

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, MARCH 2, 1882.

[No. 8.]

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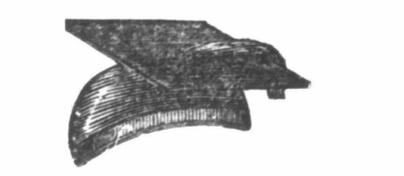
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A plan, showing the relative position of the proposed lights, can be seen at this Office and at the Office of the Resident Engineer, Toronto, where a printed copy of general conditions and other information can be obtained, either on application personally or by letter.

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## LESSONS for SUNDAYS and HOLY-DAYS.

- March 5...SECOND SUNDAY IN LENT.—  
Morning...Genesis 27 to v 41. St. Mark 6, v 50.  
Evening Genesis 28, Romans 14 & 15 to v 6.  
(or 32.)
- 12...THIRD SUNDAY IN LENT.—  
Morning Genesis 37. St. Mark 10, v 32.  
Evening Genesis 39, 1 Corinthians 4, v 18,  
(or 40.) and 5.
- 19...FOURTH SUNDAY IN LENT.—  
Morning Genesis 42. St. Mark 14, v 27 to 53.  
Evening Genesis 43, 1 Corinthians 11, v 2  
(or 45.) to v 17.
- 25 ANNUNCIATION OF THE VIRGIN MARY.—  
Morning Genesis 3 to v 16. St. Luke 1, v 46.  
\* Benedictus occurs in the Second Lesson.  
Evening Isaiah 52, v 7 to 13. 1 Cor. 15 to v 35.
- 26 FIFTH SUNDAY IN LENT.—  
Morning Exodus 3. St. Luke 9 to v 21.  
Evening Exodus 5, 1 Corinthians 13, v 35.  
(or 6 to v 14.)
- \* Ash Wednesday Collect to be used every day in Lent.

THURSDAY, MARCH 2, 1882.

THE Dean of Carlisle recently presided at a meeting held in his old parish, St. Saviour's, Hoxton, in furtherance of the movement to promote lay help.

The Bishop of Ely has received from a benefactor, who desires to remain unknown, the gift of £1,000 sterling, to be held in trust, and the dividends to be applied to the providing of lectures in the Ely Theological College upon the subject of "The Ancient Liturgies of the Catholic Church." The lectures are enjoined to be delivered annually by the Principal, or by such other person or persons as the Principal may from time to time appoint.

At a recent meeting of the Leeds Church Institute Sir Richard Temple, the late Governor of Bombay, said that on his return to England, which he had left in 1847, he saw an immense improvement in the country in its material aspects, but still more noticeable was the moral progress everywhere perceptible, and no where was it more forcibly manifested than in the Church of his fathers. Everywhere he observed that the ancient cathedrals had been restored, and new parish churches built upon a grand scale. Upon these buildings there had been spent in thirty-five years, no less than forty million pounds sterling. Seven millions had been spent during the last ten years on parsonage houses. The total school accommodation in England was for four million scholars, and no less than two millions and a half of that accommodation was provided by the Church. In the cause of missions, the Church expends £545,000 sterling a year. He showed that in every respect, the Church was an institution which ministers among all classes, in all climes and situations of life.

On the 18th ultimo, All Saints', Margate, which was formerly in the hands of the Primitive Methodists and the "Free Church," was opened for Church service.

On the 13th ultimo the Bishop of Lincoln, in his cathedral, gave his episcopal benediction, and commendation to his future work, to Mr. Morris Hayward, missionary student of the diocese, who after a course of training has been accepted by the Society for the Propagation of the Gospel for work in the diocese of Cape Town.

A very successful mission has just been held at Luton by the Rev. S. Hooke, rector of Clopton, Suffolk. It began on the 9th ultimo, Monday, and on Thursday morning there was an eight o'clock celebration, when a goodly number communicated. On Sunday there were four services, the last being at St. Matthew's. Special psalms and lessons were appointed, and the missionary preached on 1 Corinthians xv. 58. About a hundred of the congregation then went to the chancel step, and received a memorial card at the hand of the missionary. All knelt in silent prayer; "Onward, Christian soldiers" was sung; and the benediction pronounced.

In a recent address to the clergy and laity of his diocese, the Bishop of Gloucester and Bristol remarked:—"No intelligent observer of our own times can fail to recognize these two things;—First, that until the difficulties which obstruct legislation are removed, there will be little chance of any Church measures, however needed, obtaining the final sanction of Parliament; secondly, that there is a growing disinclination in sober Churchmen to apply to Parliament at all. It is said now by many that it is better to bear with the present state of things than to seek for legislative remedies which, in the sequel, may prove worse than the evils they may be designed to remove.

The Feast of the Conversion of St. Paul was observed at St. Paul's Cathedral, London, as a dedication festival. There were two early celebrations, and a choral celebration after Matins. The music for the *Te Deum* and *Benedictus* was Calkin in B $\flat$ ; the *Introit* was the ancient "Hail, festival day," to the Rev. Baden Powell's setting; and the high service was sung to Schubert in C. Minor Canon Milman was the celebrant, assisted by Dr. Simpson and Minor Canon Kelly. There were two large bouquets of mixed flowers and ten smaller ones of white blossoms on the super-altar: the altar itself being vested in a beautiful white silk frontal. The cathedral was well attended in the morning; and in the afternoon the congregation quite filled the nave. There were present the Bishop of London, the Dean, Bishop Piers Claughton, Canons Gregory, Liddon, and Stubbs, and several Prebendaries. The service of Evensong was Calkin in G. The prayers were intoned by Mr. Milman. For the Anthem a selection from Mendelssohn's "St. Paul" was given with full orchestral accompaniment. Dr. Stainer conducted, and Mr. Martin presided at the organ. In the evening the members of the Chapter dined together at the Chapter house.

The Archbishops of Canterbury and York have been informed that a "Church of England Salvation Army" is in course of formation. At a meeting of captains, held at Gravesend on Saturday, the 28th ultimo, a captain was appointed.

It is with much regret that we have to announce that, in consequence of chronic spinal weakness, caused by an accident which happened last year, when he was on a visitation journey among the Kasan Mountains in Burmah, Bishop Titcomb will shortly vacate that mission. It appears that while walking along a narrow edge of a cliff overhanging a mountain torrent, he accidentally fell down a precipice of more than twenty feet on to a mass of rock. The marvel is that he was not instantly killed.

The sixth annual meeting of the Leeds Church Extension society was held at the Church Institute, the vicar, Dr. Gott, in the chair. It appears that since the year 1876, eight sights have been purchased at a cost of £8,605; grants have been made for permanent churches amounting to £6300; the cost of providing temporary mission churches has been £3,450; and the amount expended on stipends of incumbents in the conventional districts £1,809. The amount raised at Leeds during the past year for church building purposes, apart from the society, has been £7,000; the receipts of the society having been £2,248 for general, and £5,508 for special purposes. The total amount received since 1876 was £60,603.

A suicide having been committed in the church at Marston, Lincolnshire, the inhabitants entertained a strong feeling that the building ought to be reconsecrated. The vicar, the Rev. H. B. Thorold, having consulted the Bishop, his lordship stated that he considered a penitential service would answer every purpose. Accordingly the parishioners were invited to attend, and they filled the church. The special service commenced with Psalm LI, followed by collects from the Communion Office; an appropriate lesson was read, and a metrical penitential Litany was sung by all kneeling; then a second lesson, a hymn, and a sermon by the Rev. A. Drake.

On the 16th ult., a well known clergyman in the diocese of Norwich, the Rev. Charles Hicks Gage, passed to his eternal rest. He was born in 1808 at Shefford, Bedfordshire, graduated at St. John's College, Cambridge, laboured with the greatest devotion during the cholera epidemic of 1832-3, and became curate of St. James', Westminster, of which the present Bishop of London was afterwards rector. For twelve years, from 1836, he was reader and evening preacher at Archbishop Tenison's chapel, now known as St. Thomas', Regent-street. In 1848 he became rector of St. Matthew's, Ipswich. For twenty-seven years he devoted himself heart and soul to the spiritual welfare of a flock whose numbers have increased during his incumbency from 3,000 to nearly three times as many. He adopted daily services, thoroughly organized district visiting, mothers meetings, new schools, regular preparation for confirmation, frequent celebrations of the Holy Eucharist, church enlargement, choir improvement, and

many other details in the work of a conscientious parish priest during the quarter of a century of his labours among his people in Ipswich. His unceasing devotions to his parish brought on a serious illness in 1874 which compelled his retirement to the little village of Swiland, near Ipswich.

#### EDUCATION AMONG THE ARMENIANS.

IN the land where Noah's Ark rested after the flood, a country made up chiefly of highlands and their corresponding valleys, the plains of which rise to the height of 7,000 feet above the level of the sea (Mt. Ararat being 17,260 feet high), there dwells a singular race of people—using a language equally peculiar and remarkable, which is allied to the most ancient branch of the Aryan family. The people belong to the Indo-European race, and live in villages which are built exactly in the same manner as when Xenophon and his ten thousand Greeks retreated through that country. From the elevation of the land, the climate is intensely cold—quite as extreme indeed as in Algoma, Winnipeg, or any other habitable portion of the North-west—before the close of the autumnal equinox the ground being covered with snow and the rivers completely frozen up. Many of the houses were under ground, the mouth resembling that of a well, but spacious below; an entrance was dug for the cattle, but the inhabitants descended by ladders, as in the Aleutian Islands. In these houses were sheep, goats, cows and fowls. The religion of the ancient Armenians appears to have been made up of elements derived partly from the doctrine of Zoroaster, partly from Eastern Nature worship, with some rites of Scythian or Akkadian origin. It has now been satisfactorily shown that Armenia was the first nation which embraced Christianity as the religion of the king, the nobles, and the people; and the remark of Gibbon that "the renowned Tiridates, the hero of the East, may dispute with Constantine, the honour of being the first sovereign who embraced the Christian religion," is placed beyond all question. About A.D. 276, the King Tiridates, of the race of the Arsacidae, was converted by St. Gregory, surnamed the Illuminator, of the same race, but descended from a collateral branch of that family, which had long occupied the throne of Persia. When Armenia fell into the hands of the Persians about 536, the Armenians rejected the Council of Chalcedon. The Bible was translated into their language; and this translation forms one of the six principal versions to which scholars attribute a critical value.

The attention of English Churchmen has recently been called to the state of the Christians in Armenia. At the end of October, 1881, the Bishop of Gibraltar addressed the Churchmen in England upon the subject, and urged that in efforts to promote education among the Armenians by Englishmen, great care should be taken not to interfere with their modes of worship or with the peculiar aspects of the Christian faith they have embraced, with any idea of detaching them from their national faith. They cling to the independence of their old historical Church, which has proved the great bond by which scattered far and wide as they have been for centuries, (for the modern Armenians are the great traders of the East) amid alien races and creeds they have preserved their separate national individuality. The Bishop therefore urges that Englishmen should generously aim at fostering independent and spontaneous growth among the Armenians, by providing them with the means of

obtaining education; and that this will prove the kindest, most brotherly, and the surest way of promoting needful reforms within their ancient Church. The Bishop's letter was reproduced in Armenian newspapers, it excited a great deal of attention among the Armenians, and elicited a most grateful response from the Armenian Patriarch. To this the Bishop of Gibraltar has replied that it will be a great satisfaction to him if he can in any way lend a helping hand towards the promotion of this or any other work for the good of the venerable Armenian Church and its suffering flock. We hope to be able to return to this subject on a future occasion.

#### BOOK NOTICES.

THE WORDS ON THE CROSS. Seven Sermonettes. By the Rev. CHARLES M. PARKMAN, B.D. Paper, 85 cents; cloth, 60 cents. New York: Thomas Whittaker.

SWISS LETTERS AND ALPINE POEMS. By the late FRANCES RIDLEY HAVERGAL. Price 75 cents. New York: Anson D. F. Randolph and Company.

This volume is a collection of letters written to her home circle from Switzerland, which is exceedingly interesting.

THE BIBLIOGRAPHER; a Journal of Book-lore. No. 2. January, 1882. London: ELIOTT STOCK. New York: J. W. Bouton.

This monthly shilling journal fully bears out the promise of the first number, and is replete with papers highly interesting to those whose line of study lies in the history of books and their makers. The most useful and practical paper in the January copy is that of the Rev. Nicholas Pocock on "The Bishops' Bible," the first of a series. The get-up of the work is after the antique.

THE COLUMBIAN OXFORD DOUBLE TESTAMENT. New York: Published by the Bible Revision Association, 1882.

This valuable and handp volume contains (1) The old and new versions arranged in parallel columns; (2) the marginal readings of the old version and the notes of the new version; (3) the notes of the American Committee; (4) the chronology of the New Testament, as universally adopted by all Biblical scholars; (5) a full index to the subject of every chapter on the page with the two versions; (6) the history of the revision, and of the principles and rules governing the Committee in their work; and (7) the history of the three great MSS., the Vatican, Alexandrian, and Sinaitic. The price of the book is \$1.50 retail.

AMERICAN CHURCH REVIEW.—The January number of this quarterly, which has been in existence for thirty-eight years, comes to us as a portly volume of three hundred pages. In scholarship, in terseness, in expression, and in power it has immensely improved and occupies now a first rank among the very best periodicals of the age. As an exponent of the deepest American Church thought; no one who wishes to know what currents are giving shape to the age ought to be without it.

The present number opens with a thoughtful and very suggestive article by Bishop Littlejohn on the essential importance of Christian dogma. The writer reviews with scathing effect a new departure in the religion of the age, which has taken definite shape in the States, and beginning to be widely promulgated here, which felicitates itself on its freedom from the trammels of any scheme of divinity, which is ethical, sentimental, humanitarian, but certainly does not take heed unto the

doctrine. It will pay anyone to purchase the volume for this article alone. The second article on the enlargement and enrichment of the Prayer Book, is from the scholarly pen of the Rev. Morgan Dix. Most of the suggestions made will commend themselves to the common-sense of ordinary readers, and by all who have even a moderate acquaintance with liturgiology they will be received without dispute. Even where the reader disagrees he will find that the suggestions are worthy of grave consideration. "The Law of Progress in History," by Professor Coppee, is the production of a devout and philosophical mind, and deals in a masterly way with some of the leading phases of materialistic scepticism that are current at the present time. The article on the "Reformation in Sweden," by the Rev. Prof. Butler, will be found full of thrilling interest and instruction. "The Christian Religion," by Everett Wheeler, Esq., is a review and refutation of Ingersoll's main assumption, which will well repay perusal. "Religious Education in England," by the Rev. L. Coleman, is a sister companion to the able article in the October number of the "London Church Quarterly" on the educational system of America. We venture to think that no intelligent reader of the two articles can have any doubt as to what should be the aim and effort of every Christian in the struggle between religious and secular education. The next article on "The Laws by which the American Church is governed," is chiefly of interest to Churchmen in the United States. A startling article on Temperance, from the standpoint of the Church of England Temperance Society, by the Rev. J. T. Huntingdon, is followed by a learned article on "The Revision of the Old Testament," by Professor Gardiner. The literary notices, which are lengthy and valuable guides to the study of current American literature, occupy fifty-six pages of the "Review," and bring to a close what we doubt not will be found to be a most interesting and instructive volume.

#### CATHOLIC CATECHISM.

No. XVI.

Q. What are the benefits which we receive in the Holy Communion?

"The strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are by the bread and wine." (Church Catechism); i. e., It is a sacrament, and therefore comprehends an outward and visible sign and an inward and spiritual grace.

Q. But neither our Lord, nor any of His Apostles called it a Sacrament?

No: they call it a memorial (*anamnesis*), another reason why we should carefully regard the memorial nature of it. But since Christ appointed the outward and visible sign or part—bread and wine—and called them by the name of His Body and His Blood, and said "Whoso eateth my Flesh and drinketh my Blood hath eternal life." He attached to the outward part the great spiritual grace which is conferred by His promise upon those who "eat His Flesh and drink His Blood." So the Church has given it the name of the Sacrament of the Lord's Supper.

Q. What is the difference between the Sacrament and the Memorial?

The memorial or commemoration we ourselves make to God: in the Sacrament we receive from God.

Q. How is this shown?

1. In the words "Take, eat, this is my Body . . . Drink ye all of it, for this is my Blood . . ." The Lord sets forth the Sacrament. (2) In the words "This do in remembrance of Me," and "As oft as ye eat this bread and drink this cup ye shew forth the Lord's death till He come," is set forth the memorial.

NOTE. "What God hath joined together, let not man put asunder."

Q. What connection is there between the outward part and the inward part of the Sacrament?

We see the outward part, which is a visible

sign. The senses, and to assure us

Q. Are blessed?

Assuredly

Blessed Lord

Q. What Presence?"

As common term, born ward part of Blood of Christ in the Lord if present it sent.

Q. But is present?

"The Lord brake it, at Body which brance of n per, saying blood which

Q. How present?

We cannot believe it and an Apostle said; and Body and heavenly a of the Kingdom of heaven they are present the Holy Sacrament.

works were and in deep of grace and

Q. Is the present?

Undoubt sacrament

To sum part—bread Body and if either the ward and there would

Q. But sense in the

This can Blood of Christ eaten. We Holy Communion

liever were It is indeed His Holy cant.

Q. What

Only of "Now faith the evidence It is the of their e munion c ables us t the Corin "they di 29). "I not by se

MEM.— No. XII Ambrose

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sign. The inward part is not discernable by the senses, and ordinarily requires the outward part to assure us that we receive the inward part.

Q. Are both parts present in the Sacrament?

Assuredly by the words of the institution of our Blessed Lord.

Q. What then is the meaning of the term "Real Presence?"

As commonly used in argument it is a foolish term, born of polemical disputation. If the inward part or thing signified, viz., the Body and Blood of Christ, is taken and received by the faithful in the Lord's Supper, it must be present; and if present it is unnecessary to say it is really present.

Q. But is the Body and Blood of our Blessed Lord present?

"The Lord took bread, and gave thanks and brake it, and gave unto them, saying, This is my Body which is given for you, this do in remembrance of me. Likewise also the cup, after supper, saying: This cup is the new testament in my blood which is shed for you."

Q. How can the Body and Blood of Christ be present?

We cannot say: it is a great mystery. To the believer it is enough that "The Lord hath said," and an Apostle hath said, and the Church hath said; and this much we may also say, that the Body and Blood of Christ are taken after a heavenly and spiritual manner, for 1st, they are of the King of heaven, and are given to the kingdom of heaven here on earth—the Church; 2ndly, they are present by the power and working of God the Holy Ghost, given unto us, for the highest spiritual end. To seek to define how the Holy Spirit works were indeed presumptuous. We only believe and in deepest humility adore His wondrous work of grace and power.

Q. Is the outward part, Bread and Wine, also present?

Undoubtedly, for without these the nature of a sacrament would be overthrown.

To sum up the above:—Both the outward part—bread and wine; and the inward part—the Body and Blood of Christ are (really) present, for if either the outward and visible part, or the inward and spiritual part could be (really) absent, there would be no sacrament.

Q. But some say that the presence is only a presence in the heart of the believer by faith.

This cannot correctly state it, for the Body and Blood of Christ are given as well as taken and eaten. Why should the Lord have instituted the Holy Communion, if faith in the heart of the believer were the only means of feeding on Him? It is indeed faith which makes His presence in His Holy Sacrament, real to the faithful communicant.

Q. What then is Faith?

Only once in Holy Scripture is faith defined, "Now faith is the substance of things hoped for; the evidence of things not seen." (Heb. xi. 1). It is the evidence of unseen things, not the cause of their existence. Our Lord ordained this communion of His Body and His Blood, and faith enables us to discern the inward part. The error of the Corinthians was that in the Holy Communion "they did not discern the Lord's body," (1 Cor. xi. 29). "Faith comes by hearing," (Rom. x. 17), not by seeing—*vides non est fides*.

To be continued.

MEM.—Thanks to Mr. Carry for criticisms on No. XIII. For "Ignatius (A.D.) 109" read "S. Ambrose to his sister Marcellina, A.D. 385."

FINE CARPETS.

We beg to call the attention of our readers to the advertisement of Petley and Company, wholesale and retail Carpet dealers, Toronto. And would advise our numerous patrons to visit this establishment before purchasing; as we know it

to be to their interest to do so. As this house is thoroughly reliable, and their stock is quite equal, if not superior to any in the city. They also make a speciality of Church Carpets and furnishings, and will fill orders for church purposes at special prices.

THE ORNAMENTS RUBRICK.

Continued from Dec. 22nd, 1881.

The Savoy Conference and the Act of Uniformity of 1662, gave England and the English Church her Prayer Book of to-day. It may well be imagined that the bishops and doctors of that period, taught by wretched experience, turned away from Geneva to Catholic antiquity, and accordingly it will be found by any one who is at the pains to study the changes which were then made, that they were all in the direction of the ancient liturgies, and the primitive constitution and nomenclature of the Church. Now it is always to be borne in mind that it is the Church of the seventeenth, not of the sixteenth century, which is the teaching Church at the present time in England, and was for us when we took our departure from our mother at the close of the last century. It is not the Church of the reign of Henry VIII., or Edward VI., or Elizabeth, or James I., which sits as a teacher for the men and women of this age, it is not the Prayer Book of Edward, or Elizabeth, or of James, which are in use now, but of Charles II.; if contemporary evidence is to be sought to illustrate the meaning of the offices and rubrics of the English Prayer Book, and by implication the spirit of our own, a catena of authorities must be compiled, not from the theologians of 1562 and earlier, but of 1662, not from the *Edwardine* and *Elizabethan* periods, but the *Caroline*. This discussion will help us to appreciate the fact and its consequences, which we proceed now to state.

In the fore-front of the English Prayer Book, as it was settled at the last revision of 1662, and established by law in the Act of Uniformity, as it was when our Church was organized, and as it is to-day, stands this rubric, known as the "ornaments rubric," which reads as follows: "And the chancels shall remain as they have done in times past. And here it is to be noted that such ornaments of the Church, and of the ministers thereof, at all times of their ministration shall be retained and be in use as were in this Church of England by the authorities of Parliament in the second year of the reign of King Edward the VI." This rubric is of paramount importance.

It is part of the statute law of the English nation, enacted both by convocation and Parliament in 1662. It has never been altered since, it is the law to-day. Its terms are mandatory, and it would seem that they were clear and unmistakable as to meaning. There can be no question as to the limits of the second year of King Edward the VI. We know the day and the hour when his father, Henry VIII., died and his reign begins at that moment.

There can be no doubt as to "the ornaments of the Church and ministers thereof at all times of their ministration, as were in the Church of England, by the authority of Parliament, in the said second year of Edward VI." The Prayer Book of 1662, by one of its initial rubrics, goes back to the year 1548, passing over all that comes between, and bids her bishops, priests and laity look at the Church as she was then decked and furnished and habited as to her fabrics and clergy, and there find their rule, not of option but of obligation, for liturgical ministration, ritual observance and official vestments and utensils. It is said, "but this rubric fell into neglect, and the law was broken habitually, and almost universally for more than one hundred years, and therefore its long disuse sets us free from obligation." The same argument would have excused Josiah from reviving the observance of the law of the Lord, when it had been in abeyance for many years; the same argument would have interfered with the return to primitive and Catholic customs and usages at the time of the Reformation, when they had been put out of sight and almost out of mind for centuries by the superstitions and corruptions of the Mediæval Romanism. The long disuse might fairly excuse those who were slow to return to the ancient customs, which the Council of Nice declares "ought to be kept," but it can scarcely warrant them in persecuting those who do. Again it is urged, "the law courts of England," that is the State courts, "have rendered such decisions as have made the meaning of this rubric uncertain," and it might be added, with severe justice, have made their own meaning uncertain, perhaps worse.

Again it is urged, "the law courts of England," that is the State courts "have rendered such decisions as have made the meaning of this rubric uncertain," and it might be added, with severe justice, have made their own meaning uncertain, perhaps worse, they flatly contradict themselves again and again. But it would be better not to trust ourselves to criticize the august persons who preside over the highest tribunals of law in the Bri-

tish Empire; we will speak through an interpreter, and we select one who was singularly conversative in his views, and well balanced in his judgment; one, moreover, whom years had removed from the rashness of youth, and great learning and experience had qualified to speak with authority and weight. Dean Hook, once the famous Vicar of Leeds, in his admirable work, the Lives of the Archbishops of Canterbury, (vol. vii. p. 296) speaking of the so-called ecclesiastical courts of England of the present day, uses the following language: "If over our ecclesiastical courts, with a few splendid exceptions, judges have presided, who have been unequal to the high position to which they have been called, who have been unable to distinguish what is Catholic from what is papal, and who have unjustly interpreted our Prayer Book—a reform of the Missal and the Breviary—not by reference to ancient customs and canons, but by their own private opinions, formed in some ultra-protestant school, if the highest court has expressed a judgment under the direction of men who have hated the Church, because their deeds are evil, we can only say that the Church has been unfortunate in her members, and we may be permitted to hope that, as in the courts of common law and equity, men have been chosen, except in the case of the Lord High Chancellor, not from political but from professional excellence—so the day may come when over our spiritual courts judges may be appointed to preside, who will understand that the duty of a judge is to abide by a law however imperfect, and not regard in his decision the favour of the crowd, the plaudits of a religious mob, of the smiles of aristocratic intolerance." Such was the estimate of Dean Hook of ecclesiastical decisions in his country fifteen years ago; what would it be now, when those for whose supported interest they have done worse than prostitute justice, are forced to discredit them and propose measures which have in view the setting of them aside altogether?

The Ornaments Rubric was enacted by men who knew the difference between Romanism and Catholicism, who had, many of them, suffered persecution, and the spoiling of their goods at the hands of the Puritans in the Great Rebellion, notably Juxon, Sheldon, Morley and Sanderson, and some of them, a quarter of a century later, suffered like persecution at the hands of the Romanists, when the misguided James II. was on the throne. These men were as far removed from Romanism as it is possible to be, because their opposition was based upon a thorough knowledge of Christian antiquity as interpreting Holy Scripture, upon intelligent principles, and not upon ignorant prejudice, and wild fanaticism. The things which the Ornaments Rubric orders to be retained and kept in use were originally enjoined by men, who had come out from Rome, they were the very Reformers themselves, it will not do in the same breath to laud these worthies as glorious Protestants, and condemn their injunctions as Romish. These injunctions of Edward VI., or rather Archbishop Cranmer, covered incense, eucharistic lights and vestments, the mixed chalice, wafer bread, and the eastward position. These things are no more Romish than are the surplice and stole, the cross, the observance of Saints' days, and a hundred other things which we have in use. These things are, if it be possible for language to be plain, now enjoined by law in the Church of England, and by implication are at least allowed among ourselves. We are not addressing you, dear brethren, with a view to urge the introduction of these things however much we might personally think that they would all conduce to reverence, and help to set forth public worship in the beauty of holiness; but we are putting before you the incontrovertible facts, which we have submitted in order to allay distrust and anxiety, and to show you the high water line, so to speak, of Anglican and American ritual as at present enjoined, or if you please, allowed by law. The best antidote to Rome is the Catholic Church in her fair beauty and glory. The best way to help Rome is to confuse Catholic truth with her error, and so mislead and perplex the unwary and ignorant. So well does Rome understand this, that she has sent forth her sons in the disguise of ultra-protestants to denounce our polity, our Prayer Book, our services and practices as Romish. Such persons have been detected, and stripped of their false clothing and confessed their crime. Rome is not incapable of adopting the same tactics still, and they unwittingly play into her hands, who are always on the alert to accuse their brethren, who live to find fault, and excite suspicion, who either are unable or else unwilling to distinguish between Papal corruption and error and primitive truth, and keep up the senseless silly cry, "Romish."

MAINE NEWS.—Hop Bitters which are advertised in our columns, are a sure cure for ague, biliousness and kidney complaints. Those who use them say they cannot be too highly recommended. Those afflicted should give them a fair trial, and will become thereby enthusiastic in the praise of their curative qualities.—Portland Argus.

## Diocesan Intelligence.

### ONTARIO.

From Our Own Correspondent.

**MISSIONARY MEETINGS.**—*Deputation No. 3.*—This deputation ought to be memorable for its trials and misfortunes. The original members of this deputation were the Rev. Rural-dean Nesbitt and Rev. D. F. Bogert, but the former being suddenly summoned to Texas to the bedside of his dying brother, his place was taken by the Rev. K. L. Jones, B.D., of Arnprior, but at the last moment he was obliged to withdraw on account of sickness in his parish, while the other member of the deputation, Mr. Bogert was seized with some throat affection which threatened to lay him up. But feeling the dilemma his resignation would cause the Dean, Rev. E. H. M. Baker, who was responsible for the supply of speakers for the meetings, Mr. Bogert, contrary to advice, ventured forth to the duty. The Rural-dean himself joined Mr. Bogert at Shannonville, where the first meeting was held. The church was well filled with people, although the incumbent, the Rev. B. F. Echlin, expressed his regret that the country members were but poorly represented. The service was hearty, the speeches effective, and the collections in excess of former years. We were pleased to see Mr. A. L. Roberts still at his post as churchwarden and taking his usual lively interest in the proceedings. At his hospitable house the deputation spent the night, after being regaled at the bountiful table of Mr. Shaw. Next morning Messrs. Baker and Bogert proceeded to Belleville to attend the meeting in St. John's church, which was in every respect gratifying. The Rural-dean here had to return home and leave Mr. Bogert to proceed alone to the meetings in the mission of Roslin. The weather interfered with the success of one of these meetings, a marriage and a funeral, which called the incumbent away, told on another; while the increasing indisposition of Mr. Bogert made the third a great trial to him. Next morning he was up at five o'clock to catch the stage to Belleville, and although unable to breakfast and the morning was bitterly cold, yet he faced the journey of twenty-five miles to reach the Grand Trunk Railway. Arriving at the station, and feeling quite unable to do any more deputation work, he took a ticket for home. Thus the last surviving member of the deputation had broken down, while some of the most important meetings in the list yet remained. The Rural-dean receiving intelligence of this collapse, telegraphed to Rev. R. S. Forneri to meet him at Deseronto on Saturday, the 19th ult., and attend his meetings, which he did, leaving his church in charge of an estimable lay-reader, Mr. Parker. But now the elements, as if angry at the brave battle of the Rural-dean with adverse fate, threw themselves into opposition. Saturday night was so cold and dark, and the roads so lumpy, that it was a surprise to see so many of our Indian brethren at the meeting in the school-house. A most interesting feature of this meeting was the saying of the prayers, and the responding of the congregation in the Mohawk tongue. The lay-reader, Chief Annosohkah, officiating. The speakers had a most attentive audience, and the collection was larger than last year's. Next morning the weather was decidedly stormy, and the opposition scored one by killing the meeting in Christ Church. But the Mohawks got the upper hand in the afternoon, turning out in goodly numbers to the meeting in All Saints', and making the collection twenty-five per cent. more than the previous year. But a yet greater triumph over circumstances was the evening meeting in Deseronto. The basement of St. Mark's church, in which the congregation temporarily worship, was crowded. This part of the new church has been made not only comfortable for the worshippers, but surprisingly bright and attractive. The east end has been fitted up most tastefully for a chancel. The Rural-dean first addressed the meeting in his usual animated and fervent style, urging upon his hearers the consideration that their own parochial prosperity depended not a little upon how they discharged their duty to the Mission Fund. The exhibition of a selfish Christianity would surely bring a blight upon themselves. He stated that he would at once devote himself to the parochial collections, and anticipated from them increased liberality. The Rev. R. S. Forneri said he could not help being struck with the air of enterprise which pervaded the place, and was delighted to see that it took not only a commercial but also a Christian direction in the erection of beautiful churches. He hoped it would still further be displayed by their giving material aid to extend the mission work of the diocese. The collection was liberal. Deseronto, which is now reached by a branch railway from the Grand Trunk, is one of the most thriving and growing places in Ontario. It numbers also a large proportion of intelligent and earnest Church people, and under the present energetic

rector bids fair to become a most important stronghold of the Church.

### TORONTO.

**SYNOD OFFICE.**—Collections, etc., received during the week ending February 18th, 1882.

**MISSION FUND.**—*January Collection:* All Saints', Toronto, \$70; Barrie \$14.50; Brighton \$1.46; St. Stephen's, Stanhope and Minden \$3.08; Lakefield \$2.31; Warsaw 49 cents; St. John's chapel, Weston, additional \$4.86; Malmur West, Whitfield 80 cents, Honeywood 91 cents, Elba 50 cents. *Thanksgiving Collection:* Lakefield \$11.50. *Missionary Meeting:* Christ Church, York township, \$12.93. *Missionary Services:* Lakefield \$6; Mulmur West \$2.

**PERMANENT MISSION FUND.**—Elmes Henderson, subscription for 1881, \$100.

**TRINITY COLLEGE.**—A general meeting of the Council of the University of Trinity College was held at the College on Wednesday, 15th ult., at three o'clock. Present—The Bishop of Ontario (in the chair), the Bishops of Niagara and Toronto, the Chancellor, the Provost, the Dean, Prof. Boys, Revs. Dr. Davies, C. J. S. Bethune, Canon Brent, John Langtry, and J. D. Cayley. Hon. Chief Justice Hagarty, Messrs. S. J. Vankoughnet, William Ince, J. A. Worrel, and Huson W. M. Murray.

The following change in the curriculum was made: French having been made optional at matriculation, it was resolved that for the future students be required to take French in two of the University examinations, one of which must be the previous examination.

The following gentlemen were appointed examiners for 1882:—**Law.**—Christopher Robinson, Q.C., and E. D. Armonr.

**Music.**—J. B. Thompson, Mus. Bac., Oxford. It was resolved to offer prizes for the following subjects in the June and Christmas examinations, viz:—(1) Greek Testament and Patristics. (2) Ecclesiastical History and dogmatic, apologetic, and pastoral Theology. (3) Hebrew and Old Testament.

A resolution was adopted authorising the Provost to enter into negotiations in England and engage a gentleman to fill a second chair in Divinity.

Pursuant to notice given at the December meeting of the council, it was resolved that University Statute, cap. 3, sec. 7, be amended to read as follows:—Clergymen of the Church of England, resident within the Dominion, being Masters of Arts of three years' standing of the following universities:—London, Victoria, England; Aberdeen, Edinburgh, Glasgow, St. Andrew's, Scotland; Toronto, Halifax, New Brunswick, Manitoba; McGill College, Montreal; Laval College, Quebec; Queen's College, Kingston; and Victoria College, Cobourg—shall be admissible to *ad eundem* degrees so soon as they shall have complied with the conditions requisite for the degree of B.D.

The following notices of motion were given by the Provost:—(1) That University Statute, cap. 3, sec. 53, be amended by providing that the condition of the age (23) required for the degree of B.C.L. be dispensed with in the case of students in law of Osgoode hall who have kept three complete terms, and passed the Primary Examination in Arts. (2) That students in law of Osgoode hall be eligible for the degree of B.A., if, during their law course, they have kept three complete terms in Trinity College, and have complied with all the other conditions required in the case of a candidate for the degree of B.A.

**DEER PARK.**—*Christ Church:* During the winter a series of entertainments has been held in the school-house attached to this church. The last, which took place on the Thursday before Lent, consisted of a short musical programme by Misses Hague and Cotterill, Mrs. Ridout, and Messrs. Monk, Dick, and Fiskin, followed by an exhibition, by Mr. Whittemore, of views of London, which were explained in an interesting manner by Dr. Larratt W. Smith. The entertainment preceding this took the form of a concert, at which Misses Symons and Shanley, and Mr. Sims of Toronto, Miss Hillary of Aurora, and Miss Anderson of Eglinton, were ably assisted by Misses Simmers, Ince, and Baldwin, and Dr. Ince and Mr. Dick of Christ Church parish. The entertainments,—five in number,—have been all well attended, and have proved a source of much pleasure to the people.

### HURON.

From Our Own Correspondent.

**EXETER.**—The Rev. E. J. Robinson has, we are happy to state, so far recovered from his late illness as to be able to go round and conduct services.

**LONDON.**—In the nine city and suburban churches and chapels we have been holding our annual missionary meetings for some days. His Lordship the Bishop presided at each meeting; the speakers were the city clergymen, the Rev. the Missionary Agent, and in two instances lay-members. The meetings have been all very interesting, stimulating the adherents of the old church to renewed efforts in the unceasing warfare. At Christ Church on Monday evening the clergymen present were Revs. J. W. P. Smith, Canon Innes, J. B. Richardson, E. E. Newman, E. Davis, F. W. Campbell; at other meetings there were also Ven. Dean Bloomer, A. Brown and J. H. Ramsay.

At St. Paul's the Bishop spoke of the high position now occupied by England, owning as she does one sixth of the habitable globe, and her Queen reigning over one fourth of the population of the world. Her opportunities are great, and consequently equally great are her responsibilities. As part of that great nation's own obligations are great in the matter of extending the Redeemer's kingdom. The Bishop then referred to seven or eight hundred millions of souls yet without the sound of the Gospel, and urged that greater efforts be put forth in this noble cause. He then briefly sketched the lives of the early bishops of the Canadian Church, and urged his hearers to remember their obligations to their brethren both in this Province and in the great North-west.

**WOODSTOCK.**—The suit in Chancery that had been brought by Mr. Chambers, of this place, against the Synod of this Diocese respecting the building and endowment of St. Paul's church, Woodstock, has been decided against the Synod. St. Paul's church is one of those endowed with rectory and glebe lands, and which surrendered them to the Church Society on its foundation. It was contended by the plaintiff in this suit, that the endowment was made conditionally on divine service being regularly held in St. Paul's, Blandford. This church had been disused for some time, and part of the income arising from the sale of the glebe lands appropriated to the Church in Woodstock. The plaintiff contends that this new church is not in the township of Blandford, and that the endowment should not be taken from the old church to be given to the new. It seems that services are being still held in the old church, which is, however, in very bad repair. Legislature has been invoked in the matter, and in the Private Bills Committee there has been a warm and long discussion on the vexed question. After hearing the arguments on both sides the Committee ordered that the new congregation must spend not less than \$150 per year for repairs on the old building, and that they must provide for a service there once every Sunday.

**GLENCOE.**—A very pleasant gathering of many of the members of St. John's church, was held at the house of Mr. Rogers, recently. The host and hostess exerted themselves to the uttermost to entertain their guests, who all enjoyed themselves greatly. A nice little sum was given to the Ladies' Aid Society.

**NEWBURY.**—A few days since the pastor of Christ Church invited the congregation to spend an evening at the parsonage. A goodly number accepted the invitation, and received a warm welcome. The ladies' Aid Society presented Mrs. Taylor with a very pretty and acceptable gift. Mr. and Mrs. Acker threw open their house not many days after; here, again, all who attended were entertained liberally, and an offering take up for the Ladies' Aid Society.

**Special Lenten Services.**—Throughout this season special services are being held in Glencoe, Newbury, and Wardsville. The following clergymen are kindly assisting: Glencoe, Rev. R. F. Dixon, Bothwell; Rev. A. C. Hill, Strathroy; Rev. G. B. Sage, Dufferin College; Rev. A. Brown, the cathedral, London; Rev. J. Magahy, Lucan; Ven. Archdeacon Sandys-Wardsville; Rev. J. Fletcher, London; Rev. Canon Innes, the cathedral, London; Rev. N. H. Martin, Chatham; Ven. Archdeacon Sandys; Rev. E. Newman, London. Newbury: Rev. A. Fortin, Belmont; Revs. Evans Davis, London; G. G. Ballard, St. Thomas; Rev. J. Richardson, London; Ven. Archdeacon Sandys. Other clergymen are also expected to take part in these services.

**WATFORD.**—The rector of Warwick was visited by his parishioners from St. Mary's church, bringing with them as an expression of their esteem for their pastor, two waggons laden with farm produce. Mrs. Hyland received at the same time, and from the same quarter, a well filled purse of money.

REV. C. R. of a box of library from Also to the last week parish.

GRAVENH acknowledged old linen fr Also \$12 fr of clothing say, Newm for 'suffere Dixon.

BRACEBR knowledge Henry O' \$125 from the finish Matthews, Rowe and from Mr. that the di faces and There are committee fires havin The hand this occasi on, and glory of th

MARY I meeting w lay-reader Lake. A descriptio a better o This imm monntain braces ne a chain of lakes Ma Trading I nected by our chief summer o for wors of these kindly gi miles, oft lessons of means of sembling fall an quarters parish ch believe, (men). I not quite having y crated u a fine b said or s all saint once a stances the late den, wit swept a sands of sand, sh has yet building of wors to the E nished, pine, co The alt red bai is no or where f new log worthy nothing which s there s buildin mere, l buildin settlers both) a catechi turn, c each S there i

ALGOMA.

From Our Own Correspondent.

REV. C. R. CLARKE, acknowledges gratefully the gift of a box of books (chiefly classical works), for his library from Mrs. Checkley, Toronto, per C. W. M. A. Also to thank Mrs. Gwyn (not Grope, as mis-stated last week), for a barrel of clothing for the poor of his parish.

GRAVENHURST.—The Rev. Thomas Lloyd desires to acknowledge the receipt of two barrels of clothing and old linen from the young ladies of Mrs. Neville's school. Also \$12 from C.W.M.A., per Mrs. O'Reilly. A parcel of clothing and \$3 from Miss Sibbald, per Mrs. Ramsay, Newmarket, and a parcel of clothing, anonymous for 'sufferers.' Also a parcel of S.S. papers from Miss Dixon.

BRACEBRIDGE.—The Rev. J. S. Cole desires to acknowledge boxes of clothing from Mr. Matthews, Mr. Henry O'Brien, and Mr. Basil Rowe, Orillia; also \$125 from Canon Carmichael's congregation, for the finishing of Port Carling church; \$10 from Mr. Matthews, for sufferers; and \$13 from Mrs. Basil Rowe and family; and \$1 for St. Thomas's S.S., also from Mr. Matthews, and respectfully begs to add that the distribution of the clothes has caused bright faces and grateful hearts in many a dreary home. There are a few cases of sad destitution which the committee could not relieve on account of the bush fires having no connection with their misfortunes. The handsome liberality which has been shown on this occasion goes to prove the reality of our profession, and will stimulate many to acts of love to the glory of the Master.

MARY LAKE MISSION.—On Monday, Feb. 6th, a meeting was held in Huntville church hall of all the lay-readers working in the above mission of Mary Lake. As I have often been asked to give a short description of this mission, perhaps I could not take a better opportunity for so doing than the present. This immense parish "drags its slow length" over mountain, lake, and swamp, full fifty miles. It embraces nearly seven townships. Through these runs a chain of lakes, large and small, the principal being lakes Mary, Vernon, Fairy, Peninsula, and part of Trading Lake, (or Lake of Bays). These are connected by a branch of the Muskoka River, and form our chief and most pleasant way of travel, fluid in summer or frozen in winter. Eight stations, or places for worship lie scattered over this large district. Six of these are served by gentlemen who freely and kindly give up their Sunday rest, travelling many miles, often on foot, in order to read the prayers and lessons of the Church to those who otherwise have no means of publicly witnessing for their Lord, by assembling in His name, and would, in too many cases, fall an easy prey to various heresies. The headquarters of the mission are at Port Sydney, where is the parish church, a really beautiful building (erected, I believe, chiefly by the liberality of Toronto Churchmen). Its furniture and ornaments are good, though not quite complete, carpet and lamps for the chancel having yet to be provided. The building is consecrated under the name of Christ Church. It has a fine bell and tolerable reed organ. Evensong is said or sung here every Sunday and Friday, and on all saints' days. Matins and Celebration regularly once a month, and as often otherwise as circumstances permit. At Port Sydney we had also, until the late bush fire, a suitable mission house and garden, with large stable, etc. In one hour all was swept away so cleanly that nothing but some thousands of nails, ranged in orderly ranks upon the bare sand, showed where the walls had fallen. No other has yet been built for lack of funds. The only other building in the mission used exclusively for purposes of worship, is a small log chapel in Brunel, dedicated to the Holy Trinity. It is barely but not badly furnished, with altar, reredos, and desks in Norway pine, correctly made. But many things are needed. The altar-cloth is shabby, being at best but a piece of red baize (or blanketing, rather), very coarse. There is no organ or bell, the last a great need in the bush where few have reliable clocks. At Harris there is a new log building, which we hope some day to make worthy of the name of church. At present there is nothing in it save a few boards or stumps of wood which serve for seats. At Huntville and Beatrice there are what are called "Church halls," decent buildings, but not churches in any sense. At Grassmere, Maple Hill, and Long Lake, there are no public buildings, but the services are held in the houses of settlers. Every Sunday Matins, or Evensong, (or both) are said in each station where there is a licensed catechist; while the priest in charge visits each in turn, celebrating, when the roads are good, twice on each Sunday, always returning to Christ Church when there is no catechist in time for Evensong. Six Sun-

day-schools are also held in the mission,—at Beatrice, Port Sydney, Maple Hill, Huntville, Harris, and Long Lake. Such is the work now being done in the mission of Mary Lake. Now we felt that though much was being done, yet it was done without system or organized plan. And in order to arrange such plan the first-mentioned meeting of all the catechists in the mission was held on Monday, Feb. 6th. There were present, A. W. H. Chowne, D. C. R., Clerk-priests; Messrs. Coldwell, Large, Hallen, Dowler, and Hunt, catechists. At eight a.m. there was celebration of Holy Communion. At ten a.m., after shortened form of matins, there was a friendly consultation on the chief difficulties each catechist had experienced in his work. Each spoke in turn, and advice was given with regard to each case. At eleven a.m. Rev. A. W. H. Chowne gave a practical address on "Steadfastness," in which he spoke regretfully of the shifty nature of much of our Churchmanship, and strongly insisted on the necessity of teaching our young people the reason why they are Catholic Churchmen rather than dissenters; that they may ever "hold fast" intelligently "the form of sound words, reverently and faithfully using the sacraments in devout love of Him who in them visits us. At twelve o'clock, half an hour was spent in certain Psalms and devotions. At half-past twelve all dined together at the Dominion Hotel. At two an address, very informal and chiefly suggestive, from the priest in charge, wherein was pointed out that as the object of our work is to glorify God by building up His Church in this mission, it is the duty of all engaged in it to study how they may best perform it, and in this relation the speaker begged leave to make the following proposals. 1. That as meetings like the present were not only pleasant, but promised to be of real use, such meetings should be held quarterly. 2. That a part of the work of such meetings be the reading by each member in turn of a portion of the public Liturgy (criticism being permitted, in order that a clear and devotional style of reading might be attained by all. 3. That seeing a catechist of the Church is often called upon by dissenters (and sometimes alas, by quasi-Churchmen) to defend the faith he holds, each member should study, in regular order, standard works on Church history, the Prayer Book, and theology generally (condensed editions most suitable). 4. That each catechist should keep a notebook; jotting down the number present at services held by him, names of children unbaptized, and anything of importance occurring in connection with his work. And from this he should frame a quarterly report to be submitted at the regular meetings. 5. That all cases of sickness, death, or any emergency, be at once reported to the incumbent. As all present were willing to adopt these proposals, a number of small works on Church subjects were brought forward, from which a selection was made by each catechist for home study. The books to be changed after the manner of a circulating library. At three p.m. "Conversion." This part of the day's programme took the form of a consultation concerning a difficulty which has arisen in the mission from the false teaching of a certain very new sect on the subject of conversion. Remedy, a more vigorous teaching concerning the Sacrament of Baptism. Four p.m., devotions. By kind invitation of Mrs. G. S. Hallen, all present took tea together at her house. A well attended Evensong at half past seven p.m., when the Rev. A. W. H. Chowne was preacher, closed a pleasant and useful day.

SASKATCHEWAN.

From Our Own Correspondent.

EDUCATION IN THE NORTH-WEST.—A large and influential meeting of the inhabitants of Prince Albert North-west Territory, was held in the hall of Emmanuel College on Wednesday, the 25th Jan., to witness the ceremony of the admission of the Rev. Canon Flett to the degree of Bachelor of Theology. The degree was granted by St. John's College, University of Manitoba, and his Lordship, the Bishop of Saskatchewan, was commissioned by the Most Rev. the Chancellor of the University, to act as his deputy on the occasion. Advantage was taken of the opportunity to discuss the important question of higher education in the North-west territories. The Bishop gave an outline of the provisions of the Act establishing the University of Manitoba, and pointed out the great advantages it conferred upon the Province by uniting all denominations in the effort to secure a high standard of education. The following resolutions were then submitted to the meeting in a most able and eloquent speech by Charles Mair, Esq., J. P.:—  
1. That the thanks of the meeting be tendered to the council of St. John's College for their courtesy in allowing their degree to be conferred by deputy here.  
2. That this meeting expresses its gratification at the progress made in the establishments of Emmanuel College here; its four departments, viz: for the train-

ing of native helpers, for theological students, for young men in a course of arts, and for boys in classics, mathematics, etc., are all in active operation; and as the College has been founded on the most wholesome and liberal principles, is free from tests, and open to students of all denominations, we confidently look forward to a time when its undergraduates and alumni will include men of all races, and of all creeds represented in this country; and resolved furthermore, that the thanks of this meeting are hereby tendered to his Lordship the Bishop of Saskatchewan, for his great and successful efforts, beneficial alike to this community and to the North-west at large, in the founding of this institution.

3. That this meeting expresses its cordial approval of the principle upon which the University Act is founded in Manitoba, viz: the union of all denominations in the faculties of Arts, Medicine, and Law, and the powers given to the denominational colleges to confer degrees in Divinity in accordance with their own individual views, and that this meeting recognizes, in the establishment of such a system, a great and important step in the direction of culture and the higher education—a new departure which redounds to the credit of Manitoba, and exhibits prominently to the world the enlightened and progressive spirit which informs the people of all races and denominations in that province.

4. That, in the opinion of this meeting, the formation of Manitoba into a province at so early a period, has had much to do with her advancement educationally and otherwise; and that the time is ripe for the formation of a new province to the west of her, in order that the same privileges may be extended to the already large and rapidly growing settlements of the interior.

The resolutions were seconded by Thomas McKay, Esq., J.P., and cordially supported in short but telling addresses by the Rev. James Sievright, B.A., Presbyterian minister, and Col. Sproat. They were put to the meeting and carried by acclamation.

At the close of the proceedings, four handsome books, the gift of Lieut-Governor Laird, were presented to the boys who had proved most successful at the recent examinations of the College school.

TORONTO.

BERKELEY AND CHESTER.—On Saturday evening last, Mr. Wm. Faber called on Rev. C. Ruttan, and presented him with a sum of money contributed by a few of the parishioners in the neighbourhood of Colman's Corners.

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

THE COLLECT, ETC.

No. 15.

WE cannot enter into the spirit of this ancient prayer of the Church, used on this second Sunday in Lent, with its special readings from the Epistles and Gospels, without noticing how man is described by implication as an assaulted stronghold, or castle, which has to be fortified and defended by divine help. We have in the earlier part of the Christian year, been made familiar with the idea of our liability to suffer outwardly from disease or calamity (here called "adversities"), now the stress is laid specially upon the need of divine help for the inner part of our nature—really the more important part of our nature. We ought not to be made very unhappy by the mere suggestion of evil thoughts, which "occur" to us, run up, as it were, and present themselves to our minds, because these are the results of the Evil One upon us. It is only when we accept his evil suggestions or hints that we become guilty in conscience. These suggestions indeed, being evil, ought to make us recoil and feel uneasy at their presence, never resting satisfied till they are expelled from our minds; but they have no power over our conscience to make it feel guilty, unless we make them our own and act upon them. If they are bravely resisted by our wills, asking for God's help against them we shall be rid of them at last, and their assaults become less frequent and dangerous in course of time.

The Gospel for the day shows that they who are "grievously vexed by the devil,"

can have what assistance they need by persevering in humble prayer to God for some "crumb" of this grace. It shows, further, that thus we can call down divine help for our friends as well as ourselves; for sometimes our friends may be in such a state that they cannot even pray for themselves,—then they need our interference and intercession for them with God.

The drift of the Epistle for to-day points to the sin of adultery, fornication, unclean thoughts, words, or deeds. God requires that all parts of our bodies, as well as our minds, should be kept clean, pure, so as to be used only for their proper purposes. If we go beyond the bounds, and use any part of our nature in an improper manner, or to an excessive degree, we become guilty of entertaining the suggestions of the Evil One, and such injury will be done to us as can not easily or quickly be repaired. Nay, we are warned that if we do not obey the divine call to sanctification and holiness we place ourselves in opposition to God, and He becomes an "Avenger" against us.

The occurrence of the name "Perpetua" in the calendar for the 7th of March, reminds us of the beautiful story of her martyrdom in Africa over 1,600 years ago. Felicitus was one of the companions of her martyrdom, and she is said to have had her infant child also with her at the dreadful time.

THE CATECHISM.

- Q. What is the Ninth Commandment?
- Q. What is the grossest breach of this commandment?
- A. Perjury, when a man swears, or affirms solemnly what he knows to be false.
- Q. What other form of sin are hereby forbidden?
- A. "Evil speaking, lying, and slandering." Rom. i. 30.
- Q. In daily life how do these sins appear?
- A. In attributing to others faults of which they are innocent, in exaggerating their actual faults, in attributing their good actions to unworthy motives, and denying their sincerity.
- Q. How does our Lord speak of such judging?
- A. St. Matthew vii. 1.
- Q. How else may our tongues offend against this law?
- A. By maliciously or wantonly exposing the sins or faults of others. 1 St. Peter iv. 8.
- Q. Can this commandment be broken by those who are silent?
- A. Yes; if we hear what is untruly said of our neighbour, without rebuke or contradiction, we are guilty of slander.
- Q. Who are especially in danger of this sin?
- A. Idle talkative persons and busybodies. 2 Thes. iii. 11; 1 Tim. v. 13; Leviticus xix. 16.
- Q. Why are such persons most tempted?
- A. Because they are usually empty-minded, and have nothing better to talk about.
- Q. What other temptation leads to this sin?
- A. The desire to be amusing, which constantly puts truth in peril.
- Q. What is necessary to forgiveness of the sin of false witness?
- A. As in the last commandment, restitution as well as repentance.
- Q. What is said of the future fate of liars?
- A. Revelation xxi. 8, 27.
- Q. Are religious people tempted to commit this sin?
- A. Yes: very strongly; for owing to the sects and parties which exist among Christians, the characters and motives of others are frequently assailed in what are called "religious" newspapers; and this sin is worse than private scandal, because its poison is more widely spread.
- Q. What is a chief motive of this sin?
- A. Envy.
- Q. What is the chief means of prevention?
- A. Charity.
- Q. What direction and comfort in God's word have Christians unjustly maligned?
- A. Psalm xxxvii. 5, 6.
- Q. What have all Christians for the government of the tongue?
- A. 1 St. Peter iii. 10.

THE FIRST DISCIPLES.

Victorious over all the temptations of the devil, and safe from the fiery trial, the Saviour left the wilderness and returned to the fords of Jordan. On the day following the Baptist saw Jesus approaching, and delivered a public and emphatic testimony that this was indeed the Messiah, the Lamb of God that taketh away the sin of the

world. On the first day this testimony seems to have produced no immediate result. But on the second day when John was standing with two of his disciples, Jesus again passed by, and John, fixing on Him his intense and earnest gaze, exclaimed again, as though with involuntary awe and admiration, "Behold the Lamb of God;" and immediately the two disciples followed Jesus. One of these was Andrew, the other suppresses his own name because he was the narrator, the evangelist John. It was the first care of Andrew to find his brother Simon, and telling him all he had learned, he brought him to Jesus. An example in this of the true missionary spirit which goes home to relatives and friends, and tells them how great things the Lord hath done for us, and seeks to bring all we can reach to the feet of Jesus. Jesus saw at once in that humble fisherman all the weakness, but also all the greatness of the man, and giving him a new name, said unto him, "Thou art Simon, the Son of Jona, (the dove, that is); hereafter thou shalt be as the rock in which the dove hides. The third day after the return from the wilderness seems to have been spent by Jesus in intercourse with His new disciples. On the fourth day He began his return to Galilee, and on the way fell in with another fisherman, Philip of Bethsaida. Philip alone of the twelve has a Greek name, a fact which probably indicates his familiarity with some of the Greek speaking population living on the shores of Galilee, and explains why the Greeks who wished to see Jesus, addressed themselves to Philip rather than to any of the other apostles.

One simple word, "Follow me" was enough to attach to Jesus, for the rest of his life, this simple-hearted, guileless man. Philip, like Andrew, rested not till he had found his brother Nathanael, more guileless even than himself. Nathanael as generally and almost without doubt, identical with Bartholomew in the list of the Apostles. And so in that list Bartholomew is almost always associated with Philip. In answer to his sceptical inquiry, "Can any good thing come out of Nazareth," Philip gave the answer which must be given to similar doubters now, "Come and see." Philip, from his own experience, is convinced that to see Jesus was to know Him, and to know Him was to love Him, and to love was to adore Him. And so now with the eye of faith we draw near and test the truth of His word, as he has invited us to try it by doing the will of God, and we shall know of the truth of the doctrine. The reluctance of Nathanael was soon dispelled. Jesus as He saw him coming, recognizing that the seal of God was upon his forehead, said to him: Behold an Israelite in whom guile is not. We scarcely hear of Nathanael again. He seems to have been one of those calm, retiring, contemplative souls whose whole sphere of existence lies not here, but where beyond these voices there is peace. His was probably a life of which the world sees nothing, because it was hid with Christ in God. And not once, doubtless, but on many a future day was the promise fulfilled for him, and for his companions, that with the eye of faith they should see the heaven open, and the angels of God ascending and descending upon the Son of Man.

Of the time and place at which the other seven were called, and what their characters were we know very little.

CORRECTION.—Will you allow me to say that either my carelessness or your printer's inability to read my writing, has made me guilty of a deadly heresy. In the paper on the Temptations in your last issue, I am made to say that our Lord had all the "sinful passions of our nature." What I intended to write, and think I did write was "sinless passions." And if I had been more deliberate I should have written "propensities," instead of "passions."

Biblical Notes and Queries.

UNBAPTIZED CHILDREN.—The Church of England wisely leaves undefined the aftercondition of children dying unbaptized. God as the law-maker has the right to dispense in His own laws, and as He is a God of mercy as well as of justice we need not doubt as to how He decides in the case of children who, through no fault of their own, die unbaptized, and before they have come to the use of reason. The Church only forbids their being interred with the same rites as those who by baptism are her children, and entitled to all her privileges.

Correspondence.

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

THE PROPOSED SYNOD CONSTITUTION.

Sir, In little over three months hence we shall probably be called together in Synod, when the most important business we shall have in hand is the confirmation or rejection of the proposed Constitution. One very serious point in it was "sprung upon" the Synod,—the mode of electing committees and the delegates to the Provincial Synod. Mr. Ballard's very elaborate report was printed but not read, for the Hon. Edward Blake's scheme, suddenly proposed, took its place. It is but the simple truth that neither scheme is adequately understood by the majority of the Synod at this moment, and that without any disparaging reflection on their intelligence, as I think will appear. It is felt that now is high time to invite the consideration of the members of the Synod to this question, as there can be no further discussion when we meet; so that we may all know exactly what we are doing, or if we discover that the proposed arrangement would commit us to a course leading we know not whither, we may stay our foot in time, and simply stand still as the safer plan.

No better introduction to what I hope will prove a helpful correspondence can be found than the following extracts from a paper in the January number of the "Nineteenth Century" on Parliamentary Government, by the eloquent Positivist, Mr. Frederic Harrison. They have not one insignificant merit in the present discussion—they are free from religious partisanship. He says: "What is wanted is some machinery whereby the most eminent men in the House can be really selected, in such a way that they shall hold the same relative strength in committee as they and their friends do in the House, and shall not in fact be mere nominees of the whips and leaders on the two sides." That is exactly what we in this diocese profess to aim at. He goes on:—"I have a rooted dislike of all mechanical and numerical devices when applied to obtain political results. But this seems to be a case where one remarkable device exactly supplies the want. I mean what is known as Mr. Hare's scheme of voting, or personal or proportional representation: a scheme so extravagantly praised by Mr. Mill, and so earnestly advocated still by an acute school of politicians. I have always held, and still hold, Mr. Hare's scheme to be worse than useless in electing members of Parliament; indeed, to be a pedantic and mischievous hobby when applied to the votes of the nation. I do not recede from that view."

"What is wanted for such a committee is to make it truly representative of the House to the utmost extent. And Mr. Hare's scheme certainly insures an almost mathematical accuracy in mere representation. Nor does the second objection apply at all to elections made in the House. The 650 members (taking an average) can meet, consult, act in groups, and enter into the most exact calculations and arrangements in voting by knots."

"The working of the plan, as I conceive it, would be this. There are sixty-six members of committee to be chosen, say, by a House of 650. If we include the Chairman of Committees, there will be sixty-five committee-men to be elected by the House, or one-tenth of the whole. All that is needed is this: let every member record his vote for any member he pleases, and he may fairly do so by a proper written document. Then let every member elected by two separate votes be *ipso facto* a member of the committee. If each member could give but one vote, and vote but once, the utmost care would be required that votes might not be thrown away. The most careful sorting would be needed before voting; and extreme skill would be called out in adjusting the groups in lots of ten each."

Now let us grant all that Mr. Harrison and Mr. Blake assume, and I ask thoughtful men, Are they prepared to adopt this untried theory? Mr. Blake misled us, all in the way of a good politician, in affirming that it is in use in the Canadian House of Commons. I am told it is not, and never has been. But allowing its success, if thoroughly worked, dare we venture on the conditions of such working? Look at Mr. Harrison's words: "The utmost care would be required that the votes might not be thrown away. The most careful sorting would be needed before voting; and extreme skill would be called out in adjusting the groups in lots of ten each." Clearly, then, thorough drill, complete mastery of the leaders, complete submission of the rank and file; are indispensable to the successful—that is, the fair and just working of the scheme. This may be quite fairly expected from a political engine, such as a legislative assembly, but it is a mechanism to which a religious assembly should not submit. If adopted, it will bind us firmly to cabals,

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Mr Dea the lette should ar I can, bu must be s been bro discuss it distinctly teaching Messrs. I it as an i can utter ter of p should b liking or say, or c less peo services, involved be false, we are t am glad in reply 1st, "The sac order o and mak outward "Apost few wor bishops saerame with the without that un conform of the s as the r in direc pel. T dan's v teachin book in Prayer Strach out of to him In a I reply

which we profess our desire of being freed from; it will make them necessary and permanent, and intensify the spirit of faction and intrigue; and if it makes victory impossible to superior numbers, it gives it to superior tactics, and thus will most certainly aggravate the bitterness of defeat. Let us, say I, trust to the slower but surer and safer growth of just and charitable feeling and of brotherly confidence. We are getting into a more hopeful and religious temper; let us trust to it and God's blessing, and not check it by the adoption of a mechanical trick, as get untried in even political bodies, and certainly unfit to be tried first in the Church, as in a mere *corpus vile*.

I hope that those who know, or think they know, will assist us who are either ignorant or doubtful in this very serious matter.

Your obedient servant,

Port Perry, JOHN CARRY.  
21st Feb., 1882.

"POIEN" TO OFFER SACRIFICE.

Sir,—We go further back than Alexandrian Greek to show Mr. Clementi that *poiien* means "to offer." Let him read his Homer where he will find *hieria poiien* and *hieria rezien* "to offer sacrifices," and the verb *poiien* used absolutely in the same sense in classical Greek. Let him compare Virgil's *operari*, used absolutely in the same sense, and *facere* used with such a word as *ritula* to signify the act of sacrificing. Let him also remember the derivation of "Liturgy," and its original meaning, *lit* the root of *litai*, the cognate word, "prayers," and *erg*, the root pointing to "doing," or "acting," also to the derivation of the word "sacrifice," *sacra facere*, the *Rex Sacrificulus* of the Romans, pointing to the time when the king was chief priest or "sacrificer" as well.

Toronto, Feb. 26th, 1882. F. D. RANSFORD.

SACERDOTALISM.

Sir,—Since the Rev. Mr. Langtry has sent to you a copy of the letter which appeared in the *Evangelical Churchman*, I must ask you to kindly publish my reply which appeared in the same paper.

Yours truly,  
S. H. BLAKE.

Toronto, Feb. 23rd, 1882.

To the Editor of the *Evangelical Churchman*.

MY DEAR MR. EDITOR,—I have received from you the letter of Mr. Langtry, with a request that I should answer it. You can do this much better than I can, but as you ask, I write, although my answer must be short. I trust, however, as this matter has been brought forward, that you will take it up and discuss it fully. Our people are entitled to know distinctly the reason why we cannot approve of the teaching of Trinity as represented in her lecturers, Messrs. Langtry and Ford; why we cannot endorse it as an institution which our Evangelical young men can attend; and that our School is not merely a matter of prudence, but of absolute necessity. They should be shown that this is not a mere matter of liking or disliking particular men, as some absurdly say, or of finding fault with slight changes, that restless people may from time to time make in our services, but that Reformation principles are here involved to which we do not intend, God helping us, to be false, and which, while earnestly craving for peace, we are bound and intend to maintain at all cost. I am glad that Mr. Langtry's catechism is so short; and in reply to the first question in it,

1st, "What is a Sacerdotalist?" I should say: The sacerdotal view of the ministry regards it as an order of sacrificing and mediating priests (*hieris*), and makes the being of the Church to consist in its outward form and organization. As Haddan, in his "Apostolical Succession," states, "It means, in few words, without bishops no presbyters, without bishops and presbyters no legitimate certainty of sacraments, without sacraments no certain union with the mystical body of Christ, viz., with His Church, without this no certain union with Christ, and without that union no salvation." It thus substitutes external conformity to an episcopal Church and the partaking of the sacraments, for faith in the Lord Jesus Christ, as the means of salvation. It is therefore a system in direct opposition to the plain teaching of the Gospel. This will more fully appear throughout Haddan's work, a book which is pervaded with Romish teaching, and which, I understand, is used as a textbook in Trinity College; and in Blunt's "Key to the Prayer Book," which was introduced into the Bishop Strachan School by Mr. Langtry, and was ordered out of it by the late bishop on a remonstrance made to him by a layman of this diocese.

In answer to the second question of his catechism, I reply;

2nd, My statement and contention had nothing to do with the limits of comprehension within our Church, or the means by which sacerdotalists could reconcile their position with the teachings of her formularies. I was discussing the necessity for the existence of the Protestant Episcopal Divinity School, and in doing so I maintained that no college in which sacerdotal teaching was given or tolerated could satisfy Evangelical Churchmen, or command the confidence of the great body of our people.

3rd, In answer to the third question, I state that Mr. Ford proclaimed his views on "the sacerdotal heresy," when, under date of the 14th January, 1875, he wrote as follows to the Editor of the *Toronto Globe*:

"What I desire to say is this—that in doctrine I do not consciously, either in preaching or in catechizing, go beyond what I learnt at Trinity College; and I believe that to be the case with the younger men generally. . . . That, speaking generally, the Lord and the Apostles taught a religion of the kind commonly called Sacramental, Sacerdotal, High Church, or, to use the proper name, Catholic, I have no doubt. The Bible is permeated with sacramentalism."

Mr. Langtry with equal plainness, proclaimed his views when, in his attack on you, during the Synod of 1878, amidst much more of the same class, he made the following statement:

"They were told in the EVANGELICAL CHURCHMAN of May 16, 1878, that 'there is nothing in the office of apostles, bishops, presbyters, or deacons to suggest any sacerdotal functions whatever (hear, hear) or any human priesthood.' (Hear, hear, and applause.) The Church of England said there were priests, and it appointed men to the priesthood, while the Church Association declared that the conception of a human official priesthood is opposed to the entire genius and spirit of Christianity—it is not Christian, but anti-Christian. (Laughter, and hear, hear.) In the same paper it was asserted that 'the very essence of High Churchism is that it believes there is a priesthood.' (Hear, hear.) These persons sneered at the notion that the priest alone, because of his sacerdotal powers, had authority to dispense the sacraments and to bestow absolution. This was put forth as one of the doctrines of these Puseyite, ritualistic, sacerdotal, sacramentarian Romanists (laughter), but no man could get away from the fact that these doctrines which were assailed were the doctrines of the Church of England."

The files of the *Globe* will bear very abundant additional testimony, if needed, to the sacerdotal teaching of your rev. correspondent.

I am not dealing now with the limits allowed by the Church of England as to preaching or teaching, but I am affirming that the preaching or teaching shown in the above extracts is not that approved by the vast majority of the members of our Church in this diocese, that a college that teaches, or a pulpit that proclaims the like is not in harmony with the people, and that unless other preachers or teachers be found and used, differences must be fostered and increased, and the growth of our Church prevented.

Faithfully yours,  
S. H. BLAKE.

Toronto, 15th February, 1882.

NOTHING ON EARTH SO GOOD.—Certainly a strong opinion, said one of our reporters, to whom the following was detailed by Mr. Henry Kaschop, and Mr. Geo. Millar, 418 Main-street, Worcester, Mass. "I suffered so badly with rheumatism in my leg last winter that I was unable to attend to my work, being completely helpless. I heard of St. Jacobs Oil and bought a bottle, after using which I felt greatly relieved. With the use of the second bottle I was completely cured. In my estimation there is nothing on earth so good for rheumatism."

Family Reading.

THE WAY OF SORROWS.

O LORD, the wilderness to me  
A very Paradise shall be,  
Since Thou for forty days wast there  
In fasting, solitude and prayer.

Unworthy though these feet to rest  
On ground Thy footsteps once have blest,  
The way of sorrows shall be mine,  
Made sweet because it first was thine.

Lord, let me find some lowly place  
Where I may seek Thy pitying face,  
And plead with Thee, by Olivet,  
By agony and bloody sweat.

Some quiet aisle or dim recess  
Shall make for me a wilderness;  
And surely angels shall be there  
To wait on penitence and prayer.

Nor is this all; for I would know  
The depths of shame, the crown of woe;  
Stand by the stricken mother's side  
While Thou art mocked and crucified.

And then in hours of saddest gloom,  
I still will watch around Thy tomb,  
Till with the day new joy be born  
And Thou shalt rise on Easter morn.

Oh! blessed thought, thy faith can see  
In every altar, Calvary,  
Find there the loving arms outspread,  
And fall before the fallen Head.

Come! King of kings; Come! Light of light  
The Bride awaits the day all bright,  
When she shall lift, her mourning o'er,  
The shout of Paschal joy once more.

EARLY RISING.

THE following is a testimony of a clergyman of the Church, eminent for a long life of usefulness, to his own experience of the value of this habit:—

"One habit I will allude to which I contracted long years ago and for which I now bless God with a full heart. For a long time I have been an early riser.— This has given me time to prepare for the day by a quiet reading of the Scriptures and private devotion. I have had an hour each morning before breakfast for this purpose. It has been at a season when all was quiet and still around me, and before the mind had become occupied with other things. This habit has been so fixed that I could not be comfortable without this exercise. I have said I bless God for it, and so I do, more and more as the days go by. Sick and weak as I have been during the past year, I have never omitted this practice. And I can truly say I look forward to it as the pleasantest and most profitable hour of the whole day. I cannot say how it would have been with me had I never formed the habit, but the habit has become a part of myself, and I know what a blessing it has been.— Every day brings its cares, trials, and emergencies, and it is a great thing to enter upon the day in some measure prepared for them."

"Early rising," writes Robertson, "is to commence the day with an act of self-denial which, as it were, gives the mind a tone for the whole day. It redeems time for early prayer, therefore dedicating the first warm aspirations to God, before the dull and deadening and earthward influences of the world have had time to impare the freshness of earthly feeling. It gives calmness to the day. Late rising is the prelude to a day in which everything seems to go wrong."

ONE STEP AT A TIME.

GEORGE MANNING had almost decided to become a Christian. One doubt held him back.

"How can I know," he said to himself, "that even if I do begin a religious life, I shall continue faithful, and finally reach heaven?"

He wanted to see the whole way there before taking the first step. While in the state of indecision and unhappiness, he one evening sought the house of his favourite professor, for he was a college student at the time, and they talked for several hours upon the all absorbing topic. But the conversation ended without dispelling his fears or bringing him any nearer the point of decision.

When he was about to go home the professor accompanied him to the door, and observing how dark the night was, prepared a lantern, and handing it to his young friend, said:—

"George, this little light may not show you the whole way to your room, but only one step at a time, but take that step, and you will reach your home in safety."

It proved the word in season. As George walked securely along in the path, brightened by the little lantern, the truth flashed through his mind, dispelling the last shadow of doubt.

"Why can I not trust my Heavenly Father," he said to himself, "even if I can't see my way clear to the end, if he gives me light to take one step? I will trust Him, I do trust Him."

He could hardly wait till he reached his room to fall down on his knees and thank God for the peace and joy that filled his soul.

Early next morning the professor was summoned to his door. There he found George Manning. With beaming face he looked up to his teacher, and as he handed him the lantern, said significantly:—

"Doctor, your lamp lighted me all the way home last night."

Children's Department.

BABY'S TOLL-GATE.

KNOCK at the door. Peep in; Lift up the latch, And walk in.

What a funny door— A forehead fair; House with a roof Of golden hair. And tangled curls From ridge to base, Over the eaves— Queer little place.

Two windows there, And baby peeps in; Finds the bright blue Where the sky went in, And a laughing elf Looks out to see Who raps so loud, And calls for me.

A dainty nose Turned up—beware! With thumbs and fingers Lift it with care. The portals open; Don't walk in! Bow to the dimple On the chin.

A kiss for toll Now you must pay, Or not come in At all to-day.

PERSEVERANCE IN PRAYER.

THE Gospel for the second Sunday in Lent tells us of a woman, who constant in prayer, and undaunted by the apparent coldness of our Lord towards her, won from Him at last the object of her petition, the rescue of her daughter from the devil which had made her his prey. Her story reminds us of another mother whose long-continued earnest prayer for her child is related in ancient Church history, another mother whose child had also been possessed by a devil, though in a different manner from that Canaanitish maiden. The evil spirit of unbelief and impurity seized him; but by God's grace and his mother's prayers the unclean spirit was driven out, the brand plucked from the fire, and the prodigal son changed into a penitent, and finally a saint. Christian people now call him St. Augustine.

The mother's name was Monica. She was born A.D. 322, in Numidia, on the north coast of Africa, a country now, alas! given wholly up to the false prophet Mahomet, but then containing among its Pagan population many flourishing Christian churches. Monica was carefully brought up in a Christian family and taught the true faith. She always acknowledged with gratitude how much she owed to her nurse for the good principles she instilled into her, and the strict ways in which she trained her. This nurse taught the children of the family to be temperate at their meals, and would not allow them to drink even water at other times, because she thought it a self-indulgent habit. "You are now for drinking water," she used to say, "but when you come to be mistresses of the cellar, water will be despised, but the habit of drinking will stick by you." It seems strange that after such an education Monica should have married a Pagan, but it was so. Most likely, according to the customs of those times, she had no choice in the matter. Patricius, her husband, was, for a heathen, an upright, honourable man. He had also a naturally kind heart, but his temper was

hasty and violent. It was therefore matter of astonishment that he and his wife never quarrelled, and that he was never known to strike her, according to the custom of husbands in those rough times. Monica's patience and forbearance brought about this happy state of things. She never thwarted her husband in word or deed, never answered him when he was angry, only when his fit of temper was over she would quietly explain her conduct. When other wives would show the bruises left by their husbands' blows, and complain loudly of the cruelty they underwent, Monica would say to them, "You should lay the blame of it all on yourselves and your tongues." Her patience and forbearance gave her a right to speak, and she had her reward. Patricius was won over to the religion which his wife adorned, was baptized, and died a faithful Christian.

But we must turn to Monica as the mother of Augustine. He was the elder of her two sons, and most fondly loved by her. She brought him up in the fear of God, but he was not christened in infancy, either because his father was a heathen, or because it was the custom in those days to put off Baptism for fear of the greater condemnation of sin committed after it. Great pains were taken with the boy's education, and as he was naturally clever, he grew up a good scholar and a learned man. He lacked strength, however, to resist temptation, and while yet very young was drawn into heresy and a wicked life. Monica, not a widow, grieved more at this than if she had laid her son in the grave. Strong as was her affection for him, she did not think it right any longer to let him live in her house or eat at her table. She could only pray for him, and that she did incessantly with floods of tears.

In the depth of her sorrow she found some comfort in a dream. She thought she was standing on a platform of wood, weeping bitterly, and that a young man, in shining garments, bade her dry her tears, saying, "See, thy son is with thee;" on which, looking round, she saw Augustine on the platform by her side. She told this dream to her son, and he tried to argue from it that she would be brought round to his way of thinking; but she said quickly, "No, it was not told me that I should be with you, but that you should be with me."

Augustine was struck by this answer, but no change was wrought in him yet. For many years she continued praying for him, and begging one learned divine after another to expostulate with him. One aged bishop to whom she applied declined to do this. "The youth's heart," he said, "is still too stubborn, but God's good time will come, and then he will discover his error." But Monica would now be put off thus; she wept bitterly and still went on entreating him, till he sent her away, with the memorable words, "Go thy way, good woman; it is not possible that the child of such tears should perish," words which she received as a merciful intimation from heaven regarding her son.

At the age of twenty-nine, Augustine determined to go to Rome. His mother tried to divert him from his purpose, so he deceived her, and, pretending he had given up the journey, he set off one night secretly while she was engaged in prayer at a neighbouring church. Her grief at finding herself thus deserted was very great; she found no comfort but in prayer, and to these prayers her son always ascribes his recovery from a dangerous illness which seized him when he arrived at Rome. From Rome Augustine went to Milan, and under the teaching of St. Ambrose he renounced his errors, and gave up his bad course of life. Monica followed her son to Italy, and witnessed the answers to her many prayers in his conversion and his Baptism at Easter, A.D. 387.

Some of Augustine's Christian friends came to live with him, and his mother kept house for the little community. She cared for each one as if he had been her son. Yet she listened with humility

and joy to every word they said of heavenly things. One day, while she was talking with Augustine about the joys of Paradise, she said, "There is nothing now in this life, my son, which can afford me any fresh delight. What I have to do here any longer, or why I am still on earth, I know not, all my earthly hopes being now satisfied. The only thing for which I desired to live was to see you a Christian, and a child of Heaven, and God has done much more, in that I see you despising all earthly joys, and entirely devoted to His service. What further business then have I here below?"

The whole party set out the same autumn on their return to Africa, but Monica was taken ill at Ostia. She felt it was her last sickness, and spoke of it so cheerfully that her friends were astonished, and wondered that she did not dread being buried so far from home. But she said, "Nothing is far from God, nor need I fear but He will find my body and raise it with the rest." Five days later the fever came on; she swooned away and was for some time insensible. Her sons ran to her side, and when she recovered she said, "You will bury your mother here." Augustine was silent, but his brother began lamenting that she should die far away in a strange country. She looked at him with concern, as though grieving that so small a thing should trouble him, and said, "Place this body anywhere, do not distress yourselves concerning it." This was the more remarkable because she had always expressed a strong wish to be buried by her husband's side in a sepulchre she had prepared for herself.

After nine days' illness Monica expired at the age of sixty-five, A.D. 387. She died but the son of her prayers and tears lived to be a Bishop and Doctor of the Church, nay, he lives yet in his writings; teaching, warning, encouraging one generation of Christians after another. Let us then learn from Monica the African mother, as from the woman of Canaan, how to pray for those we love.

HOW LOSS IS GAIN.

AN artist was once engaged in painting a picture in fresco high up upon the wall of a lofty cathedral. One day he took a friend up with him, and they stood together on the little platform from which he worked at a giddy height above the ground. As the talked, the artist involuntarily step backward to view the better some detail of his painting. Another moment and he would have been dashed to pieces on the marble pavement below; but his friend, seeing the danger, quick as thought, flung against the picture a brush full of colour which he held in his hand. The artist sprang forward in horror at what seemed the wanton destruction of his work;—and was saved.

Does not God deal with us in a like manner sometimes? He sees us gazing fondly and admiringly on what our hands have wrought, or our own brains have planned; and He mars our schemes, disappoints our hopes, makes havoc of our enterprises. They perish, but we are saved. He sees that we are on the brink of destruction: another step, and we should have fallen head long through pride, even as Satan fell. And so, in His mercy, He interposes for our good. We ignorantly fret and chafe because our plans do not succeed, and our labour is lost. But He knows best. Our seeming loss is our real gain.

SHREWDNESS AND ABILITY.—Hop Bitters so freely advertised in all the papers, secular and religious, are having a large sale, and are supplanting all other medicines. There is no denying the virtues of the Hop plant, and the proprietors of these Bitters have shown great shrewdness and ability in compounding a Bitters, whose virtues are so palpable to every one's observation.—Examiner and Chronicle.

GUARDIAN ANGELS OF LITTLE CHILDREN.

THERE is a passage in our Lord's teaching which bears on the doctrine of the holy Angels, which I did not always understand, till it was explained to me by a poor uneducated man. After our Lord had said how terrible will be the punishment of those who injure the souls of little children, He adds, "In heaven their angels do always behold the face of My Father which is in heaven."

One night, when I was a young man, before I was in holy orders, I was walking in Devonshire along a lane, and I caught up a walking postman; and as we were both going along in the same direction we walked together and fell into conversation. Presently the road came out on a wild moor covered with rocks, and far from any habitation. I said to the man, "Are you never alarmed travelling along such a desolate road, and in such a wild country, and almost always alone?" "No," he answered; "not now."

I pressed him for his reason; and then he said, "I used to be frightened at times of a night, for there are strange tales of these moors; but on Sunday our parson preached at church on the ministry of holy angels. He told us how an angel was sent by God to minister to each one of the baptized, and to be with him to the end of life. I have often thought of that, and it struck me much. So when I have been alone of a dark night, I think that my angel is beside me, and sometimes I pray, and sometimes I sing a hymn, and I like to think that the angel joins with me. I don't know that I hear his voice, but it seems to me sometimes as if I did. And then I speak to him, and I feel that I have a companion, and it takes all loneliness away."

After some talk, we came to speak of the text, "In heaven their angels do always behold the face of My Father which is in heaven," and I told him that it was not intelligible to me; for that angels did not mean the souls of the children.

"No," said he; "I've thought of that text, and this is what I fancy it means. The angels of little children always see the face of God; they are always looking up to God, like this." The man's face was raised, and the full moon shone on it, lighting it up brightly. "But it is not so always; presently sin comes; bad example from parents or companions produces an evil act, and then a cloud comes between the face of God and the angel." As the man was speaking, with his eyes raised, an arm of black cloud stole across the moon, and a shadow fell on his face, and it was only dimly visible. "Like this," continued the postman; "and if sin continues growing more and more, it is like a bank of black cloud coming up and obscuring entirely the face of God, so that all is dark below. That is why we are pronounced against him that leads a little one into sin; he darkens the angel's face, and then the guardian angel of the child arms himself to be an avenging angel against the man that has done evil."

HAPPY THOUGHTS.

The mind is ever the dupe of the heart.

The Lord Himself, to whom angels ministered, thought good to carry a bag for example sake.

If we cheat ourselves with words here, we shall suffer punishment in deed hereafter.

It should be known that there are some who wear the dress of sanctity, and are not able to work out the merit of perfection; yet who must in no wise be numbered among the hypocrites, because it is one thing to sin from weakness, another from crafty affection.

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Crowds of people wish to be godly but no one cares to be humble.

Quarrels would be short, if the wrong was only on one side.

It is more shameful to distrust our friends than to be deceived by them.

A man who loves nobody is more unhappy than the man whom nobody loves.

Many of our faults are more excusable than the means we take to hide them.

He that would understand the falsehood and deceit of sin, must compare the promises and the payment together.

The mixture of those things by speech, which by nature are divided, is the mother of all error.

In our necessities, we come to know that which we are ignorant of, when the knowledge of it was not necessary.

God willed that man should in such sort serve Him, as thereby himself to derive a benefit, rather than confer one.

Such are the ways of God,—seen after the events are passed, but not discerned at the time; as God said to Moses, that he should see Him from behind, when He had passed by, but should not see His face.

"That is a large house, father," said a young person, riding by the mansion of a friend. The reply, after a lapse of thirty years, is now fresh in memory. "Ah! my dear, six feet by two will do in a little while."

WERE we to live under the sensible influence of Divine love, we should be active, vigorous, and steady in the performance of every Divine precept or command. The ways of God would not then appear burthensome or grievous, but, as they truly are, "ways of pleasantness and paths of peace."

ADDISON, when on his death-bed, sent for an accomplished youth, nearly related to him, who on his arrival, said, "Dear Sir, you sent for me, I believe, and I hope you have some commands: if you have, I shall hold them most sacred." May distant ages not only hear but feel the reply! Forcibly grasping the youth's hand, he said, "See in what peace a Christian can die!" he spoke with difficulty, and soon expired. Through grace Divine, how great is man! through Divine mercy, how stingless death! Who would not thus expire?

PRODUCE MARKET. TORONTO, February 28, 1882. Table listing prices for various commodities like Wheat, Barley, Oats, Flour, Beef, Mutton, Lamb, Hogs, Potatoes, Carrots, Beets, Turnips, Onions, Cabbage, Beans, Parsnips, Parsley, Cauliflower, Apples, Chickens, Fowls, Ducks, Geese, Turkeys, Butter, Eggs, Wool, Hay.

ST. JACOBS OIL. THE GREAT GERMAN REMEDY FOR RHEUMATISM. Includes an illustration of a man with a staff and a dog.

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