisted of that commodity. He was encouraged to

do so by having little bits regularly thrown to him, which he quickly picked up, and with which he hurried back to his home.

One day a large piece of rind was thrown to him, so large, that although the little visitor ran at it greedily, he could hardly lift it at all. The persevering little fellow, however, managed to take it a short distance, but he could not anyhow succeed in getting it up the chimney. He tried so often to do so, that those who watched his anxious little efforts were quite sorry for him; and then at last he disappeared, to go home, as they thought, tired and dissatisfied, with the task given up.

But not so! A short time afterwards he re-appeared bringing with him another mouse—one evidently of a former generation, being both larger and stronger than himself—and this "friend in need" he conducted to the piece of rind, which he at once picked up, the two then returning triumphantly, through the chimney, home together.

We may well be astonished at the sagacity of the little mouse who so cleverly gained his end. Perhaps he had said to himself, as he gave up the task, "I am too little to carry it, but 'So and-so' is older and bigger than I am, and therefore stronger, and so I will fetch him to carry it away for me." Then he had to find his friend (perhaps his own mother), to tell his trouble, to communicate his wishes, to persuade her to encounter danger and come with him; or perhaps he had said that they were kind people whence that cheese came, whom she need not fear, and then he had led her to the spot. Oh! there was much for a little mouse to settle before his rind could be safely taken home for him; but, as we see, he succeeded, and then, no doubt, the friends gladly shared and distributed their nice supper, for I believe mice are very good and generous in sharing food with one another.

Surely there seems to be something very like reasoning in all this!

How wonderful is the instinct of a little animal! I read a beautiful definition of instinct in a book one day, which said that "Instinct was reason without reasoning as it came straight from God." But does there not seem to be also sometimes even reason with reasoning?

POVERTY AND DISTRESS.

That poverty which produces the greatest distress is not of the purse, but of the blood. Deprived of its richness it becomes scant and watery, a condition termed anemia in medical writings. Given this condition, and scrofula, swellings, and sores, general and nervous debility, loss of flesh and appetite, weak lungs, throat disease, spitting of blood and consumption are among the common results. If you are a sufferer from thin, poor blood, employ Dr. Pierce's "Golden Medical Discovery," which enriches the blood, and cures these grave affections. Is more nutritive than cod liver oil and is harmless in any condition of the system, yet is powerful to cure. By druggists.

A common and often fatal disease is Jaundice. Regulate the reaction of the Liver, and cleanse the blood with Burdock Blood Bitters, and the worst case may be speedily cured.

HOW MUCH SORRY ARE YOU?

One day a poor child was walking through a thoroughfare in London with a basket of oranges for sale on her arm, when she tripped on the kerbstone, and fell; and all her oranges were scattered over the pavement and road.

Some of the oranges were run over by the passing carts, and crushed; others were stolen by some idle boys at the corner; and the rest were covered with mud, and looked quite spoilt.

The poor child was in such distress at the destruction of her little store that she burst into tears.

Then all the crowd gathered round her, and began to pity her.

"I am so sorry!" said one.

"Poor child!" cried another.

"What a sad case!" exclaimed a third.

"I am sorry!" said a fourth.

"How sorry are you?" asked a kind looking lady who was standing next the last speaker.

"How sorry?" repeated the man addressed. "Why you can't measure sorrow!"

"Oh, yes, you can," answered the lady. "I, too, am sorry for this poor little girl: I am a shilling sorry for her." And with that she drew a shilling from her purse, and gave it to the still weeping child.

"And I am sorry one penny," said a little schoolboy, producing the coin he had just been going to invest in a pastry tart or jam roll.

"And I am sorry threepence," said a servant-maid, as she took a small silver coin out of her almost empty purse.

Reader, you say you are sorry for the heathen. Let me ask,—How much sorry are you? Is it sixpence or half-a-crown?

Little Ruth and Hugh read the above story one day, after which they were both silent for a while. Then Ruth darted out of the room, and in a minute returned with her favourite necklace in her hand.

"Hugh," she said, "you know we have been saying that we are sorry for the poor heathen. I am my necklace sorry. How much sorry are you?"

SHALL WE GIVE, OR SHALL WE NOT GIVE?

Dr. Hoernle, our Medical Missionary at Ispahan, writes (Nov., 1881):—"There is enough work here to keep three men well employed; how is one man to do it all?"

About the Orphanage and Industrial School the same Missionary writes:—"We are living on the capital sum provided by the Basle Mission, and unless other contributions come in, that sum will be finished in three or four years, and WHAT THEN?"

Again, about the Medical Mission Dr. Hoernle writes:—"I cannot undertake it now for lack of time, but even on Mr. Bruce's return" (this Missionary is now in

England) "I shall not be able to do it for want of funds."

We have no room to do more than make this silent appeal. Let us answer the question, "Shall we give, or shall we not give?" as in God's sight, and as we shall wish we had done in the Day of Reckoning, which is drawing so near.

A QUESTION FOR A BOX-HOLDER.

"I have collected so much for the Church Missionary Society this year!" cried a little girl, as she counted out the contents of her box.

"What have you given yourself?" asked her younger sister, as she eagerly looked at the coins, among which she thought she saw one or two that she had slipped in.

The elder sister was silent. At that moment she remembered that while busy collecting money from others, she had given nothing herself.

THE SILVER AND THE GOLD.

At a missionary meeting in a very small country village no plate was held at the door, but one was placed on the table at the head of the room so that, as each person came up to give, the clergyman could hand them a Missionary paper to carry home with them, to remind them of the meeting.

Presently a very poor man came up, and laid a sixpenny piece in the plate.

The clergyman knew that he was very poor indeed, and so, when he saw the sixpence, he said—

"My good friend, I don't think you can afford to give that. Take it back and give something else instead."

The poor man looked up quickly. "No, no!" he answered hurriedly; "it doesn't belong to me, for the Lord has said, 'The silver and the gold are MINE.' So all the coppers I earn I keep for myself; all the bits of silver are His."

Only a silver sixpence after all! Yes, poor Joe had only a small silver sixpence to offer at the Missionary meeting; but in a little while he will have something better to give to the Master whom he loves—even a golden crown to cast at his Saviour's feet.

As a tonic and nerve for debilitated women nothing surpasses Dr. Pierce's "Favorite Prescription." By druggists.

A NOBLE ACT.

During the Indian Mutiny, some of the Native Christians of Agra were suspected of joining the mutineers.

"They must leave the fort," cried the English people; "they might murder us!"

But one white man (a Missionary)

stood up, and ventured to differ from his countrymen.

"If you turn these poor creatures out of the fort, the mutineers will kill them for having become Christians," he said.

Still the English people cried, "Send them out of the fort! Send them away!"

At last the missionary said, "Well if you turn these poor people out of the fort, I will go with them for I am their pastor."

This brave resolve settled the matter, for the English people could not turn out their own countryman, the Missionary, into the open country. So they kept the Native Christians in the fort; and both were saved.

That Missionary is now Bishop of Lahore.

REV. H. SHIRIN, Bewdley P.O., Ontario like hundreds of others who have been cured of catarrh, catarrhal deafness, bronchitis, asthma, consumption, and all diseases of the head, throat and lungs, says: "The Spirometer, invented by M. Souville, of Paris, ex-ante surgeon of the French army, and the medicines and treatment prescribed at the International Throat and Lung Institute, have cured me completely of consumption (first stage) or advanced bronchitis after everything else failed." Consultations and a trial of Spirometer free. Those unable to come to the institute, or see our surgeons, who visit all the principal towns and cities of Canada, can be successfully treated by writing, enclosing a stamp for a copy of our International News, published monthly, which will give you full particulars and references, which are genuine. Address 173 Church Street, Toronto, or 13 Phillips' Square, Montreal.

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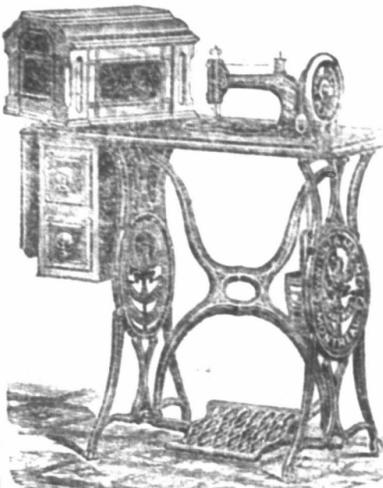
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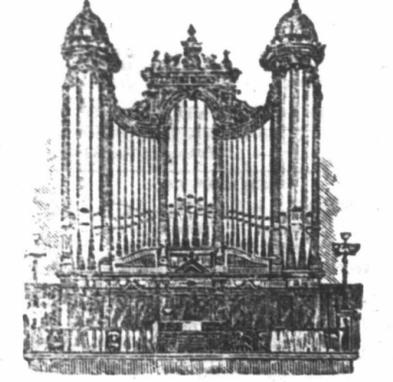


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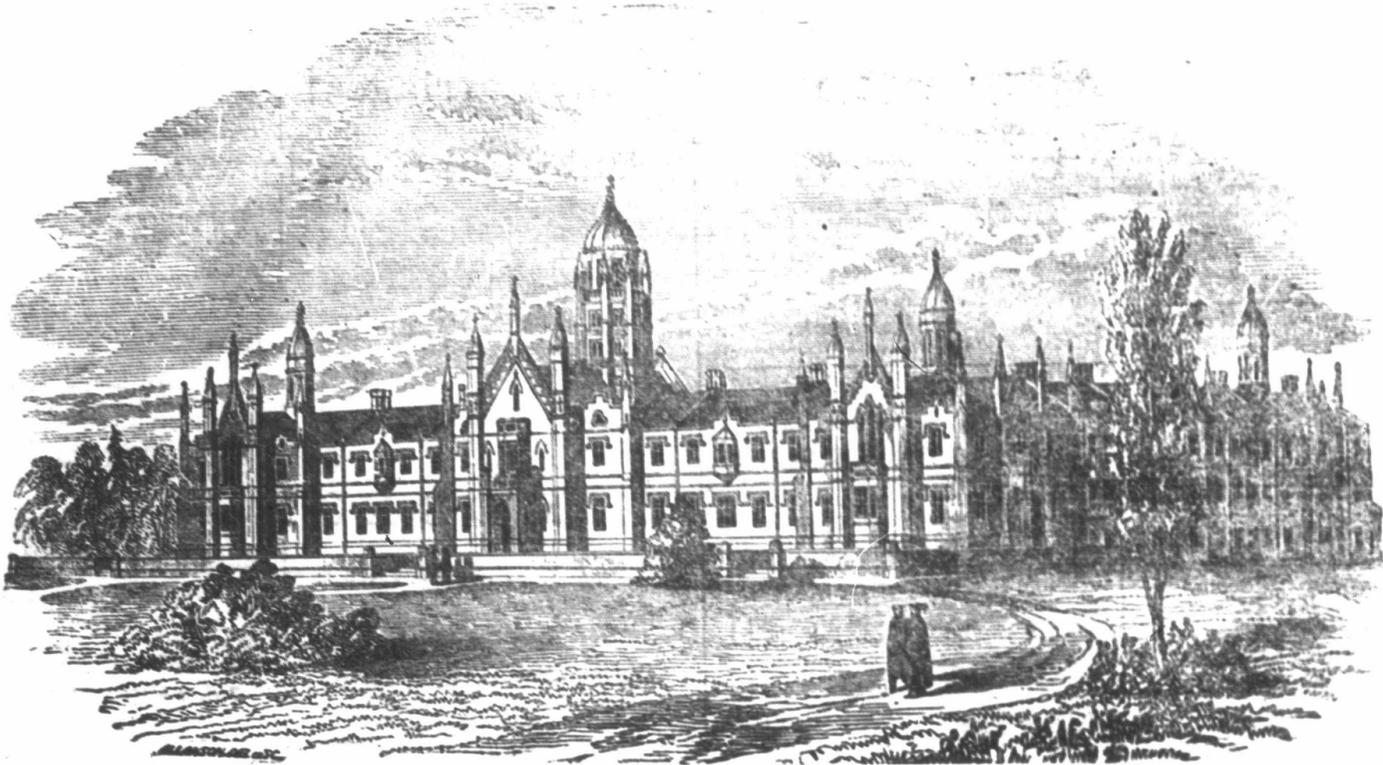
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