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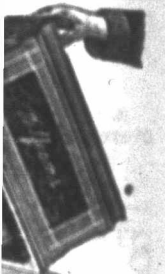
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Evening—Numbers xi. 14 to xxi. 10; or 21 10. Eph. iii.

April 26 3rd SUNDAY AFTER EASTER.
Morning—Numbers xii. Luke xix. 11 to 28.
Evening—Numbers xiii. or xxiv. Philippians iii.

THURSDAY, APRIL 16, 1885.

The Rev. W. H. Wadleigh is the only gentleman travelling authorized to collect subscriptions for the "Dominion Churchman."

THE CHURCH IS A KINGDOM.—The divine unity of the Church, is well set forth by Bishop Paddock in a recent address. He says:—As one looks over the whole Christian world, one sees up to three hundred years ago, the Church as an organic body standing out as boldly as the pyramids amid the sands of Egypt. It is the most stupendous of all social organisms. Now, if voluntary associations are to take its place, if denominationalism is approved of God as right, the burden of proof should seem to rest on those who contravene the teaching of ages, that Christianity was a kingdom and that Christ was a King. Not only so, but it was a covenant kingdom. At the head of the dying Saviour, it had been inscribed by a heathen magistrate, that He was the founder of a kingdom, and what had been written out large could not be changed. Assuming, now, that this kingdom belongs merely to the realm of spirit, how account for our Lord's visible acts and affirmations? This kingdom is made up of subjects, and these must have a territory. These subjects, according to Christ, must be water and Spirit-born, and their society must be real and accessible to man. This kingdom is visible, and is made up of all those who participate in Christ's regeneration and bear His divine signature. Its King is not dead, but He is a living Lord. When He had accomplished His work, He was not exhausted, but He ascended up on high. When He gave gifts to men, He gave some apostles, some prophets, etc., and the Catholic Church loves to recognize the coming and going of this King, and that He that was dead is alive forever more.

THE CHURCH A COVENANT KINGDOM.—This kingdom the Church, is a covenant kingdom, a covenant made through sacrifice. It is a covenant of adoption, having baptism for its seal, and gives the promise of the life that now is, and of that which is to come. As the fruit of it, all things are yours, and ye are Christ's, and Christ's is God's. In the Holy Eucharist believers do not cease to become incorporate in Christ's mystical body.

The visible Church is the outcome of the Incarnation. It is out of the substance of His flesh, of His body, and of His bones. It is a true nature extract. It is a great mystery, indeed; but Christ and His Church are in some sense one. We can no more draw a division line between the two than between Christ's two whole and perfect natures; but in the Church we see a place in which heaven is let down to earth, while the earth is drawn up to heaven. In this kingdom of covenanted grace, God has bound Himself to us, while He has provided His Church to be the mother of all living. His grace completely flows over the soul in the waters of baptism, while in the sacrament in which the consecrated bread and wine are partaken of, He stands the true Melchizedek. Alas, that the fathers have eaten sour grapes, and that the sacramental rationalism, which has set the children's teeth on edge, should have been called the truth.

THE CHURCH MUST REMAIN ONE AS IT WAS FOUNDED.—Bishop Paddock, continues in his address, to point out that the Church was established as one, undivided body, having no "denominations" nor other signs of disorder and disunion, and that this constitution the Church must strive to maintain, as it alone has the divine sanction. In the forty days, between the death and resurrection of our Lord, the kingdom of God was definitely constituted, its officers were appointed, and the city of God, standing on its own foundations, presents a striking contrast to the world of heathendom. The one undivided Church appears in the gathering of the disciples in the upper room, as they continued with one accordancy in faith and prayer, and in the apostle's doctrine. There were no theories about the Church as consisting in elective associations. Rationalists, second adventists, etc., such as find their counterpart in the early Church, were expostulated against. Some conceived the ideal Church to be impracticable, and yet as conceived of in Holy Scripture, it lieth four square. The divine Workman had, indeed, seen fit to limit His work, and the Church had been subjected to many a defect and accusation, and yet she must keep to the ideal as our standard of excellence. We must never dismiss the idea of unity, and must receive the pattern as showed to us in the Mount. Speaking of the various denominations, the bishop said it was claimed that there was substantial agreement among them, that there was good in all, and that all were going the same road. They did, indeed, agree in many things, and tried to work harmoniously altogether. But the personality of the Holy Ghost was sometimes doubted or denied; the communion of saints was unintelligible; the Holy Catholic Church was meaningless, while the Church was conceived of much as we look upon society, and the Churches were a union of religious associations. The Church was a comprehensive term, and did not imply any organic union. The Church in its true idea had grown out of the Incarnation and that of the Comforter; but no wonder that so many were Apollinarians, forgetting the nearness of the souls to the Paraetele. It was acknowledged that those who were chargeable with these errors and defects had undertaken to do great things and had exhibited much saintliness of character. They were, perhaps, doing the best they knew. Yet so long as we are witness to this chaos and conglomeration, each denomination standing on its own platform, we must stand for the right in the true ideal Church.

A CHARMING AND INSTRUCTIVE VISIT.—The Archbishop of Canterbury recently received as visitors a large deputation from the Working Men's Society—C.E.W.M.S., at Lambeth Palace. Would that all our readers could have enjoyed this privilege. The Primate most graciously took upon himself the office of guide in the Chapel. His grace pointed out the door through which Anne Boleyn passed to her dread fate, also the list painted on the walls of the Archbishops of Canterbury, which was alluded to as evidence of the continuity of the Church. A still more interesting sign and proof of this in the chapel windows which long before the Reformation told in illuminated figures the Gospel Story, and ever since as they have been broken they have been refilled with the same subjects as they originally held, subjects based upon the "Biblia pauperum." It was pointed out that the chapel was turned into a dining-room by Cromwell, one of the signs we suppose of that piety some would fain have us credit this tyrant with. The Archbishop before leaving the chapel, says one of the visitors, invited us to join with him in a short extemporary service, an invitation to which, you need not doubt, we joyfully acceded. "Can anyone play the organ?" asked the Primate, and for a moment, we were in doubt whether we could furnish an organist. Only for a moment, however. Mr. Beaumont, one of our members, by good luck, was among us, and he volunteered to play, the Archbishop's chaplain actually wanting to blow for him! Then we all knelt down on the mosaic floor of that historic chapel; his Grace knelt, facing the Altar, near the tomb of Archbishop Parker in the sanctuary; a few books were found in the stalls, but the majority of us neither procured, nor required them. The service was of brief duration—too brief, many of us thought. Three collects, one of them contained a special reference to us (so we all felt); the Lord's Prayer, the Apostles Creed, 'The Church's one Foundation,' sung with a gusto to which his Grace's words largely contributed; and the Apostolical Benediction. The impressiveness of this service may be imagined, though its effects upon us can hardly be described." A scene like this is a worthy subject of for a great historical painting. We turn from it and all it implies to another place, a meeting in Hull where a Congregationalist minister said, "The democracy of England is very poorly represented in our Congregational Churches! No! the masses of England belong to the Church of their Ancestors, the Church of their country, the old Church of England which made the glory of England all it is."

The spread of Socialism is calling forth alarm-notes from many quarters, and among them from the members of the Roman Catholic community, who are not slow to perceive that if such principles prevailed they would suffer in the common ruin which must inevitably follow. The Professor of Moral Philosophy at the Jesuit College at Stonyhurst (the Rev. Joseph Rickaby) has put the case very clearly in a series of addresses on the subject, which he has just delivered, and at the close of which he said that, if certain designs which were in hand were carried out, a catastrophe must come, and within a very measurable term of years. If men succeeded in destroying that great institution, the Church of England, and using her revenues to build and endow huge schools which would mean ruin to Voluntary schools, and gather all the youth of the working classes into their vast halls—if such a scheme as this was successful and the youth of the nation came to be trained in this godless way, calamity must come. Such a witness from such a quarter is calculated to be of infinite service.—*Church Bells.*

The quantity of actual moisture raised in the shape of vapor from the surface of the sea has been computed to be no less than 60,000 cubic miles annually.

WHY SOME CLERGYMEN FAIL.

BY RICHARD FERGUSON.

No 3.

IN our last paper we depicted the life of an average clergyman, having his energies and time squandered in attending to a wearisome round of petty extra-official duties, which to a large extent he ought not to be burthened with.

Now, for this too common state of things clergymen are too often themselves to blame. The willingness to undertake any branch of parish work and cast oneself into the breach, is perhaps the great mistake of youth and inexperience. A young priest, of super-abundant energy and abounding zeal, takes hold of some disorganised parish, and fired with the notion of rousing the people to a proper sense of their responsibilities, undertakes an overwhelming amount of work, utterly disregarding his own comfort, readily relinquishing his just rights and privileges, and systematically displaying a lofty indifference for all questions of self or money. What is the result? Are the people roused from their apathy and indifference by the contagion of his zeal and self-denial, and set on fire with enthusiasm? Are their hearts and pockets touched, and do they rally round him and beg to be allowed to share his labors? Nothing of the kind. No one but a child in knowledge of human nature would expect such a result. They simply become confirmed in their indifference and sloth. And the reason of this is plain enough. They naturally conclude from their clergyman's actions that he is perfectly satisfied to take upon his own shoulders the manifold burden of parish work, and the wish being parent to the thought to start with, they fall very easily and gracefully into the notion that it is his duty to do so, and contentedly accept the situation. And so our unfortunate young priest, with abilities worthy of better things, keeps on pegging away at his thankless task, getting deeper and deeper into the mire, and further and further behind in his work, till, heart sick at the unaccountable coldness of the people, he either becomes careless and indifferent himself, or resigns his parish in disgust.

Now, as I have shewn, this is a clergyman's own fault. He tries to do too many things, and falls between two stools, neither giving himself fair play or his congregation a tangible incentive to work. Why, you can so pander to a congregation's laziness and indifference by ill-advised self-sacrifice, that they will let you collect your own salary and act as their sexton. I knew an instance where a congregation actually allowed their foolishly good hearted, self-sacrificing young clergyman to buy the communion wine, and pay the sexton out of his own stipend, and charge himself with the money value of a few paltry presents in kind. Yes, and when I think of it, pay the rent of a hall where he held, at great personal inconvenience, week night services; and for this he had really no one to blame but himself, so anxious was he to keep things running, and set an example of self-denial, and place him-

self above the faintest suspicion of self-seeking, that he impressed upon the people the notion that he was only doing bare duty, for which he wasn't even deserving of thanks, and you may be sure he got no thanks; and eventually failing to touch the hearts of his people, gradually became soured, and rushing to the opposite extreme, allowed his work to collapse.

The remedy for such a state of things is simple enough. People should be taught by a little firmness at the outset that they have parochial duties and responsibilities which devolve just as sacredly upon them as upon the clergyman. And it is wonderful how soon people will fall into line, when they find they have to. Necessity is the mother of invention. When people once understand that there is no shirking their obligations, they will perform them cheerfully and well, and appreciate their clergymen tenfold. It never pays for a man to make himself or his office too cheap. This is a piece of sanctified common sense worth its weight in gold. A man who displays a proper consciousness of the value of his time and the lofty nature of his duties, and lets people know from the start that he will not fritter away his time and energies in serving tables, will be respected and beloved, and will be a success; while, on the other hand, the man whose time belongs to every Dick, Tom and Harry, who is willing to spend and be spent for every little trumpery side issue, and who displays a nervous anxiety not to make unreasonable demands upon his congregation, whatever may be his talents, will be more or less mildly despised, and will be a failure. And the sooner this lesson is learned and digested, and applied the better for the Church of England in Canada. We let our people off far too easily. We are far too ready to step into the breach and save their pockets, and hide their feelings. We are altogether too fearful of offending them, and perchance driving them into dissent, whereas, if we only laid more responsibility upon them, we would bind them to us with a triple cord, and immensely enhance the powers of the clergy for good. Then, and not till then, will the Church in Canada take her proper position, and be a progressive living church.

A CHURCH INSTITUTE.

BY LAICUS.

THE growth of Toronto has been so rapid, that it is doubtless difficult for the older among us to realize the changed conditions of Church life and work. New and independent parishes have come into existence, and are practically isolated, not only from any metropolitan or cathedral centre, but largely from each other. The natural tendency of this state of things is towards an undue development of parochial interests and idiosyncracies, and an emphasizing of those so-called schools of thought,—High, Low, and Broad,—which do not bode well for the future harmony and strength of our beloved church. Though it may be impossible to obliterate these distinc-

tions, it does not follow that they must necessarily split up the Church. At all times, but especially in this age, differences of opinion must prevail, and our Church, comprehending so much, and presenting, even though with exaggerated force, the varied phases of religious truth or teaching, must appeal to a far wider constituency than any mere sect can do. That the actual co-operation and mingling of "parties" may become a feature of our Church, then, is surely desirable, and any measure calculated to aim at this must be worthy of support by every loyal churchman. Can we not, with the Divine blessing, now attempt the realizing of this unity and the establishing of a mutual forbearance, trust and amity, such as behoves all christians, and especially privileged christians, to display before the world? A step in the right way would be the formation of a general and unparochial Church Institute, Association or Union, to be worked on a three-fold basis—Social, literary and religious,—under the government of a proportionate representation of both clergy and laymen, electively; and presided over by the Bishop. Every parish to be expected or invited to support and utilize it, and the interest and co-operation of all church people to be secured by an appropriate furnished Library and Reading Room, educational and musical classes, devotional meetings, occasional entertainments, &c. One of its prominent provisions might be the promotion of personal usefulness and service among its members, and its "official" attitude being strictly neutral, as far as party was concerned; full scope might be given for practice and instruction in every kind of church work. The constant personal intercourse of members, both clerical and lay, would tend to wear away theological angularities, and the friction of published controversies would be reduced to the healthiest temperature of friendly debate, allowances would be learned to be made, distrusts removed, and the petty differences of "school" perhaps lost in the common cause to which we all are pledged. All of these happy results might not, of course, be seen at first; but that one step in the right direction makes the next easier, we all know.

Such an institution, we think, would be a real boon to our country friends when visiting, and invaluable in attracting and retaining many immigrant church-folk, to whom, heretofore no greeting has been held out by us. Correspondents could readily be obtained in the city centres of the Old country, who could be instructed to answer the enquiries of intending emigrants, and, if desired, furnish them with letters recommendatory to the Toronto office.

Other benefits which would result from such a concern, properly and judiciously managed, are so obvious, that much advocacy should not be needed to set it afoot. The plan is by no means an original one, as it is largely worked in England, and there found to do eminent service to the Church. We trust the subject will receive earnest attention, and practical steps be taken to found so excellent an adjunct to our parochial system.

CHURCH AND STATE.

THE following most able and interesting article from the pen of a distinguished Clergyman in Canada, appears in *Church Bells*. The writer is one of the most valued occasional contributors to the DOMINION CHURCHMAN.

The republication of Dean Stanley's *Essays on Church and State** suggests to us a fresh consideration of a subject which is certainly of the greatest importance for the future of England. Whether we agree with those who hold that the severance of the union would be almost an unmitigated evil, or with those who think the time has come for the dissolution of a partnership, once necessary, but now becoming irksome and injurious, we must still feel that the effects of the change on the future would be deep and far-reaching.

In regard to the prospects of such a change, it is impossible to make any forecast of the future that would be of the slightest value. If we judged merely by the outward signs, we should say that the Church of England has not seemed so safe at any time during the present century. After the passing of the Reform Bill disestablishment seemed imminent. When Church Rates were abolished, that seemed to be the beginning of the end. It has, however, proved quite the reverse; so far, at least, as any connexion of cause and effect is concerned. The abolition of Church Rates has simply put an end to many Nonconformist grievances and grudges against 'the Establishment.' We are certain that the incumbents of town parishes will testify that Dissenters are much more ready to attend the parish church, and to give unprejudiced hearing to the teachings of its pulpit, than in former days.

But this is not all. The quickened life of the Church, and its manifested power of adaptation to the needs of the age, have certainly produced an impression upon those without, which has made them regard the national establishment with different and very much more sympathetic feelings. Dissenters are beginning to see and to confess that the Church is not the dead-alive thing that they imagined it to be, and which they professed to despise and abhor. Better still, multitudes have been drawn to her communion who were formerly external, and even hostile, to her. We have no wish to exult over the discomfiture of Nonconformists, or to quote their own admission of decline with an air of triumph. We must sorrowfully acknowledge that our own sins, and the sins of our forefathers, have given occasion for Dissent—perhaps have made it excusable. Nor must we forget the earnest preaching of Christ which has proceeded from Nonconformist pulpits; nor the religious blessings derived from such work: for God has often blessed it. At the same time we mourn over the rending of the Body of Christ, the alienation of Christians from one another, the mutual suspicion and bitterness engendered by divisions; and we pray that all believers in Christ may be one,

**Essays chiefly on Questions of Church and State, from 1850 to 1870.* By A. P. Stanley, D.D. New Edition. John Murray, 1884.

as our Lord prayed for this; and we are thankful when we see men gathering under the wings of the National Church—not because the Church is prospering more than the sects, but because we wish all sects and all sectarianism to come to an end; and because we know not of any communion to which all can rally, without giving up that which is most precious to them, except the Church of England.

Those who believe that Episcopacy is of Divine origin, as we believe, could naturally find no home in a non-episcopal church. But, on the other hand, those who, like the majority of Dissenters, hold that the form of Church Government belongs to the non-essential, would have no injury done to their consciences by joining the Church, since they are required only to accept her constitution as a fact, and not to affirm any theory respecting it. It is obvious that the only rallying body, then, for these classes is the Church of England—the Church of Rome being clearly out of the question, as she has not only so multiplied dogmas as to have imposed a burden which the more thoughtful of her children are not able to bear, but has added the crushing dogma of Papal infallibility, the most baseless and tyrannical theory—tyrannical over body and soul—that the world has ever heard of.

It is quite clear these sentiments are making progress, and that the relative increase of the Church, during the past few years, is far greater than that of the other religious bodies. But, even if this increase were far greater than it is—even if the accession of Nonconformists took place in far greater abundance—the question of disestablishment would be still open. There are multitudes of our population, especially in our larger towns, who are touched by no religious influences whatever, who could easily be made to believe that the Church possesses privileges to which she is not entitled; and there are always a considerable number of people who are determined to pull down any institution which, they think, possesses privileges which do not belong to themselves.

It is quite true that no one would be likely to be much benefited by disestablishment—no one would be the richer for it. The amount of money which might be diverted to other purposes by disendowment would not in any perceptible degree diminish the burdens which the country has to bear. The poor would certainly suffer in many places, and other evil consequences might ensue, of which we will speak hereafter; but it is impossible to prove (and to most of us it is impossible to believe) that any classes, or any considerable number of persons, would benefit by the change.

Yet, after all that, the thing may come; and it may come in the hour in which we least expect it. The disestablishment of the Irish Church was 'not within the range of practical politics' about three years before the statesman who had expressed that opinion proposed to disestablish it. There were reasons for disestablishing the Irish Church which have no application to the English. We fear, too, that the results of disestablishment in Ireland are not so satisfactory as to make us very thankful

for its accomplishment. Yet, for all that, the English Church may suddenly be called upon, once more, to set her house in order.

An eminent prelate of our own days has remarked that we are now governed not merely 'by party,' but 'for party;' and we never know when party exigencies may not send men in search of reasons for separating Church and State. Some of these reasons we may hereafter consider.

TO CORRESPONDENTS.

We are compelled to hold over a large quantity of Diocesan news and communications for want of space.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

COTE ST. ANTOINE.—*St. Matthias*.—Churchwardens Messrs. Thos. Montgomery and Fred. W. Evans. Lay representatives, Captain R. T. Raynes and Mr. W. H. Clare.

MONTREAL.—*Lecture by Rev. Canon Mills*.—A lecture was recently delivered in the hall of Trinity Church by Canon Mills, entitled, "12 000 miles in two hours." The Rev. lecturer carried his audience in imagination from Quebec on eastward through England and Europe, on until they reached home again after a most entertaining and instructive introduction to the many wonders of the old world, which were eloquently and humourously described.

ONTARIO.

BROCKVILLE.—*Society of the Treasury of God*.—We have pleasure in giving publicity to the following appeal from the above society, of which the patrons are the Right Rev. J. T. Lewis, D.D., L.L.D., Bishop of Ontario; the Right Rev. A. Sweatman, M.A., D.D., Bishop of Toronto; the Right Rev. W. M. Green, D.D., Bishop of Mississippi; the Right Rev. A. Gregg, D.D., Bishop of Texas; the Right Rev. C. T. Quintard, D.D., Bishop of Tennessee; the Right Rev. W. H. Hare, D.D., Missionary Bishop of Northern Dakota; the Right Rev. J. T. Spalding, D.D., Missionary Bishop of Colorado; the Right Rev. E. R. Welles, S.T.D., Bishop of Wisconsin; the Right Rev. T. A. Jagger, D.D., Bishop of Southern Ohio; the Right Rev. J. H. Brown, S.T.D., Bishop of Fond-du-Lac; the Right Rev. A. Burgess, S.T.D., Bishop of Quincy; the Right Rev. G. T. Seymour, S.T.D., Bishop of Springfield; the Right Rev. D. B. Knickerbocker, D.D., Bishop of Indiana; the Right Rev. A. Watson, D.D., Bishop of Eastern Carolina; the Right Rev. C. F. Robertson, D.D., L.L.D., Bishop of Missouri; the Right Rev. and Hon. A. J. Anson, D.D., Q.C., Bishop of Qu'Appelle; the Right Rev. A. W. Sillitoe, D.D., Bishop of New Westminster; the Right Rev. M. A. DeWolfe Howe, D.D., L.L.D., Bishop of Central Pennsylvania; the Right Rev. John Scarborough, D.D., Bishop of New Jersey; the Right Rev. H. B. Whipple, D.D., Bishop of Minnesota; the Right Rev. Edward Sullivan, D.D., Missionary Bishop of Algoma; the Right Rev. T. N. Dudley, D.D., Bishop of Kentucky; the Right Rev. Cortlandt Whitehead, D.D., Bishop of Pittsburgh; the Right Rev. J. W. Williams, D.D., Bishop of Quebec; the Right Rev. F. D. Huntington, D.D., Bishop of Central New York; the Right Rev. T. R. Brewer, Missionary Bishop of Montana; the Right Rev. R. W. B. Elliott, D.D., Missionary Bishop of Western Texas; the Rev. O. Hamilton, M.A., Bishop-Elect of Niagara.

To the Reverend Clergy and the beloved Laity of the Church of England in Canada, and of the Protestant Episcopal Church in the United States.

BRETHREN:—Under a strong conviction of the great necessity of a return to the Divine and Scriptural system for the financial support of the Church, and encouraged by the sympathy and patronage of the Right Reverend Fathers whose names are placed above, we

venture to draw your attention to, and invite your aid in, an effort to awaken the whole Anglican Church to what we believe to be its duty in the matter of giving to God. That some more systematic and more efficient support is needed for the Church, as regards her Parochial, Diocesan and Missionary operations, is a fact too patent to need any comment here. It is the constant cry of the Mission Boards, the Bishops, and the Clergy—"We have not half enough money for our needs." All urgent and eloquent appeals for greater liberality have only resulted in a temporary and spasmodic effort, where they have not failed altogether to get a due response. There ought to be, and we believe there is, a rule of giving to God a portion of our goods, just as there is a rule about giving to Him a portion of our time. We all acknowledge that one day in seven is God's, whether it be the Jewish Sabbath or the Christian's Lord's Day—not because it is ordained, or even mentioned, in the New Testament, but because it is of perpetual and universal obligation. Surely, on the same ground, and for the same reasons, one-tenth of our goods belongs to God, being based upon as strong, and perhaps stronger, Scriptural testimony than the law of the Seventh Day, and being found to be of quite as universal acceptance by all the nations of antiquity. Convinced, therefore, that the Law of the Tithes is binding to-day just as it was in the days of Malachi, and remembering with awe the uncompromising words of the Holy Spirit, speaking by the prophet, "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation." We seek to arouse the Church of Christ to at least the consideration whether this curse may not be hers. And further, remembering the blessing promised immediately afterwards if the tithes are bestowed, in the text selected for the motto of the Society, we ask the Church to join with us and "prove the Lord" as He loves to be proved, by taking Him at His own word.

May we venture to ask for your serious consideration of this most important subject, and, if possible, for your co-operation by becoming a member of the Society? The rules at present proposed (provisionally) will be found to be simple, but if, as we trust, the Society increases largely in numbers, some further rules may be required.

In humble reliance upon God that if this movement be in accordance with His holy will, it will receive His blessing and prevail, we are, brethren, your servants in the Lord, E. P. Crawford, priest, *Honorary Secretary*; C. A. B. Pocock, deacon, (Commander R. N.), *Hon. Organizing Secretary*.

KINGSTON.—*St. George's Cathedral.*—The Rev. Buxton Smith, M.A., who has been elected to fill the vacancy in *St. George's Cathedral*, is a native of Quebec. He graduated at Bishop's College, Lennoxville, and was ordained by the Metropolitan in the year 1869. His first charge was Onslow, Q.; in the year 1880 he accepted the curacy of Christ Church, Ottawa, in Ontario Diocese, but two years after he was recalled to Quebec to the rectory of Sherbrooke. During his short residence in the Diocese of Ontario, he made many friends amongst the clergy and laity, and was held in great regard for his marked abilities and estimable character and disposition. If it was necessary, as it certainly was not, to look beyond the Diocese for a successor of Dean Lyster, there is no one whose appointment would give the clergy greater satisfaction or who would be welcomed more cordially into the Diocese than the Rev. Buxton Smith.

DESERONTO.—A "Broom Brigade" has been organized in connection with *St. Mark's Church*. The first exhibition was given in the white chapel on Tuesday evening, the 7th inst.

NAPANEE.—During the holy week, the Venerable Archdeacon of Kingston, held special services twice daily in the Church of *St. Mary Magdalene*. On Good Friday, beside morning and evening prayer, a solemn matutinal on the words of the cross was held at 3 p. m. The congregations throughout were much larger than in any former year. The Venerable Archdeacon does not spare himself in his labours for the good of his people.

TORONTO.

TORONTO.—*Easter Vestry Meeting.*—The following is a list of the appointments made by the Easter Vestries held in Toronto for wardens, sidesmen and representatives to Synod.

St. Anne's.—Wardens—Alfred Wright, R. N. Gooch; Sidesmen—Messrs. Cook, Grant, Lacey, Dyas, E. P.

Denison, Fred. Gooch; Lay Representatives—Col. G. F. Denison, R. N. Gooch, G. J. Kickpatrick; Vestry Clerks—A. Kirkpatrick and J. E. Featherstonhaugh.

Holy Trinity.—Sidesmen—Messrs. J. W. Young, H. D. Collingwood, H. E. Rudge, A. T. Blachford, I. J. Cooper, John Hague, Alan McDougall, Chas. H. Thompson and H. Bethune, Jr.; School-house Committee—Messrs. Wm. Ince, S. G. Wood, John Hague, Geo. S. Holmestead, T. Hill, Allan McDougall, and the rector assistant; Delegates to Synod—Messrs. Wm. Ince, S. G. Wood and C. J. Campbell.

Church of the Redeemer.—Wardens—Mr. George Musson and Mr. W. H. Grous; Sidesmen—Messrs. Arnoldi, Harris, Roaf, Ball, Burch, Seagram, Battin, Wyndon, Mackie, Smith, Buchanan, Barton, Charlesworth, St. G. Baldwin; Delegates to Synod—Messrs. Campbell, Shortiss, Arnoldi.

All Saints.—Wardens—Mr. Goulding and Dr. Kertland; Sidesmen—Gordon, Haywood, Thompson, Logan, Cook, Whitney, Parryman, Kertland and Parsons; Delegates to the Synod—C. H. Greene, A. McL. Howard and H. Symons.

St. John the Evangelist.—Wardens—Mr. Lightbourne and Mr. Clarke; Sidesmen—Messrs. J. Tarbett, J. Tighe, R. Barwick, J. Barnhart, Jas. O'Brien, J. Nield, C. W. Postlethwaite, J. L. Capreol, A. R. Capreol, R. Wier, R. Quinn and A. R. Boswell; Delegates to Synod—Messrs. James Wilson, R. Barwick and A. R. Boswell.

St. Paul's.—Wardens—Mr. W. B. Evans, Mr. D. M. McDonald; Delegates to Synod—Messrs. J. G. McDonald, Jas. R. Roaf and W. B. Evans.

St. Luke's.—Wardens—Mr. Walter Taylor and Mr. H. J. Brown; Sidesmen—Messrs. McCleary, Morphy, Henderson, Cassels, Meyer, Symons, Smith, Chillas, Dr. Hea, Dr. Caesar, Marling, Rae, Roberts, Hutty and Shutt; Lay Delegates—Mr. Clarkon Jones, Mr. Kemp and Mr. Brown.

St. Stephen's.—Wardens—W. A. Brown and Ald. James Pepler; Lay Delegates—Dr. Machell, Mr. Fuller and Mr. Hoyles; Sidesmen are Messrs. Suter, Day, Reynolds, Vankonghnet, Fussell, Jr., Baylis, Adam, Meldrum, Boothe, Allen, Smith, Sweatman, Messer, Landmore and Burtis.

St. Matthias.—Warden—Messrs. Smith, Thompson; Sidesmen—Messrs. Thompson, McCleary, James McMillan, Peacocke, Sr., Butler, Beatty, Mr. Scrivenner, G. W. Verral, A. Fuerst; Lay Delegates—William Wedd, M.A., Ald. Verral and Mr. Wm. Flower.

St. Peter's.—Wardens—Mr. C. C. Dalton and Mr. Tomlinson; Sidesmen—Messrs. Lee, McCaffrey, Pearson and Pellatt; Delegates—Messrs. Hodgins, Sheriff Jarvis and Northrop.

St. Mark's.—Wardens—Mr. Parry and Mr. Reynolds; sidesmen, Messrs. Mead, Cavell, Wurtele, Pyke, Robertson, Thompson and Brooks; Lay Representatives—McLean, Walker.

St. Barnabas.—Wardens—Mr. John Pearson and Mr. Frank Wootten. The sidesmen are:—Messrs. Chalk, Hemming, Sarge and Fowler. Lay representatives:—Messrs. John Donaldson, Frank Wootten and John Pendrel.

Grace Church.—The meeting was adjourned in order to secure a large attendance.

St. James.—The meeting was adjourned to secure attendance of prominent members who were absent.

DEER PARK.—*Christ Church.*—Wardens—Dr. Laret Smith and A. Hoskin, Q.C.; Lay Delegates—Dr. Smith, A. Hoskin and C. D. Warren.

St. Phillip's.—Wardens—Mr. Evans, a second was not elected. Sidesmen—Messrs. Trent, Hickson, Curgon, Hurst, Wilson, Scully, Mortimer, Jones, Howarth, Stewart, and Adams. Lay Delegates—Messrs. Evans, Col. Denison, and I. T. Jones.

St. George's.—Wardens—Mr. E. M. Chadwick, and Mr. Haes. Sidesmen—Messrs. Hewson, Murray, Cowan, Cayley, Howard, Foster, Street, Jones,

Close, Spratt, Henderson, Brown, Harman, Dr. Lough, Kirkpatrick, Martland, and Bain. Lay Delegates—Messrs. Hewson, Murray, Chadwick, and E. Henderson.

St. Bartholomew's.—Wardens—Mr. Unwin and Mr. Haliburton. Lay Delegates—Messrs. Crombie, Unwin, and Hart.

St. Matthew's.—Wardens—Mr. Hiron and Mr. Mitchell. Lay Delegates—Messrs. Marling, Agar, and Alley.

St. Thomas.—Wardens—Mr. King and Mr. Trollope. Lay Delegates—Messrs. Timms, Moffatt, and Furnival.

Trinity.—Wardens—Messrs. Gillespie and Whiteside. Lay Delegates—Messrs. Rogers, Lye, and Barber.

SISTERHOOD OF ST. JOHN THE DIVINE.—The sisters are very grateful for the generous donations which have enabled them to give relief to a large number of deserving sufferers during the unusually severe winter, and they beg that further donations may be sent in, so that the semi weekly dinner for convalescents and the work of the dispensary may be continued yet longer. During the three months 348 dinners have been given in the sisters' house, mostly to invalids or aged people, though in several cases it has been thought necessary to admit women, who, though not ill, are weak and delicate from insufficient nourishment, and yet who are the only bread-winners for their families. Sixty families have received help in fuel, food and clothing, and in some cases medicine and medical appliances have been given, whilst through the generous help of several doctors, medical attendance has been given in all necessary cases. In every instance those who have been relieved have been personally visited by the sisters. Three hundred and sixty four dinners have been carried by the sisters to the sick in their own homes, besides beef-tea and other nourishing diet. The branch of the sisters' work has proved so great a benefit to those who have come under their care that it will be a serious disappointment if, for lack of funds, these dinners shall be discontinued before returning summer renders them less needed. Donation of money or cast-off clothing, especially for men, will be gratefully received and acknowledged by the Mother Superior, Mission house, S.S.J.D., 71 Robinson street.

CONGRATULATIONS.—It is not our duty, we are thankful to say, to pronounce upon the vexed political questions of the party press. But in common, we trust, with the whole of the members of the Press of Canada, we sincerely congratulate Mr. C. W. Bunting, of the *Mail*, upon his being honourably acquitted by a special jury before whom he had been arraigned on a charge of conspiracy to bribe. The honour of every member of the noble profession of Journalist is involved in the honour of each of its members, and we all rejoice that that honour has come out of this trial untarnished.

St. Philip's Church.—On Easter Day, the Lord Bishop confirmed 26 persons in this Church. The service was taken by the Rector, who also presented the candidates; nearly 200 remained to the Holy Communion. The offertory, amounting to \$150, was devoted to the reduction of the Church's liabilities. A special S. S. service was held at 8.30, the children being publicly catechized. Address by Rector. As many as 120 attended the week-day services held in Passion Week.

The annual meeting of the Church Woman's Mission Aid will be held (D.V.) on Tuesday, April 21st, at 3 p.m., in the Synod Office. The Bishop of Toronto will preside, and the Bishop of Algoma will be present. We also hope that many of the city clergy will attend. All are invited.

CHOIR CONCERT.—*Church of the Holy Trinity.*—A concert by the choir of Holy Trinity, Toronto, was given on the 9th March. By the kindness of the authorities of All Saints, it was held in the school room of that parish. The room was crowded. The audience had a splendid entertainment, good music well sung, a varied selection, and humorous pieces and readings, which were novel and most amusing. A contemporary says, "Holy Trinity has a number of very clever young people." It has more, it has a very devoted and enthusiastic choir, and a very able organist, who seems to live in and for the Church and choir. It is the universal experience that a surpliced choir

works more as a body, than others, and this esprit de corps inspires them to more self-sacrificing devotion to duty. The concert was in all points a great success. Among those entitled to a word of praise is Mr. Rudge, the Secretary of the Young Peoples' Association. The funds will be devoted towards buying a Melodian for use at Choir practices, but any maker of such instruments with a grain of enterprise would present such a Choir with a good organ.

SISTERHOOD OF ST. JOHN THE DIVINE.—A meeting in the interest of the Sisterhood at Toronto, was held at St. Georges School Room, on the 10th. of March. The Bishop of Toronto said the value of the mission work and the work among the poor, being done by the sisters, could not be questioned. That was already beginning to be felt in Toronto. The sisterhood had commenced in a parish which, perhaps more than any other, needed their services, and he congratulated the clergy of that parish in having them. The work already done was astonishing. In the short time since work was commenced 700 dinners had been given to the poor, and about 60 families had been relieved by food taken by the sisters to the houses of those requiring aid. The kind hearted Mother-Superior was yearning to extend the work in many directions. One object of the sisters was to have an infirmary, but in order to have such a branch it would be necessary to abandon to a great extent the mission work. He felt quite sure that every one in Toronto, interested in the work of the Church, would be extremely thankful that the sisterhood was in their midst. If any said that there was no room for the new organization, he thought if they examined closely they would see the mistake they were making. There was a most essential difference between the work of the sisterhood and that which was done by the other organizations. The difference was that the whole lives of the sisters were devoted to the work, and they were continually in direct contact with those they sought to aid. They had consecrated their lives to personal work among the suffering and degraded. There had been objections raised to women going out of their homes and living in community for the purpose of devoting themselves to this work. He felt deeply, and he felt sure the most enthusiastic supporter of the sisterhood would agree with him that the most beautiful, and the highest and fittest sphere of women was in the home, but then there were certain classes of works of mercy which could not possibly be done effectually unless the person who undertook it was wholly devoted to them. A mere amateur kind of visiting could never reach the class of cases contemplated by the sisters. Of course, the cases likely to arise where it was possible for women to devote themselves to this work were exceptional, but there were such cases. When a woman was free that was the only case which would justify her in devoting herself to this work, which required a high degree of spirituality. As bishop of the diocese he expressed his thankfulness that the movement had been commenced. It was his full persuasion, as far as he had means of judging, that it would be carried on in the strictest conformity with the spirit of the Church of England.

The Rev. I. D. Cayley, expressed sympathy with the work, also several other clergy.

MARKHAM.—*Grace Church.*—Churchwardens: Dr. Robinson and C. Bricknell; Lay Representatives: Messrs. F. Reesor and Henry Tane.

PETERBOROUGH.—*St. Johns.*—Churchwardens: Dr. George Burnham and Mr. A. P. Poussette; Lay Representatives: Dr. George Burnham and Messrs. A. P. Poussette and J. E. Belcher.

GEORGINA.—It is with feelings of sorrow that we have to chronicle the death of the Rev. Canon Ritchie, which took place at his residence, Georgina, on the 24th of March, in his 96th year. Mr. Ritchie was born in the town of Perth, Scotland, in 1799, where he was educated for the Presbyterian ministry, and on the 9th of Feb., 1830, was ordained according to the Form of the Paid Church. Immediately after his ordination he was sent to Demerara and was inducted into the parish of St. Luke, which he held for seven years, when he determined to seek some healthier climate, and sailed for Canada. Shortly after his arrival he received a unanimous call from the Presbyterians of Newmarket. While here the misgivings concerning Presbyterianism increased, and finally he left that body and attached himself to the Church of England, and was afterwards inducted to seek orders. On the 2nd July, 1843, he was made deacon by Bishop Strachan, as also Canon Leach, who, like Mr. Ritchie, was a clergyman of the Presbyterian body. The subject of this memoir was appointed to the then important position of the town of Sandwich, which he held for seven years, and resigned for the parish of

Georgina, where he laboured for 28 years, when he was forced, by reason of his age, to retire in his 81st year. His kind and gentle demeanor ever won for him friends. His life may be summed up in these few words—a faithful soldier of Christ—and Christ has proclaimed, "Blessed are the dead that die in the Lord."

NIAGARA.

NIAGARA FALLS.—On Easter Sunday, Christ Church was tastefully decorated with flowers. The lilies and roses were especially remarkable for their beauty and fragrance. The flowers were the gift of G. Colburn, Esq., and others. There were two celebrations of the Holy Eucharist, one at 8 o'clock, and the other after morning service, at each celebration there was a large number of communicants. In the evening a choral litany was sung by the Rev. Canon Houston, the rector, the children of the Sunday School assisted by the choir, responding. The incumbent then delivered an effective address to the children. The Church was crowded, the success of the service being, in a great measure, due to G. H. Howard, Esq., by whom a beautiful Easter anthem, sung on the occasion, was composed. On Easter Monday, the annual vestry meeting was held. After a vote of thanks was passed to the retiring church wardens, the following officers were elected for the ensuing year:—Church wardens, Messrs. W. W. Woodruff and R. Furness; lay-delegates, Messrs. W. Legget, and G. H. Howard; sidesmen, Messrs. H. Preston, J. Stevens, O. A. Nelles, and W. Drew. A Band of Hope has recently been organized in connection with the Sunday School of this parish. At the first meeting seventy-five members were enrolled.

GUELPH.—The official returns give a Scott Act majority of 1,408 in Wellington country.

Rev. E. Irving, assistant minister of St. George's, has sent in his resignation.

We rejoice to learn from the North West, of the safety of Mr. George E. Applegarth, a former resident of Guelph. About five years ago, he left for the great new country, and was appointed as a farm instructor, among the Cree Indians. It was thought here that he must have been killed at the first outbreak of the rebellion. His mother, daughter of the late Henry Parsons, Esq., Guelph, still resides on the Eramosa road, a short distance from the city. Mr. Applegarth was married about four months ago, to Miss Cameron, of Prince Albert. His escape from imminent perils, was attended with much hardship, for a distance of several miles. His losses, doubtless, are heavy, which we hope he will soon recover.

The new Bishop of Niagara intends to be in Hamilton on Sunday, May 10th. He will preach in Christ Church cathedral in the morning. He will also hold a confirmation service in the cathedral, May 14th, Ascension day, in the evening.

Lent, its week before Easter.—From previous intimation and reports received since the last week of Lent, we gather that the observance of those most solemn days, including Good Friday, has been more largely attended than heretofore. Beginning with Palm Sunday, the days before the day of the cross, special services have been held in nearly all our churches, town and rural. In some instances, readings were given from instructions in Holy Week, delivered a few years ago by the present Bishop of Truro, England. They cannot fail to impart much spirituality of mind to the earnest reader or listener.

HAMILTON.—Rev. Hartley Carmichael has been requested, by Rev. Dr. Courtney, of Boston, to take his duty in St. Paul's for two weeks. He leaves for Boston this week.

St. Mark's.—Easter day services here, were likewise very bright and joyful, as they always have been on Church festivals, since the church was opened, now seven years ago. Each service was largely attended, and possessed the charm of a congregation which seemed to contribute the chief portion of rendering so bright and edifying a festival.

All Saints' and St. Luke's.—From these two churches we have heard remarks which testify to a similar warmth and strength in the devout joyfulness of the people on Easter day.

Easter day throughout the diocese of Niagara, has been equally well kept the day of very bright and edifying observance. Children's services were very generally held also. These cannot fail to be impressive and useful, with excellent result of fixing the young mind on the doctrine of the resurrection.

On Easter Monday, the usual vestry meetings were held in all our city parishes. The financial statements, in each case, are very satisfactory. The city papers

have published several items of the reports, indicating great harmony, industry and prosperity.

Rural parishes in this diocese have shown in several instances a great decrease of population, which effects, correspondingly, the financial statements at the annual vestry meetings. The large towns are drawing every month from the country. As trades and various industries become increased in towns, so will people of small capital seek fixed and congenial employment there, besides reckoning upon superior facilities for their children at school.

EASTER DAY.—*Christ Church Cathedral.*—Three services were held in the cathedral. Early celebration of the holy communion at 8 o'clock, at which one hundred and twenty-five communicants received the sacrament. At this service the rector was kindly assisted by Rev. W. Massie, of St. Luke's Church. The regular morning service was held at 11 o'clock. At this service there were one hundred and fifty-eight communicants, making in all two hundred and eighty-three. The evening service was bright and Easter-like, being full choral, with Easter anthem, processional and recessional hymns. The congregations were all very large, and during the day an offertory of \$825.56, was taken up.

Church of St. Thomas.—It is within the mark to say that those who attended the Church of St. Thomas, had the pleasure and profit of hearing and joining in two of the finest Easter services ever held in Hamilton. Mr. Newman's excellent choir, numbering in all thirty-four voices, mustered twenty-five strong, and sang with a taste, correctness, and fervor of expression simply delightful. The rector, Rev. Canon Curran, M. A., preached at both services, and a liberal collection was taken up in aid of the church funds.

Church of the Ascension.—There were four services, holy communion at 9.30 a.m., morning service at 11 o'clock, a children's service at 3 p.m., and the evening service at 7 o'clock. The rector, Rev. Hartley Carmichael, conducted all the services. The congregations were large. The annual collections for missions were taken up at the morning and evening services, and exceeded the assessment. The holy communion was also celebrated, after both morning and evening service, and the total number of communicants during the day, was larger than on any previous Easter Sunday. The children's service in the afternoon was a cheery one. Led by Prof. Johnston, the children sang Easter carols, and the rector addressed them. Easter cards were given to the teachers and scholars. The music at both regular services was exceedingly good, and appropriate to the season.

WATERDOWN AND ALDERSHOTT.—St. Matthew's Church congregation on the plains, Aldershot, lately presented a handsome testimonial—a gold watch, to Miss Reid, the excellent organist at that church.

HURON.

LONDON.—The Lenten Season, now closed, has been duly observed in our Forest City. The Mission Services at the Memorial Church have ended. The Bishop preached at the Chapter House the Tuesday before Easter at Matins and Evensong. In St. Paul's, same day, Rev. Cannon Innes, preached an excellent, appropriate sermon, Self-denial, his text the first sentence of the Epistle for the day. The Services in St. Paul's for the week are, every day, at 10 a.m. and 4 p.m. On Good Friday at 11 a.m. and 4 p.m. At this latter service the Bishop preached in the morning.

LONDON.—*The Church of England Diocesan Association.*—This association that was lately organized in the city, met at the See House on Saturday, March 21, at 3 p.m. His Lordship the Bishop presided. He gave a very interesting address on the true spirit of Mission work. There were many ladies present and great interest was manifested. The following is a list of the officers elected at the opening meeting: President, his Lordship the Bishop of the Diocese; First Vice-President, Mrs. Baldwin; Vice-Presidents, the wives of the City Clergy; Treasurer, Mrs. V. Cronyn; Secretary, Mrs. Tilley. It was decided to devote the members fees to the Zenan Mission in India.

MITCHELL.—Rev. W. J. Taylor, of Christ Church, Newbury, has declined the appointment offered to him of the Rectory of Trinity Church, Mitchell, vacant as Easter by the resignation of Rev. B. Pierre DeLom, who will then commence his duty as Diocesan Missioner. The parish declined to accept a clergyman to whom the business men would have given the appointment, and now he whose appointment they desire respectfully declines the offer. One instance of the

effect of popular suffrage in the Church of "giving the flock the power themselves to choose their head."

LONDON.—*Memorial Church*.—The mission services in this church, continued throughout the week. The Evangelist, Rev. F. H. Duvernet's mission has not been very successful. The Alumni of Wyckliffe College have not taken a high position in the Forest City.

WOODSTOCK.—The Lord Bishop of Huron preached in St. Paul's Church, Woodstock, on Monday of the last week in Lent.

GODERICH.—Services was held in the old St. George's Church, every evening this week (last of Lent) at 8 o'clock, except Saturday. Service on Friday at 11 a.m. and on Saturday p.m. at 4.30.

LEONS HEAD.—Far north, overlooking the Georgian Bay, the faithful members of the Church with their very energetic Incumbent, Rev. Mr. Hutchinson, are rejoicing in the sacred edifice that they have succeeded in building for divine worship. On Wednesday and Thursday, March 18, and 19, they had a very successful tea meeting, and social, in aid of the necessary funds of their parish. The refreshments were supplied in first-class style by the Ladies' Committee. Music, recitations and readings, made the evening pass pleasantly. Forty dollars were handed over to the treasurer as the result of the meeting.

CLINTON.—*St. Paul's*.—During Lent there were services on Wednesday morning and evening, and Friday afternoon. On Wednesday evenings, lectures were given on the history of the early British Church. In Holy Week, there was daily morning and evening prayer. The rector was ably assisted at these services by Revs. Edmonds, Parke, and Taylor. The attendance, throughout Lent, was excellent. Easter Day services were bright and inspiring, in full harmony with the joy and hope given to the world, by the resurrection of Jesus Christ. There was a very large number of communicants. The Easter offering devoted to the fund of the Diocese was \$65.40. The church was beautifully decorated with flowers. At the annual vestry meeting, Messrs. W. W. Farran and W. Jackson, were appointed wardens, Messrs. Jas. Sheppard, and Jas. H. Combe, delegates to Synod.

BAYFIELD.—The incumbent, Rev. G. B. Taylor, has resigned this mission, and returns to Ireland, in the hope of bettering Mrs. Taylor's health.

ALGOMA.

GORE BAY.—Please allow me space most gratefully to thank Miss Day, of West Hadlow, Sussex, England, for supplying this mission with a large number of Sunday School Magazines direct from the publishers, and which reach us every month. Also Miss Day's Bible Class for the sum of £2. 16s. 3d. subscribed by the members of her class, and which has been applied to the benefit of the Church in Burpee. A cheque for the above sum, reached me last mail per the Bishop of Algoma. W. MACAULAY TOOKE, Missionary.

ROSSEAU.—The Rev. R. W. Plant, one of the Committee on Sunday School Teaching, (appointed at the late Conference held at Port Sydney,) met at the Parsonage, Rosseau. The third member, the Rev. Mr. Knight, of Port Carling, being unable to attend, which caused great disappointment. The special services being arranged as follows: Matins and Holy Eucharist at 9.30 a.m. Evensong, Litany, and Sermon, by the Rev. J. E. Knight, but in his absence the Rev. R. W. Plant preached at 7.30 p.m. The object of the meeting being to consider a system of S. S. Teaching for the Diocese of Algoma, some hours were spent in reviewing different plans kindly forwarded by Clergy of other Dioceses, and preliminary steps taken toward the arrangement of a Diocesan system to be presented to the Bishop. Another meeting is arranged for early in the summer, when it is hoped that the issue will be a solid good to the Algoma Diocese.

GRAVENHURST.—*Lenten Services*.—A series of services have been held here through Lent, and through Holy Week every day, the seven sayings of Jesus forming the subjects for the daily meditations. Much interest was awakened and the attendance largely increased as the services went on. On Thursday evening the institution of the Lord's Supper was

fully dwelt upon, and several new communicants came forward, who professed to have been drawn to Christ during these services, for which we thank God. The attendance on Good Friday was beyond expectation. Altogether our Lenten time has been a blessing to us. The addresses were intended to set forth Christ as the Incarnation of God, and to point to Him, instead of to men's opinion about Him. At first this appeared novel to some, but now many rejoice in a new light.

QU'APPELLE.

A correspondent of the *London Guardian* writes from the new diocese of "Qu'Appelle," the name now given by Bishop Anson to what was at first called "Assiniboia," to tell us something of what the Church is doing in that new district:—

"It is for the most part uphill and trying work, and the Bishop has need of all his courage to aid him in his battle with the spiritual destitution which exists. The mission stations are far apart and the population is scattered. Long and frequent journeys (sometimes with the thermometer very much below zero) are a veritable necessity. Roads do not exist, the trails are often obscure, and more than once the mission priest wandered far out of his way on the open prairie. Then when we do arrive, we must be ready to hold service anywhere, sometimes in the railway station, sometimes in the emigration sheds, or indeed wherever a suitable room can be found.

"Happily, however, we can look forward to a speedy change. Churchmen are being slowly but surely aroused to a sense of their duties, and soon we hope to have several churches erected, where we can serve God in the manner of our fathers.

"On February 1st the Bishop dedicated the little church at Whitewood. It is a tiny structure, and the people are very poor, but it was beautiful to see how they offered what they could, even where money was impossible. The labour was partly voluntary, and in answer to an appeal from the mission priest (the Rev. F. W. Pelly) a lancet window was given by one, a lectern by another, altar linen by a third, and further gifts were promised. In the afternoon a rite of confirmation was administered, the devout attitude not only of the candidates but also of the whole congregation was remarked by every one.

"In the spring we hope to have a church at Grenfell, and quite magnificent structures are in contemplation for Qu'Appelle and Moosomin (under the charge of the Revs. J. W. Gregory and W. Bolton). Medicine Hat (the Rev. H. Tudor) and Qu'Appelle Fort (the Rev. D. Lewis) are also exerting themselves vigorously in the same direction.

The Bishop is also very anxious to start his diocesan college on the church farm. It has a threefold object in view—1. To act as a divinity college in which the students can support themselves by work on the farm; 2. To furnish a home with Church privileges for young men anxious to learn farming; and 3. To serve as a high school for the sons of men who could scarcely use the national schools, and who find it difficult to send their sons to Winnipeg or even to England for their education. The land is already procured, the clergyman is already here to preside over the proposed establishment, but the necessary funds are not forthcoming. The country is lamentably poor; few of the settlers have money; and those few have it all locked up in various investments. Are there no Englishmen of means who will assist us in a work of such vital consequence to the future of the North-West? 2,000*l.* are required, and loans would be gladly accepted, while interest would be paid until all was returned.

"On St. Thomas's Day the Bishop held his first ordination at Regina, when the Rev. H. Smith was admitted to the priesthood. The morning sermon was preached by the Rev. F. W. Pelly, examining chaplain, and the evening sermon by the Bishop. Much interest was evinced in the service, which was unusually solemn and impressive."

PRAYER BOOK MADE EASY IN THE NORTH-WEST.—We understand that Bishop Anson is making an earnest effort to introduce a form of prayers based on the Prayer Book for general use among the settlers. The services are held in his diocese wherever shelter can be had for a few neighbors to worship together after the manner of their fathers and the Church and the Bishop very wisely is anxious to encourage his people in thus assembling, by furnishing them with a book of prayers which they can use with great ease and comfort. We should be glad indeed to see mission rooms established even in our towns and cities, where such leaflets or easy forms could be used by those who find an ordinary Prayer Book too intricate, and who thus lose all the enjoyment and help of common worship.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

ANSWERS REQUIRED.

SIR.—I want answers to the following questions, have you any objections to solicit such through the medium of your paper, for which I am a subscriber.

1. Where the custom obtains of facing eastwards or altarwards at the recitation of "the Creed," is the Athanasian Creed considered as falling within the scope of that observance? If not, why not?

2. Is there any dispensing power, in the Church of England, whereby the unconfirmed may be admitted to the privileges of Holy Communion, on the ground of good standing in other religious bodies, orthodox or unorthodox?

3. Is Romish confirmation valid so as to preclude the necessity of confirming according to our own rite, those who would come out of the Church of Rome into the Church of England?

N.B. Romish priests, are not, I believe, re-ordained upon admission into the Church of England. If Romish confirmation is invalid, are such converted priests entitled to Holy Communion, until confirmed by the English rite of laying on of hands?

I ask these questions as most earnestly desirous of obtaining solid, valuable information, and shall be very glad to see in your columns, answers to the same, over respondents signatures.

As asking the questions merely, my name can benefit no one, and I simply sign myself

A SUBSCRIBER.

CONVERSION.

SIR.—Having read some of the articles on "conversion," by "layman," which have appeared from time to time in the *DOMINION CHURCHMAN*, I cannot help being impressed with the opinion that there is in these articles much waste of time over mere words. For unquestionably, all good Churchmen differ but little on the real nature of "Conversion," and its necessity on the part of every one who would claim an inheritance in the kingdom of our Lord Jesus Christ. In one of the numbers of your paper, I perceive that this writer characterises as "very silly notions," and "gross errors," this, which has always appeared to me, as a teacher of these doctrines, essential to all. That this Conversion is indispensably necessary, at some time or other in the life of every human being, who has arrived at years of discretion, in order that he or she may enter into "the kingdom of heaven," or "the kingdom of God," of which our blessed Lord speaks, etc. I would simply remark, therefore, that a dispute about such technicalities, is hardly worth while, for there are many subjects of far greater importance, which might be discussed with much more profit, and advantage every way to the reader of these articles. Without referring to other articles on the subject, written by others, not knowing the exact ground they have taken, I only suggest that the exegetical ability of our writer "Layman," be turned into another channel, where he evidently would be capable of doing good.

CLERIC.

CRYING EVIL.

SIR.—The letter of "Vox Populi," in your issue of the 26th ult., touches on a subject of vast and growing interest, to the clergy of the several dioceses in our Dominion. It now almost seems to be a foregone conclusion, in most cases, that when a parish of importance becomes vacant in a diocese, the future rector will be a man chosen from a distant field of labour. And this, not because men of piety and ability are wanting in the diocese in which the vacancy occurs, but generally because a leading layman in the parish has some white-headed boy, some pet Boanerges, whom he wants to put in clover. By a little wire-pulling, he succeeds. Be this as it may, the clergy, who have a right to expect that their claims for promotion will be respected, are left in the cold, and a stranger jumps over their heads into the snug preferment.

The diocese of Ontario has not been the only one in which this burning shame has had an existence. A week or two ago, I saw an item in a Church contemporary of your own, to the effect that one of the most influential, if not lucrative charges, in the diocese of Niagara, now vacant, is to be filled by a clergyman of the Huron diocese. Let us hope, however, that the coming Bishop, with his deserved reputation for honesty

and fair play, will not sanction the appointment. Can any of your readers suggest some remedy for this crying evil? Would it not be possible for the clergy, by united and vigorous action, to get the Provincial Synod to enact some legislation which would put an end to it? If needs be, as now, in some dioceses, let the people send in names of clergymen, from which the Bishop is to make a choice, but let them be compelled by the law of the Church, to send in the names of men actually working in the diocese.

March 28th., 1885.

OMEGA.

THE PRISONER'S AID SOCIETY.

SIR,—I was much pleased to read an article in your paper for last Thursday week, entitled "Church Lenira Jesuitical Phrase," every word of which, I believe to be true.

It seems monstrous to me, that any outside the pale of the Church of England, should be allowed to carry on services of their own construction under such a cover. The Prisoner's Aid Society in this city, is supposed to be nonsectarian; people are made to believe that everything in connection with it is carried on upon such a liberal and charitable scale, that all is done to further the interest for which the society really was formed, without any regard to any particular creed, each and all taking a part in the required prison ministrations, but I think it should be known, that such is not the case, as the management is now in the hands of a few whose one object is to keep the Church of England entirely out of the way, and though ready and willing to accept subscriptions from Church of England members, yet refuses to allow her services to be conducted within the prison walls. The treatment accorded to the Rev. H. Softley, is sufficient proof of all this, for after doing his utmost in the cause of his Divine Master, on behalf of the poor men incarcerated within those walls, he was forced to retire from his labours through the annoyances occasioned by those whose duty should have been to see that every respect and attention had been shown, instead of finally compelling him to leave his labour of love, his thanks being insults and ridicule for all the work he had done.

Roman Catholic prisoners can have their priest, other denominations their respective ministers, why then are members of the Church of England to be deprived of the spiritual counsels and advice of their priest.

The Church of England not only has the right to hold her services there, but all subscribers to the fund for that purpose, should insist upon services being held at least once every Sunday, and the prisoners allowed to have their own clergyman, and not be compelled to submit to a service compiled by a few who have no right whatever to interfere with the Church, or to step within her sacred borders, unless this is done, all Church of England subscribers, should at once withdraw their subscriptions, and cease to aid a society which allows itself to be ruled by a few who are too narrow minded, to admit any one whose views and doctrine may differ from their own.

A CHURCHMAN.

TRICHOTOMY.

SIR,—Trichotomy is an awkward word, yet we cannot find a better. It is a term employed to represent the division of human nature into three parts—body, soul and spirit. The trinity of human nature, like the doctrine of the Holy Trinity, seems to be more fully revealed in the New Testament than in the Old.

In the Old Testament, soul and spirit are in a number of passages interchangeable, vide Gen. xiv. 27; Ps. cxix. 175, because in these both are used in their primary significance, i.e., of the breath by which a man lives and which lives in him. Yet the Bible does make a distinction between these terms. Thus dying is both a giving-up of the spirit and of the soul, it is never said that the spirit dies, but that the soul dies, vide Num. xxxi. 19; St. Mark iii. 4; St. Matt. x. 28. "The soul only is the subject of will and desire, of pleasure and disgust," of Deut. xii. 20, xiv. 26; 1 Sam. ii. 16, etc., etc. Again, the dead are always spoken of as spirits, St. Luke xxiv. 37; Heb. xii. 23, but the living as souls.

In the epistle to the Heb. iv. 12, the human spirit is mentioned as something deeper than the human soul. "The Word of God is said to penetrate first to the soul and then through the soul to the spirit;" just as a knife cuts first through the joints and muscles to the bone, and then through the bone to the marrow within it.

Again, in 1 Thess. v. 23, St. Paul prays for the entire sanctification of his Thessalonian converts:—"The very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved

blameless." He thus prays for the whole as a unit, and then distributively for the different parts of our nature—body, soul and spirit.

St. Paul again makes the distinction between soul and spirit very plain in a remarkable passage in 1 Cor. ii. For he tells us there that the natural, i.e., the animal or the psychical man, or the man actuated by soul only, cannot receive the things of the spirit of God, they are foolishness unto him. Whereas the spiritual man judges and discerns the things of God. St. Paul shows clearly by making this distinction between soul and spirit that the human spirit is a much higher part of our nature than our soul.

Man alone has a threefold nature. But alas! the same Bible which reveals to us our original constitution in its harmonious completeness, reveals to us also how the fall "disordered our inward constitution," and, as it were, dislocated the noblest part of our nature, that unless it be regenerated by God's grace it cannot enjoy communion with God.

We may sum up and illustrate the teaching of Holy Scriptures on trichotomy by referring to the adjectives derived from the words body, soul, spirit, viz., carnal psychical, spiritual. Thus, if the bodily appetites be uppermost in a man that man is, in St. Paul's language, a carnal man. If the intellectual powers hold exclusive sway over him, then he is a psychical or animal man. The secular knowledge of the natural man may be encyclopedic, but he is still incapable of knowing the beauty of holiness, or the blessedness of divine things, for St. Jude tells us "psychical men have not the spirit," (verse 19).

Whereas, if his third and highest part be active and energetic, if he yearn after God and enjoy sweet communion with God in prayer and in the sacraments of His Church, then he is a spiritual man, and is capable of apprehending spiritual things. Then, indeed, he has the sweetest of all knowledge, for he knows God, not only that He is, but he knows that his spirit is in communication with God. Thus, the human spirit is the point at which God and the sinner meet, and the spiritual man realizes the truth of the words, that "the spirit itself beareth witness with our spirit that we are the children of God."

D. V. GWILYM.

Balderson, March 2, 1885.

EDUCATION FOR THE MINISTRY.

SIR.—Dr. Mockridge in his excellent paper read before the Church Congress, in October last, says:—"Many who are now being admitted to the priesthood, however excellent in character, are seriously deficient in education. It may indeed be said of them, that they have 'Little Latin, and less Greek.' Nothing can be more melancholy, than admitting men to the priesthood, who have never seen the walls of a theological college."

At the last meeting of the Nova Scotia Synod, the Bishop said, "We cannot deny the great and valuable services to the Church, by men who had not taken the arts course, men in some cases, much more fitted and able for the work of the ministry, than some who could boast of a B.A. degree. Not long ago, all the theological colleges in England, conferred on the subject, and it was decided to adopt a special course of theology." I was personally acquainted with several bishops, some dead, some living, who never studied in a theological college. Not long ago, mentioning the name of a bishop, a clergyman said to me, that he could not read a chapter in the Greek Testament, yet he made an excellent bishop. Dr. Chalmers, in one of his four celebrated lectures, in the University of Edinburgh, says:—"Give me a band of men, who never walked, as you have done, the halls of a university, whose only library is the inspired oracles of God, whose only tutor is the Holy Ghost sent down from heaven, and let them loose on some wild moral territory, and they will do more, ten to one, than ever college-trained ministry, who must utter every truth and shape, every Gospel enunciation, according to the rule and square of a rigid orthodoxy."

Some of our greatest orators, never received a classical education of dead languages, but rose to distinction, entirely by the study of the English classics. Canon Farrar, who was thirteen years a classical teacher, at Harrow School, says:—"Classical education neglects all the powers of some minds, and some of the powers of all minds; in the case of a few it has a value, which, being partial, is unsatisfactory, while in the case of the vast multitude, it ends in utter and irremediable waste." German, or French, would not only be more useful, but would afford quite as good mental training as either or both of the classic languages. The bulk of students no longer aim to achieve distinction in the dead languages. Everything worth knowing, in the ancient literature of Greece and Rome, has been rendered into English, by the ablest scholars and linguists, giving a better translation than most of the graduates of our colleges could hope to do for themselves. It is contended, that the time spent upon Greek and Hebrew, is practically wasted,

because, so very few master them, and the time spent upon them, ought to be given to more valuable acquisitions. That this is so, hundreds who have studied the dead languages at college, and forgotten all about them, can testify. Some say that unless a man is acquainted with the original tongues in which the Scriptures were given, he cannot know that he is preaching the Word of God. It is true, also, of every person who is unacquainted with the Hebrew and Greek tongues, for it is just as impossible for one as another, being ignorant of these tongues, to know that our English Bible is the Word of God, and not the word of men. They are compelled to trust entirely to a translation. And therefore, the millions who are unacquainted with these tongues, can never know but that they are believing and trusting in the word of man, and not the word of God, but, alas! for his hearers, who are unacquainted with these tongues, for the preacher has no power, to impart this knowledge to them. For they are compelled to trust entirely to a translation, either the preacher's translation, or then the preacher must give them a translation made to his hands. The preacher, though he may be able to read Hebrew and Greek, may be notwithstanding an incompetent translator of these languages into English. Perhaps, not more than one out of five hundred, who pass for learned men among the learned, is qualified to make anything like a correct translation from the Hebrew and Greek Bible. Our present translation of the English Bible, which was made by forty-six men, chosen especially for the work, because of their superior knowledge of these original tongues. If these forty-six men of acknowledged piety, of deep reverence for the Word of God, and profoundly learned in these tongues, could not, and did not give us a reliable translation, why was it? Then have we any ground to hope for a better? Can any man who is acquainted with tongues, give us anything more reliable, than either the old or the new translation of the Word of God.

Original Greek and Hebrew ought not to be made essential. We should like to have it explained, how it is, that a knowledge of these languages, is an indispensable qualification for a minister of the Gospel. We exclude from our pulpit a large number of well educated men, who desire to consecrate their lives to the ministry, grounding that exclusion upon their ignorance of the dead languages. By this cast-iron rule, we exclude a number who are the equals, and some who are the superiors of our average ministers. Fitness on the whole, should be the proper test in every case.

It is not indispensable that one must be trained in a college, before he can preach the Gospel. Men are not taught to preach the Gospel, by men, but by God. Men become Gospel preachers, just as trees bear fruit—by an internal, and divinely imparted energy, and not by artificial process.

"Cut, and made to order," is a good advertisement for a merchant tailor, but not for a church in quest of a living ministry, inasmuch as "manufactured preachers" are like the figure head of a ship—ornamental but not very useful.

The Word of God, is the source of all ministerial power. He, who is familiar with all its parts, that it becomes its own interpreter, can afford to forego much that is popularly known as theological learning. We do not undervalue a broad culture. Thought is the force of forces. Thinkers rule the world. But culture, however estimable in itself, can never supply the place of the Holy Spirit. Books knock down the walls between the present and the past, and the best thoughts of the best men, become our heritage, but let us remember the word that cuts deepest, is sharpened by the Holy Ghost. No man, however talented, or otherwise gifted he may be, can hope for success in the most holy calling, without first placing himself under the pupilage of the Spirit of God. Nor does he graduate from this school, until "the silver cord is loosened and the golden bowl is broken."

March 9th.

PHILIP TOCQUE.

Ill-natured deeds are very rare when compared with ill-natured words. . . . It would be a shrewdly good bargain for the world to agree that ill-natured deeds should be multiplied by ten, if only the ill-natured words were to be diminished by one-half; for though the deed may be a much larger and more potent thing than the word, it often does not give nearly as much pain. Dependents would gain very much by this bargain, for they seldom suffer much from deeds, but a great deal from words. Many a man goes through life scattering ill-natured remarks in all directions, who has never to his knowledge done an ill-natured deed, and also probably considers himself a good natured fellow; but one, however, who takes a knowing view of all human beings, and of all human affairs, and is not to be imposed upon, as he takes care to say, by anything or anybody.

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Compiled from W. S. Smith's work on Genesis and other
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APRIL 26th, 1885.

VOL. IV. 3rd. Sunday after Easter. No. 22

BIBLE LESSON.

"The Patriarch and the Priest-king."

Genesis xiv. 18, 24.

We have an account to-day of the first war mentioned in Scripture. War had its origin in man's wickedness, in the passions of revenge, covetousness, or lust of power. War is always a calamity, but it is sometimes necessary and justifiable. When men take up arms in defence of their lives, or to rescue the weak, from the oppression of the strong, of such wars, God has declared His approval, Jer. xxii. 8. We last saw Abram, peacefully occupied, avoiding strife, giving in to his nephew instead of insisting on his rights. Now we see him at war, and, with a band of armed servants, pursuing enemies, rescuing prisoners, capturing spoil. What has brought this change about? It was in defence of his nephew Lot, who, as we have seen, went to live in Sodom, whose inhabitants were very wicked. Lot now begins to reap some of the bitter fruits of his selfish choice. He went to Sodom, hating to be rich, caring nothing for the character of those among whom he settled, just running into temptation which the Bible tells us not to do, see Prov. iv. 14, 15, and so before very long, he found himself a prisoner, and everything he possessed the prey of the enemy. There was a great battle in the vale of Siddim, "four kings against five," verse 9. The kings of Sodom and Gomorrah, were defeated, verses 10, 11, and Lot and his property, carried off, verse 12. A messenger brings word to Abram, verse 13, who immediately takes measures to rescue his nephew. He armed his young men, three hundred and eighteen in number, verse 14, joined forces with his three confederates, and at once pursued the Elamites, verse 15 tells us that Abram surprised the enemy at night, and, by dividing his small band, made it appear larger. He smote them, and put them to flight, because God was on his side, as He had promised, chap. xii. 8. Abram came back in triumph, verse 16, having delivered Lot out of their hands. This victory of Abram would make him an important personage in the land. But we may be sure, it did not make him proud. Two kings came out to meet him, verses 17, 18. One, the king of Sodom, we are not told his name. The other, (1), the *Priest King*, Melchizedek. We do not know much about him. He was "King of Salem," and "priest of the most high God." From the way in which his name is introduced into Psalm cx., and applied in Heb. vii., we see that Christ's office is prefigured by Melchizedek, in other words Melchizedek is a "type of Christ." Let us see how. Heb. vii. 2, tells us that the name signifies *king of righteousness*, and is not Jesus the Lord our righteousness? Jer. xxiii. 6. And he was *king of peace*, the meaning of Salem being peace. And is not our Saviour, the *prince of peace*, Isaiah ix. 6. The angel's announcement of His advent began with "peace on earth," St. Luke ii. 14, Melchizedek was also a priest of God, he blessed in God's name, and he brought refreshment to Abram, the representative of God's people, verses 18, 19. So Jesus Christ is our Mediator and Intercessor with God. He consoles us, and refreshes us when we are weary. He invites us to spiritual blessings which are a feast of good things, compare Rev. iii. 20. Melchizedek is also a prophet, for he recognizes in Abram one specially blessed of God, verses 19, 20. So our Lord Jesus Christ combines in His person, the offices of prophet, priest, and king. We want blessing, strength, and comfort. He is our Melchizedek, see what kind of priest He is, Heb. vii. 24.

(2). *The Patriarch Abram recognized Melchizedek as priest as well as king. He gives him*

tithes, verse 20. (i.e., tenth part) of all the spoil. Later on we find Jacob devoting his tenth to God, Gen. xxviii. 22, afterwards this was made part of the Mosaic law, Lev. xxvii. 30. This tithe was assigned to the priests and Levites for God's service, St. Paul argues in Heb. vii. that Melchizedek's priesthood was typical of Christ, and superior to the Aaronic priesthood, which was superseded. Let us note too the *religious spirit* in which Abram viewed his success. While he honoured the Priest King of Salem, he would not take anything, however little, from the King of Sodom, verses 22, 23, it was to God, and not man that Abram looked for help and reward. At the same time he did what was fair to his comrades, verse 24, "Let them take their portion." Let us learn from Abram's conduct, *Humility*—if we are able to do good to others, let us give the honor to God. *Thankfulness*—let us show it not only by our lips, but by setting apart a certain portion of what God gives us for His service. Many Christians have adopted the practice of giving at least the tenth of what they have to the Lord's service. Children may not often have much money to give, but He has told us that anything we do for His people, He will count as done for Him, St. Matt. xxv. 37, 40; Prov. xix. 17.

We lose what on ourselves we spend,
We have as treasure without end
Whatever, Lord, to Thee we lend,
Who giveth all.

Family Reading.

MOTHER CHURCH'S LAST BABY.

Canon Hole speaks as follows of the Church of England Working Men's Society which he pictures as the new baby in Mrs. Church's household. The secretary of this society, Mr. Powell, is likely to pay Canada a visit shortly for the purpose of endeavouring to establish branches of this most valuable Society which has done yeoman service in attaching the artisans of England to the Church. Canon Hole says, "It was rather to controversial, but now it was fairly settled down to its business, he thought it was likely to prove a most loyal and healthful child. He looked upon its long clothes, and he saw the initials, 'O. E. W. M. S.'—the Church of England Working Men's Society, and happened to know—for he had been a long time in Mrs. Church's service—that it was a child, which she particularly desired and prayed for, ever since she lost one having the same name, from neglect and exposure to the cold. For the sad truth must be told that Mrs. Church was not always a model mother. She was ostentatious, she was proud, and she was selfish. She had a good many children whom she pampered and spoiled, and she had others who were not so highly favored, whom she neglected until they ran away or died at home. Happily for Mrs. Church, she had some relations who had a good deal of influence, and neighbours who were not sparing in their reproaches; but it was chiefly owing to her inherent goodness that she awoke from her slumbers and set her servants to work. There was a great deal of mustiness and a great deal of fustiness, and so she threw her windows and her doors wide open to the sun and air. But when the old house began to put on its brighter appearance, and she got her servants to work again and her children to learn their lessons, she began to long for those whom she had either estranged or extinguished, and at that time was born, among other promising children, the baby—the O. E. W. M. S.—and she was as dear to Mrs. Church as was the little baby of one of two Lancashire mothers who, conversing at the corner of the street, one said to the other in praise of the little one, "Bless its little heart; it's worth a million a minute," and the other responded, "Aye, two." They all knew what he meant when he said that in that great revival of religion in the Church of England, it was the paramount ambition of those

who thought, and worked, and prayed with the greatest frequency, earnestness, as it was their brightest prospect and their grandest endeavor to restore the masses to the Church. What was the work of all those missions for? what was the chief idea but to bring back wanderers to the fold? what were most of the new churches for?—churches on which it was written outside, "Comfortable apartments to let," but churches which were free and open to all. Once upon a time when the Duke of Wellington was going to the Altar to receive the Holy Communion, a poor man, not knowing his grace, stepped before him, and somebody said, "Stand back, it is the Duke." The Duke replied, "Not so; there is no precedence here."

"WIFE."

Ruskin, whose voice is that of a prophet, recalling men and women to those domestic ways in which pleasantness and peace are found, thus writes of the beautiful word "wife:"

It is the great word in which the English and Latin languages conquered the French and Greek. I hope the French will some day get a word for it instead of *femme*.

But what do you think it comes from? The great value of the Saxon words is that they mean something. Wife means "weaver."

You must either be house-wives or house-moths, remember that. In the deep sense you must either weave men's fortunes and embroider them or feed upon and bring them to decay.

Wherever a true wife comes, home is always around her.

The stars may be overhead, the glow-worm in the night's cool grass may be the fire at her feet, but home is where she is, and for a noble woman it stretches far around her, better than houses ceiled with cedar or painted with vermilion—shedding its quiet for those who else are homeless.

Thus, I believe, is the woman's true place and power.

THE BRITISH CHURCH, BEFORE ST. AUGUSTINE.

In quoting the following articles, from the organ of the extreme party, we beg to express our delight at more rational views, becoming accepted by our ultra Protestant friends. We, however, decline to place as much reliance on some of the authorities quoted, as the writer does; he is, however, on the right track, and will learn "who is who" in this controversy in good time. The article is from the organ of the Protestant Alliance.

"History affords abundant evidence, that the introduction of Christianity into England was effected long before the mission of Augustine, and was probably of Apostolic origin. Cardinal Baronius, the Roman annalist, ('Annales' Ann. 51, 58a.) thinks that Peter himself preached the Gospel in Great Britain. Clemens, the contemporary of St. Paul, states that Paul 'travelled even to the utmost bounds of the west,' and Venantius Fortunatus states that Paul visited Britain; but whatever credit is to be attached to their writings, the conversion of the British Isles, either during the Apostolic age, or that which immediately followed, is a fact to which Tertullian, Origen, Theodoret, Nicephoras, Gildas, Eusebius, and others, bear their united testimony. Theodoret, Bishop of Cyprus, in the fifth century, states 'the Apostles persuaded even the Britons, to receive the laws of the crucified Lord,' and that 'Paul brought salvation to the islands that he in the ocean,' Eusebius, Bishop of Cæsarea, A.D. 313, the friend of the Emperor Constantine, in writing of the early Christian Churches, mentions that the British Church was founded by the Apostles. The quotations from the original works will be found collected in Usher's *Britannicarum Ecclesiarum Antiquitates*, and Stillingfleet's *Origines Britannicae*. Dr. Lingard, the Roman Catholic historian, writes that 'before the close of the second century, Christianity had penetrated among the independent tribes of the north of England' (*Hist. of Eng.*, vol. i., chap.

1, page 86, London, 1855), and (page 87), that "a regular hierarchy had been instituted before the close of the third century." Gildas and Bede record the martyrdom of the Christians in Britain, under the Diocletian persecutions, A.D. 303, and Bede states that peace was restored to the British Church, on the proclamation of Constantine as Emperor at York (lib. i., chap. 7, 8, London, 1848). In the Acts of the Council of Arles, which was held A.D. 314, as Dr. Lingard observes, we meet with the subscriptions of three British Bishops, 'Eborius of York, Restitutus of London, and Adelphius of Lincoln,' for the records of which Council, he refers to *Spelman's Concilia*, 42, 45; *Labbe's Concilia*, 1, 1480. British Bishops also appear in the records of the Council of Nice, A.D. 325: of Sardis, A.D. 347; and of Arminium, A.D. 359."

To assert that Augustine reintroduced Christianity into Britain would be equally incorrect. "Augustine, upon his arrival, found Christianity already established in this country. Ethelbert, according to Dr. Lingard, page 68, 'could not be unacquainted with the Christian religion.' His queen, Bertha, was a zealous Christian, and was attended by Bishop Liudhard. Augustine held a conference with the British Bishops, the particulars of which are fully given by Bede, who records their refusal of submission to the See of Rome, (*Spelman's Conc.*, tom. 1, p. 108, Lond. 1689), and Dr. Lingard, referring to this event, states in his history, p. 55, 'Bede has related all the controversies. They all regard points of discipline. Nowhere does the remotest hint occur of any difference respecting doctrine.'" No trace whatever can be found that the Bishop of Rome ever exercised any ecclesiastical authority in England, for the first 600 years after Christ.

The British Church *did*, in the course of time, succumb to the mighty power of Rome—for centuries alas! but this was not till after a prolonged struggle, off and on, for nearly a hundred years, which struggle began with Augustine's mission A.D. 595.

When, in the sixteenth century, the glorious Reformation shed its light over our land, through the circulation and teaching of the restored Word, the result was the sweeping away of the accretions of error brought from Rome, and the bringing out again into clear distinctness the blessed truths received by the early British Church. The Church of England then obtained its release from the bondage under which it had been so long held, and solemnly affirmed that "the Bishop of Rome hath no jurisdiction in this realm of England,"—*Article xxxvii.*

A question often tauntingly asked us is, "Where was your Church before the Reformation?" How important, therefore, it is that we should know the history of our Church, and so be able to answer with confidence that, though its light was eclipsed, it had existed from earliest days, and was at the Reformation not only reformed but restored to its ancient purity.

Children's Department

HOW A KING LEARNED KINDNESS.

A certain king in the East was noted for his cruelty, so that he was much more dreaded than loved by his people.

One day, after he had been out hunting, and returned, he caused an officer to publish that he the king, was now sensible of his faults, and henceforth meant to rule his subjects with justice and gentleness. He kept his promise so faithfully, that they gave him the surname of the Just. Some years afterward, one of his favorite ministers took occasion to ask him what had so soon brought about the change in his conduct.

The king, with much kindness, thus explained it:—"You may remember, I had been out to hunt, just before making the public promise of better government. One of the dogs strayed from the pack, to chase a fox, and bit him through the bone of the leg. The poor fox went limping to his hole, and the dog set off at full speed to rejoin the pack. One of my footmen wantonly threw stones at the dog, and broke his leg. A runaway horse, passing

by at the same time, mistook the motion of the man's arm for an attempt to catch him, and therefore kicked out, and broke the footman's leg. And the horse, frightened at the shout that was raised, dashed off to a wood, slipped his foot into a hole, and got his leg broken.

"Here was a chain of retribution. I was forcibly struck at seeing how each was paid for his deed of violence, and it set me to thinking what a load of evil I was heaping up, that should fall one day upon my own head. It was this reflection that, by the will of God, worked such a great and instant change in my conduct."

Thus it is in our lives. No child or man can do a cruel, or unjust, or even foolish action, without suffering, soon or late, the pains that surely spring from his folly or sin. If you sow the seed of thistles or brambles, do not wonder that, when they are grown, your hands are stung and torn in grasping them.

"YE HAVE DONE IT UNTO ME."

"Ye have done it unto me, ye have done it unto me," sung Jenny, one Monday morning. "There! I'll remember it this time, sure. But, dear me! I'm forgetting, after all. The teacher said we must not only learn the words, but think of what they mean, and try to do them."

"Let me see, now," and she pressed her chubby hands to her forehead; "teacher said: 'If we gave a cup of cold water to one of his little ones, for the Saviour's sake, he would say, Ye have done it unto me.' I don't s'pose I know any of his little ones, but I'll try if I can find 'em."

She ran into the kitchen, where, on the dresser, she spied a large bowl, which was used to mix cake in.

"Ah!" thought she, "the Saviour is pleased if we give his little ones a cupful of water; he'll like a bowlful better still. Bridget, may I take this bowl awhile?"

Bridget, who was busy with her washing, did not turn her head, but said,—

"Oh, yes; take what you like."

Jenny lifted the big bowl down very carefully; but how to fill it was the question. She did not want to trouble Bridget; besides, she had an idea that she ought to do it all herself.

A bright thought struck her; taking the cup that always hung on the pump, she filled it several times, and poured it into the bowl.

"It's cupfuls, after all," she thought.

It was almost more than she could carry without spilling; but she walked slowly to the front gate. There was no one in sight, and Jenny set her burden on the grass, and swung on the gate while she waited. Presently, along came two little girls on their way to school.

"Want a drink?" called Jenny

"Yes, indeed; it's so hot, and I'm dreadful thirsty. I most always am. But how are we to get at it?" Laughing as she saw the great bowl.

"Oh, I'll soon fix that!" and Jenny ran for the tin cup, with which they dipped out the water.

"It tastes real good," they said, and kissed her as they ran off to school.

The next that appeared was a short, red-faced Irishman, wiping his face with the sleeve of his flannel shirt, while an ugly dog trotted at his side.

"He don't look much like 'one of the little ones,' thought Jenny, doubtfully; but she timidly held out her tin cup. He eagerly drained it, filling it again, and drinking.

"And it must be a blessed angel ye are, for it's looking for a tavern I was, and now I won't nade to go nigh one at all. And shure, af'her all, water's better nor whiskey. Might I give some to the poor baste?" pointing to his dog.

Jenny hesitated; she did not like the idea of having the dog drink from her cup or bowl. But the man settled it by pouring the remnant of the water into his dirty old hat, the dog instantly lapping it up.

After they were gone, Jenny filled her bowl again. But I can't tell you now of all to whom she gave cups of cold water that hot day. But when she laid her tired head on her pillow that night, she thought,—

"I wonder whether, after all, any of 'em were his 'little ones?'"

And the dear Saviour, looking down, and seeing that the little girl had done all that she could for his sake, wrote after her day's work, "Ye have done it unto me."

DIGGING THAT PAID.

"I am going to try 'em," said Grandpa Gray; and his eyes were twinkling.

He meant his three small grandsons, Hal, Herbie, and Had. So, at dinner, grandpa said to grandma, "I wish I had time to take that rock out of the yard there. It's a real eye-sore to me."

"Cant we, grandpa?" asked the boys. "Well—yes, if you want to," said he; "and I'll be much obliged to you."

So directly after dinner they set to work. It didn't look like a very large rock. But it was a good deal larger than it looked, really.

"Pooh!" said Herbie. "I'll take it out in no time!" and he got a stout stick and tried to pry up the rock. But the stick broke, and Herbie got a fall, from which he jumped up, red and angry.

"Mean old thing!" said he; and he put his hands in his pockets and watched Hal and Had tug at it until their faces were red, too.

Then all three lifted together; but it wasn't a mite of use.

"Let's get the hoe!" said Had.

"And the littlest crowbar!" said Hal.

"And the shovel!" said Herbie.

So Had hoed around it, and Herbie shovelled, and Hal pushed the crowbar under the rock, and bore down on it with all his might. The afternoon was very warm, and the three little scarlet faces needed a great deal of mopping. But the boys wouldn't give it up.

"Poor little fellows!" said grandma, looking out through the vines.

But just then a great shout announced that the work was done; and there—there where the rock had lain were four silver dimes; one apiece and one for good luck!

"Hurrah for grandpa!" cheered the boys; and at that very minute grandpa walked out of the house.

"Pretty well done!" said he, giving each little head a pat as he came to it. "Pretty—well—done!"

And now the boys are anxious to dig out another rock; but grandpa thinks maybe silver dimes won't grow under the next one.—*Little Sower*

MY LITTLE HOUSE.

Dear little boys and girls about as old as I am,—(I am nineteen; but it is months),—I want to tell you about a little game I can play with my Papa.

Papa holds out his arms as if he were going to take me; but his hands are clasped tight shut, so I can not run. Then he says, "Come into your little house!" Then I say, "All locked up!" Then Papa says, "Knock on the door!"

Then I knock on his fingers. Then he opens his arms and says, "Come in." Then I run in, and he hugs me up tight, and gives me a kiss. Then I say, "Knock out!" and I turn around and knock on the door again.

Then he opens his arms and so I run out. Then Papa says: "Shut the door after you!" Then I take one of his hands in my left hand, and one of his hands in my right hand, and shut them up tight. Then he always has one of his thumbs standing straight up and he says, "Lock the door!" Then I take the thumb that is standing up, and tuck it down in his hand.

I like to come into my little house. Any little boy can play this game with his Papa. Feck-Shuntly. Hey is my little name. My other name is Hahdy Bahdy.—*St. Nicholas.*

COMFORTING NEWS.—What a comfort and how very convenient to be able to have a Closet indoors, it being neither offensive nor unhealthy, 'Heap's Patent' Dry Earth or Ashes Closets are perfectly inodorous. The commodes with urine separators, can be kept in a bedroom, and are invaluable in any house during the winter season, or in case of sickness; they are a well finished piece of furniture. Factory, Owen Sound Ont.

BREAD UPON TREES.

Would it not seem strange if you could go out to your garden, and shake a nice loaf of bread down from a big tree? Suppose your mamma could say, "Bridget, please go and shake the bread tree, and bring in a good large loaf, well done!"

That could not be here, in North America, and perhaps you think it could only be done in Fairy-Land; but if you will get your Atlas, and turn to the map of the South Pacific Ocean, you will find among the many islands one called Otaheite, or Tahiti, where the bread-fruit tree grows in its greatest perfection.

There are several kinds of bread-fruit trees, but only one which bears good, eatable bread and it is called the *Artocarpus Incisa*. It bears great balls, like light green oranges, only they are as large as a child's head; not a baby's head, but a child's head, who is big enough to read this.

Inside the rind of those balls is something which looks and tastes so much like fresh bread, that English travellers give it the name of bread-fruit. The Otaheitans eat it as soon as they gather it, for if it is kept over night, it grows hard and crusty—stale bread in fact, and the Otaheitans do not know what nice puddings can be made of stale bread, so no doubt a great deal of it is thrown away.

But sometimes when the people want to go on a journey and to carry bread with them, they cut their ball of bread into pieces while it is still fresh, and roast it in hot coals, till the outside is toasted hard, and that keeps the inside soft for some days. Another way they have of preparing it, is to pound it up in a bowl with ripe bananas and water or cocoanut milk. That sounds as if it might taste good when fresh, but the Otaheitans wait till it is turned sour or "spoiled" as we should call it.

Now, the bread-fruit of this tree is not the only good which the Otaheitans get from it. The inside bark of the tree is white, and made up of fibres, or long thready strings, which the people weave into cloth, and make their clothes out of. The wood of the tree is soft and smooth, and is used for building houses and boats.

When the tree is pierced, or bored, as people here bore maple trees to get out the juice for maple syrup, there flows out a thick milky juice, which the people boil with cocoanut oil, and it then makes a strong glue, or cement, with which they make their boats water-tight, and close up cracks in their houses. Besides, this juice makes a sticky substance, which is used to catch birds. It is spread on large leaves or stones, or boards, and as soon as a bird touches foot or feather to it, he sticks fast. The more he tries to get away, the more glue sticks to him so that the Otaheitans can catch a great many birds in

this way, which is not so cruel as shooting, laming and wounding the poor little creatures. In many parts of Europe and India, birds used to be caught in a similar way with what is called bird-lime.

The leaves of this tree are very large and soft, and are used to wrap up all sorts of things so that the Otaheitan who owns a bread-fruit tree hardly ever needs to go shopping for housekeeping things.

This tree bears fruit for eight months. Now think, children, how long that is for a tree to keep giving such good fruit. Our peach and apple trees bear from one to two months, or if the orchard has several different kinds of trees, early and late, you can get apples from July till the end of October, but not off the same tree. One tree of this *Artocarpus Incisa* keeps giving fruit all these eight months, and so great is its use in the different ways I have told you, that if a man plants only ten trees in his whole life-time, he will have taken as much care of his family, as if he had worked all his life on a farm, ploughing, sowing grain and reaping, or if he had worked hard in a store or some city business, to put by food and clothes for his family.

You see, the people who live in these islands of the South Pacific do not need so many things as the people who live in colder countries, and who are more civilized; so the bread-fruit tree supplies them with many things which we in America would not be satisfied with. Still, this tree was thought so valuable, even by civilized people, that about a hundred years ago, an English sea-captain brought three hundred trees from Otaheite, around Cape Horn and up the Atlantic ocean, to the island of Jamaica, where they were planted, and from them young trees were sent to other islands belonging to England, where they grew very well.

I have not learned if any one has tried to make these trees grow in colder countries, but they might perhaps, be grown in hot-houses, as palm trees are grown in New York. Still, with us it would only be something odd to look at, or taste, and as we have so many wonderful things in America, it might be that even the boys and girls would not care much for it. But to the cultivated natives of the South Sea Islands, the bread-fruit tree has been for many years one of the greatest of the many good gifts which our loving Father in Heaven is always giving to His children, whether, like the savages, they do not know Him, or, like you, dear children, they know and can thank the wise and loving God: "from whom all blessings flow" — *Young Christian Soldier*.

WHERE TO KEEP IT.—Keep it in your family. The best remedy for accidents and emergencies, for Burns, Scalds, Bruises, Soreness, Sore Throat, Croup, Rheumatism, Chilblains and Pain or Soreness of all kinds, is that marvellous healing remedy, *Hagyard's Yellow Oil*.

THE PRINTER BOY.

About the year 1725, an American boy some nineteen years old found himself in London, where he was under the necessity of earning his bread. He was not like many young men in these days who wander around seeking work, and are "willing to do anything" because they know how to do nothing; but he had learned how to do something and knew just where to go to find something to do; so he went straight to a printing office and enquired if he could get employment.

"Where are you from?" inquired the foreman.

"America," was the answer.

"Ah," said the foreman, "from America! a lad from America seeking employment as a printer! Well, do you really understand the art of printing? Can you set type?"

The young man stepped to one of the cases, and in a brief space set up the following passage from the first chapter of John:

"Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him 'Come and see.'"

It was done so quickly, so accurately, and administered a delicate reproof so appropriate and powerful, that it at once gave him influence and standing with all in the office. He worked diligently at his trade, refused to drink beer and strong drink, saved his money, returned to America, became a printer, publisher, author, Postmaster-General, member of Congress, signer of the Declaration of Independence, ambassador to royal courts, and finally died in Philadelphia, April 17, 1790, at the age of eighty-four, full of years and honors; and there are now more than a hundred and fifty counties, towns, and villages in America, named after that same printer boy, Benjamin Franklin the author of "Poor Richard's Almanac."

UNSPOILED BY HONORS.

It is a sad sight to see a man so puffed up by wealth or position that he forgets that his father was a cobbler, and cannot remember the faces of his old neighbors; and it is pleasant to meet those who, however honored and exalted, retain the frankness and friendship of youth, and remember "auld lang syne."

A writer tells the following story of one of the leaders of Washington society who did not forget an old neighbor:—

At one of the receptions of Mrs. Senator Gwynn, an old countryman was shown into her parlour. He was a "constituent," and was dazed by the lights, the crowd, and the elegance about him. He stood helpless, and awkward, fumbling with his hat and red bandana. Mrs. Gwynn stepped forward, held out both hands, and in her fresh, clear voice cried, after the old Kentucky style:



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"Why, Daddy, how do you do, and when did you come?" "Lord, child," answered Daddy "how'd you know me? I ain't seen you since you were a little thing." "No, Daddy," she answered, "the last time you saw me I was up to my elbows in soapsuds, washing my dress to go to a picnic on your farm." And she made much of the old man, introducing him as "an old friend of mine," and making his visit one of the events of his life, a thing to be talked about with his memories of Henry Clay and the Mexican war.

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The literary "pirate" question which we have recently been called upon to discuss recalls to mind the "Parnassus Dream" which a "Literary Revolution" friend sent us some time ago. It bears repeating, and has an appropriate ring to its melody in these days of new and glorious victories.

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I slept where the moon, serenely bright,
Shone full in my face through a summer night;
I dreamt I was in a Land of Light,
With Fielding and Moore and Shelley
and White, (sight)—
And Shakespeare and Milton—a goodly
With Addison, Dryden, and others, quite
Too numerous to mention;
And there the worthies, one and all,
Whom we the "classical authors" call,
Beneath the shade of Parnassus tall,
On Pegasus Place, in Helicon Hall,
Were holding a big convention.

Virgil was sitting beside Voltaire,
Boccaccio chatting with Dumas, pere,
And Pope curled up in the corner there,
While old Sam Johnson was in the chair,
Wall-eyed and grim, with carrotty hair,
And he said, "Of course you're all aware
Of the latest earthly advice:
The publishers seem to be going to
smash
Beneath the great 'economy' lash,
For John B. Alden is cutting a dash
Exceedingly reckless and awfully rash,
In selling for almost nothing for cash,
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"I hold in my hand a letter from four
American publishers who feel sore,
And they speak for a score, or possibly
more,
Who live by traffic in printed lore.
I read: 'We pray for this earthly
share—
Ye authors of old attend us!
O, give us a lift in this hour of need,
For the publishing business is going to
seed!'
That man Alden is making with speed
As many books as the folks can read,
And selling disgracefully low, indeed;
It cheapens your fame—for you we
plead!—
Ye talented ghosts, defend us!"

"What word shall we send to this
earthly band?"
Then Scott, with an "Elsevir" in hand,
Arose (amid cries of "Take the Stand!")
And said, "This scheme will possess the
land.
No good is the Harper or Scribner brand
While Alden shows that he can command
The brains of sage and scholar:
A shilling for Pope—a good binding on;
The same for the poems of Tennyson;
Ten cents for your Pilgrim's Progress,
John;
For the Iliad, thirty cents; and Don
Quixote for half a dollar!"

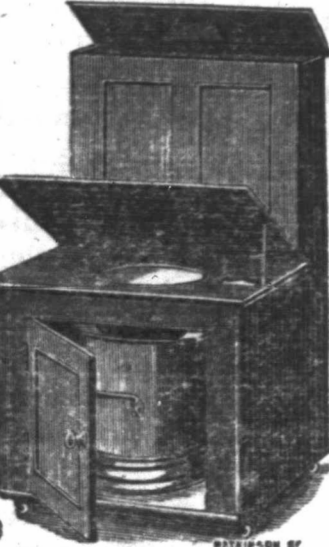
Then Chaucer said, "I am rather old,
But I am mighty glad this day to be told
How cheap my Canterbury Tales are
sold."
And the poets and wits of the Queen
Steels the bright and De Foe the bold,
Berkeley the sober and Swift the scold,
From the time of Sir Walter Raleigh;
Shakespeare's works, and Smollett's
and Sterne's,
Bacon, Bolingbroke, Byron and Burns;
And Babbington Lord Macaulay."

Charles Dickens said, "T'would be foolish
to let
Good luck of mortals cause regret;
For the price of a theatre-ticket they get
Milman's Gibbon—the perfect set—
Dante and Virgil, two shillings net,
For a dollar Adam Smith on Debt,
And Mill on the Laws of Nations;
And I see by this wondrous circular
Sent up by J. B. A. that for
Three cents you get the Seven Years'
War, for a dime King Henry of Navarre,
And for the price of a good cigar
Will Shakespeare's inspirations."

Then Goldsmith rose and expressed it
thus
"It is simply a case of de gustibus,
But I see no reason for all this fuss,
For publishers never did much for us,
While needy, summer and winter;
Therefore, conferrers, I hold this view
The high-price houses are doubtless
wise,
But unto the man our thanks are due
Who sends our thoughts each palace
through,
And into the humblest cottage too,
For the Many are always more than the
Few.
And the people are more than the
Printer!"

A slight shade rose—'twas Edgar Poe—
Who said, "I've been talking here with
De Foe.
We agree, & the ancients have told us so,
That who makes two printed leaves to
show
Where only one did formerly grow
Is as good a man as we want to know;
And this letter here, from the realms
below,
Reveals its earthly animus;
I move it be not received!" About
A thousand voices removed all doubt,
Ben Johnson and Halleck and Hood
spoke out,
Kit North and Irving and Father Prout,
Mid a storm of cheers & a mighty shout,
And the motion pass'd—unanimous!

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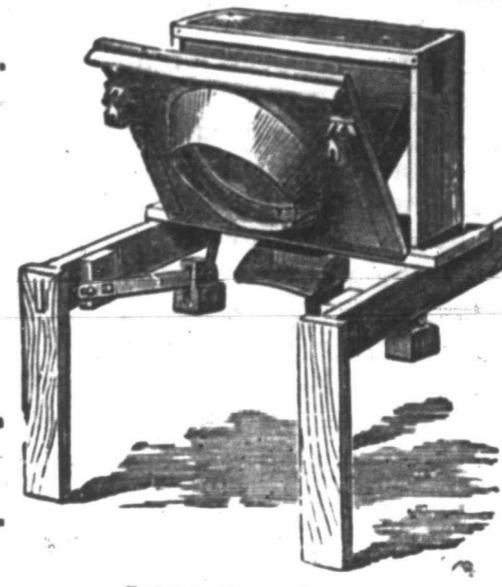
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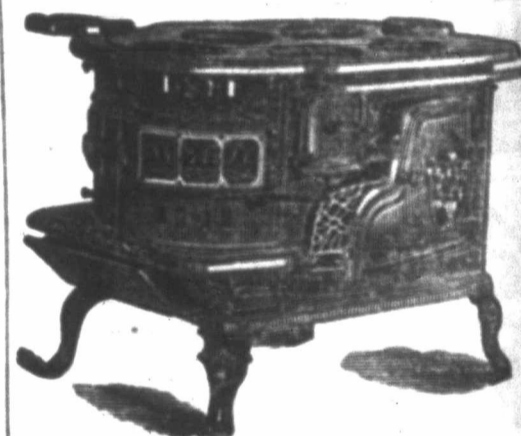
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