

# Dominion Churchman.

Vol. 3.]

TORONTO, THURSDAY, APRIL 5, 1877.

[No. 14.]

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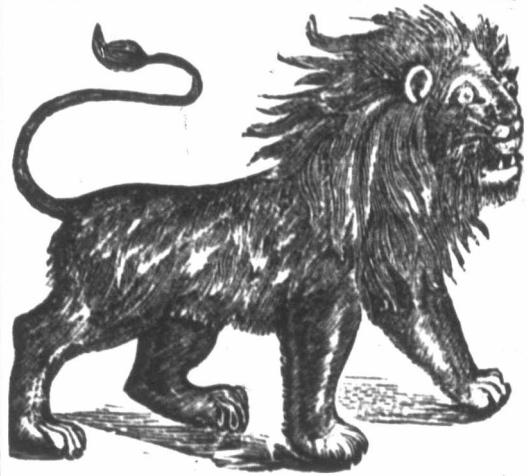
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able to extract large quantities free from mildew.)  
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Hemp, gathered at the right season, and extracted  
during midsummer in Calcutta. There is not a  
single symptom of CONSUMPTION that it does not  
dissipate.

Instead of devoting a column to the merits of  
this strange and wonderful plant, we remain silent,  
and let it speak for itself through other lips than  
ours, believing that those who have suffered most  
can better tell the story. We will here quote, word  
for word, from letters recently received. Read  
them:

"Twenty-one years ago I was dying with the  
CONSUMPTION. There was no escaping that ter-  
rible death—at least so all the doctors told me—  
when a friend advised me to send to 1032 Race Street,  
Philadelphia, and get EAST INDIA HEMP, which  
finely and fully cured me.

"I now write to ask if you are still in business, or  
if I can obtain that same remedy. I am now falling  
into poor health again, and for the first time since then  
feel the need of such a medicine."  
O. S. BISLEY.  
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# Dominion Churchman.

THURSDAY, APRIL 5, 1877.

## TO SUBSCRIBERS.

WE sent the usual accounts to our subscribers at the beginning of the year. As a considerable number of them have not yet been replied to, we purpose in this and the following week to send them out again, and trust they will remit at once; and thus meet with the attention which is so desirable in carrying on an enterprise like that of the DOMINION CHURCHMAN.

## THE WEEK.

SO that Protocol which Russia has been hawking about Europe has at last been signed by all the Great Powers. Having been signed the question now is what will its effect be, and the answer seems to be that although by this means the danger of an immediate declaration of war has been avoided, the real solution of the Eastern Question has only been temporarily postponed. England is said to have stipulated that, should Russia not immediately carry out her promised disarmament, her own adherence to the Protocol should be *ipso facto* cancelled, and it is stated that as preliminary to the signature of the instrument, Count Schonvaloff gave a verbal assurance that Russia would demobilize the forces. This Protocol apparently embodies the results at which the Constantinople Conference arrived and is to be submitted to the Porte. If the Porte attaches its signature, it formally accepts the recommendations and reforms suggested to it by united Europe. If it demurs to signing, what then? The Powers reserve to themselves the right of considering what steps should next be taken, apparently to force Turkey to obey their wishes.

Herein lies England's real difficulty. She wishes—as who does not?—to see a decided improvement in Turkish rule and manners, and to know that justice is meted out and freedom guaranteed to the Christian subjects of the Sultan, but she has good reason for objecting to material pressure being applied to the Porte or for its autonomy being infringed. General Ignatieff is said to have declared at Vienna that Russia's unselfishness had been grossly misrepresented in this matter and that the Czar would not accept Constantinople as a gift “even if offered for his acceptance upon a golden dish.” We do not know much about the “golden dish” or the meaning of the expression, but we do know, that to acquire possession of the Bosphorus, with all that it involves, has been the darling ambition and aim of Russian rulers and statesmen for a century, and nothing has lately occurred to justify a belief that such desires have been suddenly abjured, and whatever may be one's reluctance to impugn the honesty of the distinguished personages who voluntarily make these strong asseverations, it cannot be altogether forgotten how

very vigorous were the assurances given to England that nothing would induce Russia to annex Khiva; and, nevertheless—Khiva was annexed.

What a pity it is that the compilers of telegraphic news cannot take a juster view of the relative importance of the occurrences with which they have to deal! Of all the scandalous and humiliating delinquencies of the day perhaps the operations in New York of the Tammany ring are the most disgraceful, and there is a wide interest and a general satisfaction in learning that the chief swindlers have been detected and are being made to disgorge their ill-gotten gains. But we in Canada hardly care to know all the minute details of the doings, in England, of a traveller who is supposed to be Oakey Hall, the ex-Mayor of New York, who has absconded, or been made away with, in view of the disclosures against his Confederate swindlers which, it is understood, that Tweed will make after his release. If the agent of the Associated Press cannot find items of more real and general interest, he might spare his employers' pockets and their readers' time.

The Duke of Richmond has introduced into the House of Lords the new Government Burial Bill, which it may be hoped will, with some modifications, set at rest that much discussed question. Of course it is not to be expected that any measure, short of the surrender of the old Church yards, and Churches too, to the sweet will of every ranting preacher, will satisfy the demands of the most extreme advocates for what is called euphemistically called “Freedom of Worship;” but the new measure will go far towards satisfying all reasonable men. “Hitherto,” as *Church Bells* says, “Although men could not help dying, there has really been no obligation on anybody to provide a place for burying the dead; all was left to the Church's charity.” But the Bill establishes a Burial Board in every part of the country, whose duty it shall be to provide sufficient accommodation for the burial of all parishioners. The word “sufficient” is expressly to be construed as having reference to the requirements and prejudices of Dissenters, for whom, if any number object to be buried in the Churchyard, the parish is bound forthwith to provide another cemetery. In default an appeal lies to the Home Secretary, who can force the parish to do so. One concession is made to non-conformists: a body may be interred in a Churchyard silently, the friends notifying the clergyman in writing that they do not wish for his intervention.

Mr. Chamberlain's Resolution to empower Town Councils to obtain the exclusive privilege of retailing intoxicating drinks, to legalize, in fact, that which is known generally as the Gothenburg system, was summarily rejected by the English House of Commons by a majority of 103 to 51. It is easy to say,

and also to believe, that the advocacy of a scheme involving not only so vast an expenditure, but also some principles which are a little alien to English habits, is premature; still the discussion has not been without its value. Some statistics brought forward by Mr. Chamberlain are rather startling. During a few years the number of children, in England, attending school has risen from 773,000 to 1,863,000, an increase of 240 per cent.; the cases of drunkenness had risen from 82,000 to 203,000, or 247 per cent. In 1861, Coroners' inquests returned 199 verdicts of “death from excessive drinking,” but in 1875, no less than 516 such verdicts were given.

Some statistics were also given on the other side of the question which, if true, shew that the much vaunted Gothenburg system is a very partial success. It is asserted that, although between 1865, when the experiment was first introduced, and 1868 the convictions for drunkenness fell from 2161 to 1320, yet that in 1874 they had, by a gradual but steady increase, reached 2234, being greater than they had been before the system was introduced. The explanation offered by one speaker, that the increase was due to the excessive high rate of wages prevailing in the district not unnaturally leads to the assertion that the previous diminution of drunkenness was due, not to the new licensing system, but to the low-rate of wages. The British Consul has lately reported that, though the system of Gothenburg was undoubtedly a financial success, its philanthropic objects had altogether failed. It seems impossible that the plan can succeed in both characters. Either philanthropy carries the day and the Corporation venture is, as far as direct returns are concerned, unremunerative, or greed and need carry the day, and philanthropy goes to the wall. But, in any case, before any of our towns adopt the system, it will be well to ascertain whether the damaging statistics which we have given above are to be relied on or can be refuted.

The question of how to relieve distress without pauperizing the recipients of alms has been proved a difficult one, and it seems to be in Canada particularly so; where, however, it has to be met and answered as speedily as possible. We have hitherto done without, and rejoiced to do without, a Poor Law, and if we had no poor our boasting and our rejoicing would be natural and reasonable; but as we have a large number of poor it may be questioned whether it be possible, if expedient, to get along much longer without such a law on the Statute Book. At present the large cities are at the mercy of the country districts, from which, in winter, all the poor gravitate towards the large centres. We are glad to see that in Toronto the whole question of improving the condition of the poor is to be fully considered during the coming summer.



It will probably take some time, perhaps years, before an effective reform of our charitable organizations is carried out, so the sooner the subject is ventilated the better. The Charity Organization Society has just had its annual meeting in London, and from the report we gather that in 1869, when it first began its work, no less than 1,050 charities existed in the Metropolitan district, all working without any attempt at united action or co-operation. This is very much what, on a small scale, our position is here. In London the number of persons receiving outdoor relief has fallen, mainly through the operations of the Society, from 110,000 to 40,000,—statistics which certainly ought to encourage those who are striving to bring our numerous and badly organized charities into some harmonious system.

It is a truism to say that in times of excitement men use language of which they afterwards fail to see the justice or the relevancy. In all the controversy about the notorious Hatcham case, the language employed by the extremist supporters of Mr. Tooth towards the Judge of the Court that condemned him has been very pitiable. It cannot be denied that the selection as Judge of the new Court of one who had for some years been before the public in the unenviable notoriety attaching to the presiding officer of the Divorce Court was more than unfortunate. But against Lord Penzance, as a lawyer and a judge, nothing can be urged; his antecedent history has nothing whatever to do with the soundness or the legality of the decision against Mr. Tooth. There is a good deal to be said against the Public Worship Regulation Act; but it is mere petulance to turn round and abuse the judge, and worse than petulance to base one ground for refusing to obey his decisions on the fact that he had exercised jurisdiction which the Legislature sanctioned, but of which the Church disapproved.

#### THE FIRST SUNDAY AFTER EASTER.

THIS is popularly called Low Sunday, in allusion to our return from the triumphs of Easter to the ordinary Sunday service. In early times, it was a custom on this day for those who had been baptised the year before, to keep the anniversary of their baptism. The Epistle in the Communion Office doubtless has reference to this practice, and sets forth the new birth of baptism as the beginning of an abiding power of overcoming the world through its connection with the risen Christ, the source of our regeneration.

The several Sundays in connection with the most Holy Festival of the Church, afford an opportunity of bringing out the various aspects of the Resurrection and its relation to our privileges, our duties, and our hopes. If Christ satisfied the claims of Divine Justice by His death, it was by His Resurrection that He showed forth our justification; approved it to the Almighty Father, to angels, to men, and to demons; and declared before the whole universe that in the justification of the Head, the free gift comes upon all men

unto justification of life. For henceforth, each member of the mystical body of Christ is justified when he is grafted into the body which ever abides in mystical union with the risen and ever-living Saviour. And then to complete the Christian character, and cause it no more to bring forth the fruits of sin, we are taught to pray for Divine assistance, so that we may put away from us the leaven, the germs, the exciting cause of malice and wickedness—that is, sin under the aspect of bad fruit and unprofitableness; and that our future service of God may be marked by purity and truthfulness—having for the meritorious cause of the whole, the sole merits of Him who died and rose again.

In this way will the power of the Resurrection of Christ be abundantly exemplified in the moral and spiritual life of the Christian. When St. Paul prayed, "That I may know Him and the power of His Resurrection," this was the main scope of His prayer. He had no doubt whatever about the truth of the Gospel as an historical fact, but practically to know Christ risen in his heart and will; this was a field in which boundless improvement was possible, even for a St. Paul,—a region in which on this side the grave perfect satisfaction was unattainable. In the Christian life, there are great and definite ends to be accomplished; and there is an all-sufficient power of support, giving at least good hope of attaining these ends. The Resurrection of the Lord Jesus secures for us all this, and it does so on a magnificent scale. It opens out before the eye of the soul, its one adequate end in all action and in all endurance—a union of the whole man with God, extending through the infinite manifestations of a boundless eternity.

And a new power has now entered into human life—the vast power of a sincere belief in a future world. Every true Christian feels that this life is an insignificant preface to what must follow; that it is but the shadow which precedes the substance; and that the longest life is a mere halt upon the brink of the eternal world—a world of awful and unchanging realities. And the Resurrection of Christ has an abiding influence upon our belief in these high and commanding truths. The phases of mere feeling which pass rapidly over the generations of men are like the forms of the clouds, beautiful but evanescent; while the fact of the Resurrection remains. It is like the sun in the heavens, which though it may be deemed commonplace and uninteresting by the vulgar herd, is the daily study and wonder of the astronomer. It remains through days, through years, through lives of neglect, to claim at last the vast homage of the mind and heart of man, to ennoble our dealings with our fellow-creatures, and to sanctify our relationship to God.

#### MODERN CHRISTIANITY AND CHURCHMANSHIP.

THE "Theory of Development" so persistently advocated by the Roman Church, and upon which all the peculiar dogmas of that unsound branch of the Church Catholic are founded is not by any means confined to that

communion. As we have frequently had occasion to remark, Extremes are very apt to meet: and therefore we find this identical principle as extensively carried out in practice by those who would have us believe they are the furthest possible removed from the errors of that corrupt branch of the Church which professes to acknowledge it and to act upon it. The peculiar tenets of Calvin could only be advocated by reference to such a principle; as these again, a century or two ago, by a further process of development, produced an antinomianism from which the moral sense of mankind was obliged ultimately to recoil. And taking the system altogether, with its repeated developments, anything more soul-destroying can hardly be imagined than the aspect it has given of the "doctrines of grace." The peculiar "development" that most strongly obtrudes itself just now would appear to be the attempt to separate Churchmanship from Christianity, the casket from the jewel, the shell from the kernel, with which infinite wisdom has ordained that it shall be connected. We might almost imagine from the talk and the writings of some that where the one of these exists the other as a matter of necessity cannot be found: that is to say, that Christianity and Church order are mutually antagonistic to each other. Such men must have read the New Testament to very little purpose if they suppose that the Christianity therein set forth supposes any such sentiment as that. And their acquaintance with their own Church must be of quite as limited a character if they have not learned that the principles advocated by our Reformers, and always acted upon by them (some two or three apparent exceptions notwithstanding), uniformly suppose that Church order is always to be preserved in the attempts to spread the teaching and the privileges of the Gospel of Christ. To take one instance, that of ordination to the functions of the ministry, by those invested with authority to do so—involving as a matter of course, a direct historical connection of the chief officers of the Church with the Apostles, and thus with Jesus Christ Himself. Why, we would ask, did Christ when He gave a commission to disciple all nations, also add: "Lo! I am with you always even unto the end of the world?" The Twelve have long ago gone to their rest, and the entire bounds of the commission have not yet been compassed; and therefore, unless it can be supposed that Christ's words have come to nought, those to whom the commission was originally given must have left successors behind them, as they joined with themselves assistants during their lifetime; and so on, from one age to another, in order that the commission may continue in existence, in practice, and in force to the remotest generations. Why should St. Paul appoint and direct Titus to take the trouble to ordain elders in every city, if any member of the Church that chose to do so could as legitimately exercise the functions of the Ministry without such ordination. And why should the same Apostle speak so forcibly of the gift of God which was in Timothy by the laying on of his hands,



and with the laying on of the hands of the presbytery, if that gift was not conveyed through the instrumentality of an Apostolic channel, or if it could be obtained in any other way? And are we to lay aside or be indifferent about what Christ and His Apostles thought so very important, upon which they laid so much stress, and without which no branch of the Church throughout the world ever attempted to carry on its organization for fifteen hundred years after the Ascension? On this point both the extreme sections of the Church have shown indications of a certain amount of agreement which may well astonish both friends and foes. The old-fashioned churchmanship of the Reformation is sadly in danger of being lost sight of in the modern attempts to develop a Christianity which its Author and first promoters never intended; and a churchmanship, or rather an entire repudiation of it, which would have shocked our Reformers two and three centuries ago, almost as much as Romanism itself.

We shall find the churchmanship of the Reformation not so much in the writings of any one man, whose authority would be no more than that of his fellows in the Church, as in the authorized formularies finally agreed upon and permanently adopted. Our Book of Common Prayer very clearly lays down the church principles which are intended to guide us in our efforts to spread the Gospel of Christ and to extend the borders of the Church. These principles are founded on no Theory of Development, either as connected with Christianity in the whole world, or as practised in the Church of England. For they have always been acted upon since the commencement of the Christian religion. In the Preface to the Form and Manner of Making, Ordaining, and Consecrating of Bishops, Priests and Deacons, according to the Order of the United Church of England and Ireland, the doctrine of the Church on this subject is thus lucidly stated:—"It is evident unto all men diligently reading the Holy Scriptures and ancient Authors, that from the Apostles' time there have been these Orders of Ministers of Christ's Church, Bishops, Priests and Deacons, which offices were evermore held in such reverent estimation that no man might presume to execute any of them, except he were first called, tried, examined, and known to have such qualities as are requisite for the same; and also by public prayers, with imposition of hands, were approved and admitted thereunto by lawful authority. And therefore, to the intent that these Orders may be continued, and reverently used and esteemed in the United Church of England and Ireland; no man shall be accounted or taken to be a lawful Bishop, Priest or Deacon in the United Church of England and Ireland, or suffered to execute any of the said Functions, except he be called, tried, examined, and admitted thereunto, according to the Form hereafter following, or hath had formerly Episcopal Consecration or Ordination."

These are the principles of the Church. These are the principles of the Reformation. Is any man a loyal son of the Church who

ignores them? Can we neglect them with impunity, and will not much damage result from doing so? And further, we would ask with all earnestness, is there the slightest necessity to go out of our way in setting these principles at defiance, in order to extend the ministrations of the Church; or rather, would it not be another Gospel, another organization than that recognized by our own Church, which we should be thus extending?

#### THE LATE ARCHDEACON OF BRISTOL.

THE principal worthies of the generation now going by, and who were the leading actors in the improvements we witness in connection with the Church, must not be allowed to pass away from the stage of life, without some brief notice of the "foot prints" they have left behind them "on the sands of time." The Venerable Thomas Thorpe, late Archdeacon of Bristol, was the first President of the Cambridge Camden Society, subsequently known as the Ecclesiological Society, and, says the *Guardian*, "held that office until the appointed task of that energetic association had been practically fulfilled in the general improvement of our church architecture, the restoration of almost all the ancient churches of our land, and the revival of that decent and solemn ritual which is the only proper and loyal expression of the Offices of the Prayer Book. Few men have seen their life work so completely and thoroughly finished as he did." Mr. Thorpe took honors at Cambridge in 1819 and was made examining Chaplain and Archdeacon of Bristol in 1836, and Rector of Kemerton by Bishop Monk. In 1839, he became President of the Camden Society at Cambridge, and labored with incessant zeal and energy for the promotion of the objects that Society had in view. The Society itself was as energetic as its President, and in its periodical, the *Ecclesiologist*, criticized architectural designs; and by the publication of tracts and pamphlets, fearlessly exposed abuses, and strove to bring about not only a renovation of church architecture and that general improvement of the public taste in regard to it which we now extensively meet with, but also that return to the sound churchmanship which the compilers of our Book of Common Prayer evidently contemplated. The Archdeacon strongly objected to appeals on ecclesiastical questions to a semi-Deistical Judicial Committee of the Privy Council, and apparently foresaw the evils which must result to the Church from submitting her real or supposed grievances to so unsatisfactory a tribunal, which neither knew anything about the Church, nor cared for her stability. In 1845 the Archdeacon left Cambridge and confined himself to his duties as Rector and Archdeacon. The Society he had guided and controlled removed to London, and took the name of the Ecclesiological Society, under which name it continued its operations until recently; and Mr. Beresford Hope became its second President. The Archdeacon's Church at Kemerton was built almost entirely at his own expense, the

chancel having been rebuilt by his friends and pupils as a memorial of their affection for him. In his village church, daily choral service has been sung without interruption for near forty years. The Archdeacon died "February 25th, in his eightieth year, and was buried in the churchyard of the parish he had loved so well."

#### MR. STANLEY IN AFRICA.

NEWS from this enterprising and successful traveller has been anxiously expected for some time, although we cannot complain that he keeps us waiting for it so long as some of his predecessors. A thrilling interest attaches itself to every particle of information that comes from the wonderful regions north and west of the Lake Tanganyika. For years Livingstone sojourned in the neighbourhood of that Lake, partly with the object of ascertaining if possible its connection with the Lake system of the centre of the continent, and partly because the town Ujiji, on its eastern shore, is the resort of traders from every direction; so that he could obtain extensive information in reference to distant countries, and could also have some chance of communicating with Zanzibar. To the northward lies the vast region of the mystic Nile; and on the west of the Lake is found a river, about which a large amount of interest exists—the Lualaba. Livingstone visited this river not long before he died, and one of his latest efforts was to discover whether this large stream runs northward into the Nile, or whether it turns westward into the Congo. From letters recently received by the *New York Herald* from Stanley, dated August 7, 1876, it would appear that he has been chiefly engaged in endeavouring to discover an outlet from Lake Tanganyika, and any possible connection between it and the Albert Nyanza. He does not appear to allude to the sanguinary butcheries which were related in some of his former letters, and about which the civilized world will be glad to receive some more satisfactory account. The lake appears to be rapidly rising, so that its connections may soon be considerably altered. The Lukuga was once supposed to be an outlet from the lake, and although it has been discovered not to be at present, it will soon become so, if the rise of the lake continue. The Chief who took Cameron up the river, said that Cameron had thrown some medicine into the water, which had caused the present rise of the lake. Stanley has discovered an important feeder of the Victoria Nyanza, which he calls the Alexandra River, and which he supposes to be the true source of the Nile; it passes through Lake Alexandra into the Victoria Lake. His next efforts will be directed towards the magnificent Lualaba, only second in importance to the Nilotic feeders. He gives an exceedingly interesting account of the magnificent regions through which he has travelled, and of his excursion round Lake Tanganyika. He says: "It has been replete with discoveries of magnificent waterfalls, unrivalled scenery, water hyenas, exquisitely fragrant berries, caverns and underground



dwellings, the copper mines of Katata and the mode of working them." He says he has heard much about the underground houses of Rua, and has discovered what may be termed a kind of religion among the tribes around the Tanganyika: all which will doubtless be detailed at a future time. Should the Tanganyika continue to rise, it may yet force a connection with the Nile or with the Congo. The acquaintance with the country is as yet too imperfect to determine what direction its waters will be disposed to take. We shall look for further news from this most successful traveller with great interest; trusting that the two great objects his predecessor kept in view will not be last sight of—the introduction of Christianity and the abolition of slavery.

### INCREASE OF THE MINISTRY.

#### III.

#### ASSISTANCE TO AND TRAINING OF CANDIDATES FOR ORDINATION.

WE will suppose that in the parochial administration, the young people are receiving a thorough, systematic training in Biblical knowledge, especially in view of those arriving at years of maturity, and at that critical period when they should offer themselves for Confirmation. We will further suppose that in all this there is a unity of operation in view of a common end in relation to Ministerial and Ecclesiastical work; also that in the use of such means there is a perfect chord of sympathy between Bishops, Clergy and the Lay Officers of the Church. In like manner that the reasonable expectation is felt by all that God the Spirit, by His own truth, moving an elect people to serve Him, in various spheres of spiritual work, will elect and call some of these to give themselves to the work of the Ministry. Let us also suppose that this is always understood by, and inculcated upon the young as a condition of spiritual life, and that the Church has made constitutional and full provision to carry out what is necessary to the practical development of such spiritual life, and that in care for the wants of her children and of mankind, there is an arranged method by which pecuniary aid is afforded to fitting candidates for Holy Orders.

Next then we consider the important matter of the training of such candidates.

With reference to scholastic and literary knowledge, there can be but one opinion that a high degree of such attainments is desirable in the Ministry, but as a curriculum prescribed and required by the Church as the working rule, it may well be questioned whether such a standard as includes a University course, is necessary, or fitting to be prescribed. In view of what should be regarded as a *sine qua non* in the education of the Clergy, as professional men, (I mean what is peculiarly requisite to the due fulfilment of the duties of their holy calling, an adequate and thorough Theological training) prudential and financial reasons will require that such a course be, not the rule but the exception. That exception will probably be in the case of the opulent, or the

Church may make it so, in case of those peculiarly talented.

With all the advantages that belong to a University course as a basis of Ministerial training, it is I believe a fact conceded, that in a most essential feature it has been deficient; that is in its Theological aspect. I speak here of the English Universities.

In the Bibliotheca Sacra for 1867, is an article on Theological Education in England, in which is contained very weighty and indisputable testimony to that effect.

I will but extract a few remarks therefrom. Litton, the author of "The Church of Christ," (and an examining Chaplain), says that the usual knowledge of Theology in candidates is limited to an ability to give Scripture proofs of the Articles. Dean Alford gives similar testimony. The London Times has alleged that men enter the Church every day destitute either of Theological knowledge or practical experience.

The late Rev. F. W. Robertson has lamented that the Universities furnish no systematic preparation for the Ministry.

The point I wish to make is this, that for the average body of the Clergy, it should be the object to graft a sufficiently full and thorough Theological training upon a moderate but thorough educational course.

Specially is this applicable with respect to the Primitive Diaconate. Some religious bodies have felt the necessity of grading the training of their candidates according to the spheres of labour for which they are intended. Might not this be done with reference to the Diaconate? The aim should be, (I think), to make both the general and specific training thorough, as far as each may extend, but to make a speciality of Theological knowledge in all cases, while looking to a higher standard of attainments for the Presbyters of the Church, who, as such, might be expected to fill more important spheres of labour. S.

### Contributions.

#### THE APOSTOLIC CHURCH—WHICH IS IT?

##### LETTER XIV.

To Rev. T. Witherow, Prof. Church History, Londonderry.

MY DEAR SIR,—My present object is to turn to the Holy Scriptures and see if we can there find some of the principles which really entered into the constitution of the Apostolic Church. The mode by which I intend to conduct my "inquiry at the oracles of God" is this: I shall endeavour to find and classify all the names and titles found in the New Testament which are applied to the office-bearers in the Apostolic Church, in order to find if any of them are used interchangeably, and thus see how many orders existed in that Church. Then I shall endeavour to show how many Orders or classes of office-bearers were extraordinary and not intended to be perpetuated, and also if there were any which were ordinary and perpetual. Then, if more than one Order in the Ministry of the Church is found to be perpetual, to see in what they were distinguished from each other, and in this way endeavour to bring out the distinctive principles which entered into the polity of that "Church of the Living God" as shown forth in Holy Scripture. Then, lest these principles should be after all but the product of my own imagination, or the result of prejudiced interpretation of God's word, I shall appeal to the universal practice of the Primitive Church from the

Apostolic age down to the meeting of the Council of Nicea in A.D. 325, at which it is universally admitted that "Prelacy" was the only system of Church government then in existence.

To this mode of procedure I think you can urge no valid objection. For you will readily observe that in the interpretation of Scripture our early religious education in the system in which we were trained will and must warp our judgment and influence our views: that our interpretation cannot be unprejudiced even though we may earnestly endeavour and believe ourselves to be impartial. Therefore the only hope we have for a settlement of questions of difference such as exist between us is an appeal to the uniform practice of the Primitive Church as shown forth in the records of Church History.

The fact that you are a "Professor of Church History" assures us at once that the Church has a history—that the Church did not cease to exist with the death of St. John, the last of the twelve, about A.D. 100, but was continued in FAITH, ORDERS AND SACRAMENTS, just as it had existed before. Therefore, if any change in the polity of the Church took place, we must expect history to take notice of the fact, and inform us when, where, and by whom, the change was made, for otherwise it would not be history.

To "the oracles of God" we turn then for testimony, and the first thing that must attract the attention of the thoughtful reader of the New Testament is the continued and repeated references it has to the types and prophecies of the Old Testament and their fulfilment in the person and Church of our blessed Lord. All through the Gospels every peculiar circumstance in His Life, Sufferings and Death, is referred to as a fulfilment of prophecies contained in the Old Testament, as e.g., His birth, (St. Matthew i. 22-3), the flight into Egypt, (Ibid. vii. 15), His dwelling place, (Ibid. 2, 3), His sufferings for our sakes, (Ibid. viii. 17), His last words on the Cross and the parting of His garments, (St. John xix. 24 and 28), His death and the piercing of His side, (Ibid. 36-7), and his burial and lying in the grave "three days and three nights," (St. Matt. xii. 40.)

And through the Acts and Epistles, the circumstances and vicissitudes of the Jewish Church are continually referred to as types and shadows of the Christian. St. Stephen shows that the reception of the Gentiles into the covenant was prefigured by the Tabernacle of witness which God had appointed, and "which also our fathers that came after brought with Jesus (Joshua) into the possession of the Gentiles, etc.": (Acts viii. 45). And St. Paul in his Epistles, especially that to the Hebrews, shows that the whole Jewish economy was but a shadow of the good things to come; that the sacrifices, oblations and priesthood were so many types of the new or Christian covenant, and even that as the Lord had appointed and provided for the maintenance of the Jewish priesthood, so also had He cared for the Christian Priesthood (1 Cor. ix. 13-14), and we are also to observe that when speaking of the Priesthood he does not say that it has been destroyed or done away with under the new dispensation, but that it has been changed, viz.: "For the Priesthood being changed, there is made of necessity a change also of the Law": (Heb. vii. 12.)

Seeing then that "the Law is a schoolmaster to bring us to Christ," (Gal. iii. 24), and that the Jewish Church in its services and order was but an adumbration of the Christian, we will turn "to the Law and to the Testimony" and examine its polity and constitution as a type of the constitution of the Christian Church. On examination we find that in the Church, under the old or Mosaic dispensation, there was a Priesthood constituted by Almighty God Himself, as we may see from the command which He gave for their consecration, viz. "And thou shalt bring Aaron and his sons unto the door of the Tabernacle of the Congregation and wash them with water. And thou shalt put upon Aaron the holy garments, and anoint him and sanctify him that he may minister unto Me in the Priest's office, and thou shalt bring his sons and clothe them with coats, and thou shalt anoint them as thou didst anoint their father, that they may minister unto Me in the Priest's office." (Ex. xl. 12-15, and also Lev. viii.) They were, therefore, the duly accredited and appointed agents of God to the people, blessing and pro-

nouncing to offer. He had also the continu for it is ly be an generat

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nouncing pure those whom He had cleansed, and to offer to Him the sacrifices and oblations which He had appointed for their purification. We see also that this Priesthood was to be perpetual, to continue while the dispensation itself should last, for it is declared that "their anointing shall surely be an everlasting priesthood throughout their generations." (Ex. xl. 15).

And this Priesthood we find to be composed of three grades or orders, not a parity of ministers—that the Jewish Church was governed by a *Hierarchy* of High Priest, Priests and Levites—not by a body of presbyters of equal authority "met in session, Presbytery, Synod, or General Assembly." The High Priest was distinguished by the peculiarity and richness of his *holy garments*, and also by the fact that there were certain sacred rites and services which he alone could fulfil. He alone possessed the authority to enter once a year into the Holy of Holies on the great day of Atonement, to sprinkle the blood of the sin-offering on the Mercy seat, to make an atonement for himself and all the congregation of Israel. Other matters, not necessary here to enumerate, were also peculiar to the High Priest. (*Vide* Lev. xxi. 10, &c. The priests also had their peculiar duties of sacrifice and oblation, holding a lower position than the High Priest, yet higher than that occupied by the Levites. The distinction between these three orders is thus shown in the words of Holy Writ: "And the Lord said unto Aaron, Thou and thy sons, and thy father's house with thee, shall bear the iniquity of the Sanctuary, and thou and thy sons with thee shall bear the iniquity of your priesthood. And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joined unto thee, and minister unto thee; but thou and thy sons with thee shall minister before the Tabernacle of Witness, and they shall keep thy charge and the charge of all the Tabernacle; only they shall not come nigh the vessels of the sanctuary and the altar, that neither they nor ye die." (Numbers xviii. 1-3).

From this we learn that they were all appointed Ministers of the Sanctuary, yet each in his proper place and order, and each having their appropriate spheres of duty.

This priesthood was also sacred—it was holy to the Lord, and it was also *exclusive*, for no man dare take this honour to himself save he to whom it pertained, or who was called of God as was Aaron. That some did seek to usurp the priesthood and to burn incense before the Lord we learn from the inspired record. The office of the High Priest, Aaron, was the glittering prize coveted by Korah, Dathan, and Abiram. Not content with the position to which they had been appointed in the congregation they sought to exalt themselves unto the priesthood, also crying to Moses and Aaron: "Ye take too much upon you ye sons of Levi, seeing all the congregation are holy every one of them, and the Lord is among them." But signally and terribly did Almighty God vindicate the sacred character and exclusive authority of the hierarchy He had appointed. While the "two hundred and fifty princes of the assembly famous in the congregation, men of renown," were in the very act of their sacrilegious and rebellious offering, "there came out a fire from the Lord which consumed the two hundred and fifty men that offered incense." Even such of the people as upheld them in their enterprise were not permitted to escape, for they and all that pertained to them went down alive into the pit, the earth opened her mouth, and swallowed them, and so they perished from among the congregation. (*Vide* Numb. xvi.)

Thus did God vindicate the authority of His own appointed priesthood and condemn the madness of those who would take upon themselves to minister in holy things without Divine sanction. Aaron alone had authority to perform the office of the high priest, and his successors after him, and the males of the house of Levi alone were authorized to perform the inferior ministerial duties.

It is not necessary here to refer to the numerous instances in which God visited in judgment the sin of those who assumed to themselves the functions of the sacerdotal office without being "called of God as was Aaron." Saul, Jeroboam, and Uzziah all learned with bitterness of spirit and in anguish of heart that "to obey was better

than to sacrifice and to hearken than the fat of rams."

Seeing then that the Jewish Church and priesthood was a type of the Christian Church and priesthood, as St. Paul used the exclusive and sacred character of the former to prove the same of the latter in the words, "And no man taketh this honour unto himself but he that is called of God as was Aaron;" (Heb. v. 4.) And as the Jewish Church was governed by a priesthood of three Orders—high priest, priests and Levites—we may therefore reasonably expect that *three Orders* would constitute the Christian priesthood. This conclusion is strengthened by the fact that in prophecies concerning the Christian Church and of the reception of the Gentiles into that Church God declares that He "will take of them for *priests* and for *Levites*," (Isaiah lxvi. 21.) a term continually used to designate the whole Jewish priesthood.

Against this it may be urged that as the priesthood was *changed* from the Aaronic to the Melchisedekian in the person of our Lord who "is a priest forever after the Order of Melchisedec;" therefore we have no right to conclude that because we find three Orders in the ministry of the tabernacle and temple there must necessarily be the same number of Orders in the Christian Church.

To this I would reply: That of the priesthood under the patriarchal dispensation we can know but little, yet even the little we do know leads us to believe that there were gradations of order there also. The first-born is acknowledged to have been a priest in each family, and where the father was a priest, as in the case of Abraham and Isaac, we must naturally suppose that as Isaac was subject to his father in all things so he would be also in his priestly character. That both Abraham and Isaac offered sacrifices, builded altars, and called upon the name of the Lord; that is, they exercised the priestly office, we learn from Holy Writ. (*Vide* Gen. xii. 7; xiii. 4, and xxvi. 25.) Here then we find two priests and one superior to the other, and in the person of Melchisedec, King of Salem, we find another "priest of the Most High God" still higher in authority and recognized as such by Abraham himself, for he paid him tithes. (Gen. xiv. 19, and Heb. vii. 4.) So that even in the patriarchal dispensation we find grades of Order in the priesthood as well as in the Mosaic. And notwithstanding the *change* of the priesthood we have seen above that throughout the whole New Testament the Jewish Church and priesthood are continually referred to as types and shadows of the Christian Church and priesthood; and we have also seen that Isaiah in prophecying of the Christian ministry calls them by the very names applied to the Jewish hierarchy. We are therefore fully justified not only in applying the term *priesthood* to the Christian ministry, but also in expecting to find that ministry of three Orders answering to the high priest, priests and Levites of the Jewish Church.

As to the propriety of applying the term "priesthood" to the Christian ministry I know you will agree with me, as I find that the Presbyterian Confession of Faith and form of Government maintains the same thing where it says, "That the ministers of the gospel have as ample a charge and commission to dispense the word as well as other ordinances as the priests and Levites had under the law proved, Isa. lxvi. 21, and St. Matt. xxiii. 34, where our Saviour entitleth the officers of the New Testament whom He will send forth by the same names as the teachers of the old," and again, "where under the names *PRIESTS* and *LEVITES* to be continued under the Gospel are meant evangelical *pastors*, who therefore are by office to bless the people." (Presbyn. form Govt. Glasgow, 1848, article "Pastor," p. 350.)

But here it may be asserted that the Christian Church and priesthood is not organized after the model of the Jewish temple service and priesthood but after that of the synagogue.

This assertion, though often made, and indeed so often that it is begun to be believed by some, I purpose to examine in passing.

The assertion that the Christian Church is organized after the model of the synagogue is simply an assertion, and not founded on fact, for the following reasons:

(1.) Because *in not a single instance is the*

*Synagogue or its service referred to by any of the inspired writers of the New Testament as in the least degree typifying the Christian Church or Ministry.* The Temple, the Priesthood, the Sacrifices, and even the whole Jewish nation, are spoken of as types *repeatedly*. Not being *infallible*, I may have overlooked something, but if so I am open to correction.

(2.) Because the Jewish Synagogue had no rites or ceremonies of a mystical or sacramental character. The Jewish Church had, and the Christian Church also has. Circumcision constituted the initiatory rite of the Jewish Church, and Baptism occupies the same place in the Christian. The Passover in the Jewish Church commemorated the deliverance of the children of Israel from the bondage of Egypt, and also pointed forward to that pure "Lamb of God that taketh away the sins of the world"; and in the Christian Church the Sacrament of the Holy Communion is a commemoration of a far more glorious deliverance which He who is our true paschal Lamb has wrought out for us from a far more fearful bondage. "Christ our Passover is sacrificed for us, therefore let us keep the feast," (1 Cor. v. 7), "For as often as ye eat this Bread and drink this Cup ye do show forth the Lord's death till He come": (1 Cor. xi. 26.) The Synagogue, as such, possessed nothing of the kind.

(3.) Because the Synagogue was not a Church at all, but a mere voluntary association—a *purely human institution*—yet for a good and pious purpose. A Church is a Divinely instituted Society called out of the world, and with its members united together by federal rights to its Divine Founder, and possessing duly authorized agents, ambassadors, or representatives, having the commission of their Divine Master to perform the ceremonies and to administer the seals of the covenant according to His appointment. Until the Church is thus called out of the world by God it can have no existence, for the Church can no more call itself into being than a man can call himself into the world; and those who were thus called out of the world were brought into the Church as completely independent of themselves, as in their natural birth. The Greek word *ekklesia* is applied to the Church because it means to call or summon out, and the Hebrew word *qahal* is used in the Old Testament because it means the same thing: (*Vide* Gesenius on *Qahal*.) In this sense the Jewish Church was called out from among the nations of the earth to be God's peculiar people, and were bound together by the federal rites, the Temple service and the Priesthood of Divine appointment. So also the Christian Church is called out of the world into the Kingdom of Grace, and the members are bound together by the Church services, the Sacraments, and the Priesthood, which are also of God's appointment. The Synagogue, however, possessed nothing of the kind; it had none of these marks, nor was it called out as they were. The terms *ekklesia* and *qahal* are never applied to it either in Old or New Testaments, if referred to at all in the latter, but *sunagoge* and *moghed*, each signifying to come together, to assemble, and used metonymically for the place of meeting being what we know now-a-days as "a meeting house." The Synagogue and its service seems to be an outgrowth of the practice introduced by Ezra, after the return from the captivity, of reading the Law in the ears of the people: (*Vide* Neh. viii.) Afterwards, they associated themselves in companies or assemblies, to meet together at stated times to hear one of their number read and expound the Law and the prophets. As they could not always meet in the open air for this purpose, a building was necessary, and thus they progressed until they were completely organized, with building rules and officers, as we find them when the New Testament story opens. Yet this service, while it was intended for, and did fulfil a pious purpose, was not of Divine appointment, nor was attendance upon it obligatory. It was merely a voluntary association of pious men met together for mutual improvement in the study of God's Law. The Synagogue, therefore, was no more a "Church" of Divine appointment than a Sunday School of the present day is such. How unlikely then, how improbable that "the Church of the Living God, which is the pillar and ground of the



truth," (1 Tim. iii. 15), should have been organized by its Divine Founder after the pattern of a purely human institution? The Christian Ministry may have titles and terms applied to them in Holy Scripture which were used to distinguish the rulers of the Synagogue. Yet we have no more reason, on this account, to assume that the Church was formed after the models of the Synagogue than we have to state that it was organized after the civil polity of the Greeks and Romans. For the Athenian supervisors of cities were called episkopoi kai phulakes, i. e., Bishops and Guardians, and Cicero tells us that he had been appointed by Pompey the Overseer or Bishop of Campania and the whole sea coast. (Ad Atticum i. 7).

It is to the Jewish Church, then, that we must look for types and shadows of the Christian Church, for they are each of Divine institution, and not to the Synagogue which was a merely human one.

We have seen then that the Jewish Church possessed a Ministry of three Orders. We have seen also that the Jewish Church is recognised in the word of God to be a type of the Christian Church, and consequently that the Jewish Priesthood was a type of the Christian Ministry. We may justly and properly expect to find a Ministry of three Orders presented to our view in the New Testament History of the Apostolic Church.

Let us turn then to the New Testament and trace the history of the rise and final establishment of that Church as there presented. And, first, we find Jesus the great "Shepherd and Bishop of our souls," "the Apostle and High Priest of our profession," presenting in His Person and Office a counterpart of that held by the Aaronic High Priest. In the Twelve we see the antitype of the Priests, while the Seventy are found to hold a position analogous to that held by the Levites.

To make the matter still clearer we may see that the Apostles were advanced to that high Order by three appointments or Ordinations. First, we have their separation and appointment to be "fishers of men," (St. Matt. iv. 19). That as such they possessed the authority to preach and baptize, we learn from a comparison of St. John iii. 22, and iv. 2, where we read: "After these things came Jesus and His Disciples into the land of Judea, and there he tarried with them and Baptized." "Though Jesus Himself baptized not but His Disciples." We find also that they thus acted before John was cast into prison, (St. John iii. 24). To proclaim the kingdom of God and to baptize, or admit men into that kingdom, formed their first commission. Subsequent to this, that is the imprisonment and death of John, we find that the Twelve received another commission which is thus recorded: "Verily I say unto you; whatsoever ye shall bind on earth shall be bound in Heaven, and whatsoever ye shall loose on earth shall be loosed in Heaven," (St. Matthew xviii. 18), thus having their Ministerial functions enlarged by receiving the authority to declare absolution and to refuse it, which necessarily includes the administration of the Holy Communion; which indeed is recognized as existing in the Twelve at the Institution of that "Holy Feast." Finally, we have the highest powers of the Apostolate conferred by our Lord after His resurrection, in the words: "All power is given unto Me in Heaven and in Earth: Go ye, therefore, teach all nations, Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you, and lo I am with you always, even to the end of the world." (St. Matt. xxviii. 20). Thus he conveyed to them supreme power to govern His Church and Kingdom, and to perpetuate it even to the end of the world as His Father had sent Him.

And after our Lord's ascension we find in the New Testament history of the Church the Apostles holding the position of chief rulers in the Church of God upon earth; and the first official act we find recorded of them is their "numbering" (appointment) of one to take the place of the traitor Judas. (Acts i. 15-26.) This certainly would not lead us to suppose that their Order was intended to pass away and become extinct.

Then in the sixth chapter of Acts we find them ordaining—not a new Order remember, but a new

class of persons to an Order already established, viz.: DEACONS. (Vide letter v.)—These seven were elected from among the proselytes and believing Hellenistic Jews because these same persons or classes of persons had claimed that "their widows were neglected in the daily ministrations," or distribution of goods consequent upon their having "all things common."

These seven, while they are not once termed DEACONS in Holy Scripture, are yet generally acknowledged to have been such, and as such I am willing to recognize them.

The names applied to the office-bearers in the New Testament other than the two referred to above are prophets, (1 Cor. xii. 28) and in many other places; evangelists, (Eph. iv. 11) and in two other places; and angels spoken of in Rev. ii. and iii.

All these different names and offices I have examined before, and will not repeat what I have there said. Suffice it to say that in letters iii., iv. and vi. I have shown that those called angels in Rev. ii. and iii. possessed the same office and belonged to the same Order as those called apostles, which Order I have proven to be the highest in the Christian Church under Christ and to be permanent.

Those called PRESBYTERS or elders, and sometimes bishops, I have shown to be the second Order in the Christian ministry, and also to have had the title prophet applied to them. (Vide letter v.) as they speak for or in behalf of God. This Order I have also shown to be permanent.

Evangelists I have shown to be not an Order in the ministry but a work or duty which any person with due ability might, could, and did, perform irrespective of his Order. (Vide letter v.)

The Order of DEACONS I have shown to be the third Order in the Christian ministry, and that it is, and was, intended to be permanent. I have also identified them with the pastors and teachers referred to in Eph. iv. 11. (Vide letter v.)

Besides those three Orders, I find reference to miraculous gifts and powers which were given in the Apostolic age in order to fit and prepare the persons sent for their arduous duties as Ministers of the Church of God. But these gifts and powers must be regarded as extraordinary and not intended to be perpetuated. This is proven by the fact that these powers do not now exist. If they had been intended for continuance in the Church, God would have provided for their continuance and preservation. Therefore, in the words of St. Paul, we may state the ordinary and permanent Orders of the Christian Ministry to be as God hath set or constituted them: First, APOSTLES; secondly, PROPHETS; thirdly, TEACHERS," and as extraordinary powers not intended to be perpetuated, "after that miracles, then gifts of healing, helps, governments, diversities of tongues," (1 Cor. vii. 28.) And as a fact, we find that those miraculous and extraordinary powers and gifts ceased soon after the death of St. John, about A.D. 100.

In the New Testament history of the Church, therefore, we find the Christian Ministry to consist of THREE ORDERS, answering to the High Priest, Priests and Levites of the Jewish Church, but known in that inspired record as APOSTLES, or as the word in two instances is translated, Messengers who possess an authority, jurisdiction and office identically the same as those termed Angels in the Book of Revelation; then Presbyters or Elders, also called Bishops and Prophets, and then DEACONS, also referred as Pastors and Teachers. The three Orders in the Apostolic Church were commonly known as Apostles, Presbyters or Bishops, and Deacons; or as they are now called, Bishops, Priests and Deacons. The reason for the change of name in the first Order I have already given (Vide Letter vii.) The analogy between the Christian Ministry and the Jewish is fully borne out by the facts of the case, and so clear and distinct was this that St. Clement, "whose name is in the Book of Life," (Phil. iv. 3) in his epistle to the Corinthians, written about A.D. 70, that is during the Apostolic age, applies to the Christian Ministry the very names which distinguish the Jewish Ministry. Speaking of the offerings and oblation as being of Divine appointment, and showing that they are to be presented at the proper times and by the appointed persons, says, "To gar archierei idiai leitourgiai dedomena i

eisin, etc. For to the High Priest belongs his peculiar services, and to the Priests their proper place is appointed, and to the Levites belong their appropriate ministries, (diakonai or Diaconate) while the Layman is restricted to that which belongs to the Laity": (Epist. ad Corinth. 40.)

Again, St. Jerome, a Priest or Presbyter of the Church, who wrote about A.D. 379, in speaking of the Ministry says, "Et ut sciamus traditiones Apostolicas, etc., and that we may know that what has been handed down by the Apostles was taken from the Old Testament; that which Aaron and his sons and the Levites were in the Temple, let the Bishops, Presbyters and Deacons claim to themselves in the Church": (Epist. ad Evagrio.)

To conclude the testimony of the early Christian writers on this subject I will quote from the writings of Isidore of Pelusium, who wrote about A. D. 400, and concerning whom Mosheim says: that his "epistles display more piety, ingenuity, erudition and judgment, than the large volumes of some others." (Hist. Eccl. p. 208). He bears testimony to the fact that the Christian Ministry was modelled after the Jewish, in the words "Quo toto contemplari oportet Aaron summarum sacerdotum, id est, Episcopum fuisse, filius ejus Presbyterorum figuram prae monstrasse &c." In plain English, he tells us that what Aaron the High Priest was, that the Bishop is and that in his Sons the Priests are prefigured the Presbyters, (lib. iii. c. 5).

From the testimony of the Holy Scriptures and the universal practice of the Primitive and Apostolic Church we must acknowledge that the Christian Ministry was composed of three Orders, as was the Jewish, and that in the words of the preface to the Ordinal of the Church of England "it is evident to all men diligently reading the Holy Scriptures and ancient authors, that from the Apostles' time there have been three Orders of Ministers in Christ's Church: BISHOPS, PRIESTS and DEACONS.

I remain, &c.,  
T. G. P.

## Diocesan Intelligence.

### QUEBEC.

(FROM OUR OWN CORRESPONDENT.)

THE CATHEDRAL.—The congregations at the Lenten services have been larger than usual, and the services more frequent than heretofore. At the morning service on Easter Eve, twenty-seven candidates were presented to the Lord Bishop for Confirmation.

ST. PETER'S.—On Palm Sunday afternoon the Bishop confirmed twenty-five candidates in this Church. The usual services during Lent and Great Week have been held by the Rev. M. M. Fothergill. The special sermons on Thursdays being taken by different clergymen. On the night of Maundy Thursday, the Bishop delivered a most earnest address on the Holy Communion.

LEEDS.—Special services were held during Passion Week in St. James' Church, Leeds, the preacher being the Rev. G. Richardson, incumbent of New Liverpool. The Rev. J. Kemp, B.D., incumbent of the Mission, said the prayers. The congregations were large, and the singing very hearty.

ST. MATTHEW'S.—During the season of Lent the congregations have been very large at the many services held in the Church. On Palm Sunday the Lord Bishop visited the Church for the purpose of Confirmation, when twenty-four young persons received the Apostolic rite of laying on of hands. The Bishop (according to his usual custom), received the candidates separately; his Lordship delivered a very impressive address.

During Holy Week there were four services daily. On Good Friday the service of the Three Hours Agony, from 12 to 3, was taken by the Rev. J. Richardson, and Rev. Geo. Hamilton, assistant Priest of the Church. Mr. Richardson delivered the seven addresses, and Mr. Hamilton taking the special prayers.

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MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

WATERLOO.—Rev. D. Lindsay, rector, has returned from England in good health.

SOUTH STUKELY.—*St. Matthew's Church*.—A clergyman who formerly was incumbent of this Mission, and to whom it was his first charge after ordination, has presented *St. Matthew's Church* with a Flagon to complete the communion set, which consisted up to the present, of only Paten and Cup. The Flagon which is of very beautiful design, exquisite taste and workmanship, is an *Easter Offering*, and at the request of the donor, is to be used for the first time on Easter Sunday. The base, neck and head, are of English sterling silver. The bowl is crystal, with the I. H. S. of ground glass on the side. The head is mounted with a cross in a circle. The purchase was made at J. & R. Lamb's Church Furnishing Store, New York.

MONTREAL.—*Church of St. James the Apostle*.—On the 20th the Rev. Canon Ellegood, rector, gave his second lecture, on Egypt, in the School-room of the Church, to a large audience. The Rev. Canon's descriptions of his travels were given in a very interesting manner. The city of Cairo, Mosques and public buildings, and the curious way the Mohammedan priests instruct the children, were well portrayed. He also spoke of the college in the Mosque of El-Azher, which is the centre of the study of Arabian literature, and to which students flock from all parts of Mohammedan rule. The great Pyramid and the difficulties to be encountered in exploring it, were next referred to, and the lecture was brought to a close with an account of the famous Casnola collection of antiquities discovered in the tombs in the Island of Cyprus, and now in the Metropolitan Museum of New York. Excellent music was given during the evening by Mr. and Mrs. Labatt, Mr. and Mrs. Elliott, and others.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

NEW EDINBURGH.—The Easter services were eminently successful. The altar was vested in white and gold and beautifully decorated with flowers from the conservatory at Government House, kindly sent by Her Excellency the Countess of Dufferin. The font was filled with exquisite white azaleas for the baptism of Susan Helen the daughter of Col. the Hon. E. G. S. Littleton, which was administered at the Litany service at 4 p.m., the Countess of Dufferin acting as one of the sponsors. The Church at Matfus was filled—Communicants, 60; Offertory, \$46. The celebration at 8 a.m. was attended by 23 Communicants. The Churchwardens are A. G. Pedar, Esq., Dr. Wilson. The delegates, John Lowe, Esq., Dr. Wilson, Edgar Burritt, Esq.

TORONTO.

THE BISHOP OF TORONTO will, D.V., hold Confirmations in the City of Toronto on the days mentioned below:—

Church of the Redeemer, Sunday, April 8,	11 a.m.
St. Matthew's, Leslieville, " "	" 15, "
St. Stephen's, " "	" 22, 7 p.m.
Grace Church, " "	" 29, "
St. Paul's, Bloor-street, " "	May 6, 11 a.m.
St. James' Cathedral, " "	" 6, 8 1/2 p.m.
All Saints, " "	" 20, 11 a.m.
St. Bartholomew's, " "	" 20, 7 p.m.
Holy Trinity, " "	June 10, 8 1/2 p.m.
St. George's, " "	" 10, 7 p.m.
St. Luke's, " "	" 17, 11 a.m.
St. John's, " "	" 17, 7 p.m.
St. Philip's, " "	" 24, 7 p.m.

DURHAM AND VICTORIA.—A meeting of the deanery of Durham and Victoria will be held at Lindsay on Tuesday, 10th April. First day, evensong at 7.30, with addresses by W. C. Cooper, H. F. Burgess, and R. H. Harris. Second day—Holy Communion at 8 a. m., meeting of deanery at 9.30. Reading of ordination office—Scriptural subject—Resurrection of the Body. 1 Cor. xv.

35 to —. Essayist—Dr. O'Meara. Subject—Pastoral Visiting. Evensong at 7.30, with addresses by Revs. Dr. O'Meara, C. W. Paterson, and Rural D. Allen.—H. F. BURGESS, Secy. D. of D. and V.

SYNOD OFFICE.—Collections, &c., received during the week ending March 31st, 1877.

MISSION FUND.—*Special Appeal*—On account of collections by Rural Dean Allen and S. G. Wood, \$27.00; subscription from the late Mrs. Donald Bethune, \$25.00.

January Collection.—Oakridges, \$3.09.

Parochial Collections.—Seymour & Percy, on account, \$25.00; Oakridges, \$52.62; St. Luke's, Toronto, \$67.00; Dysart, on account, \$18.50; Collingwood, \$59.28.

WIDOWS' AND ORPHANS' FUND.—*October Collection*—Seymour & Percy, balance of assessment, \$5; Oakridges, additional, \$5.34; Cobourg, balance of assessment, \$15.99.

On Account of Mrs. Hill.—Oakridges, \$1.48.

TORONTO.—ALL SAINTS.—The Easter Sunday Services at this free-seated church were most inspiring and were rendered with all the heartiness which the sacred festival calls forth from the devout worshipper. A manifest improvement has taken place in the choir, and the boys sang apparently "with the will and the understanding also." The church was very beautifully and appropriately decorated for this the Great High Festival of our Church, the charge from the solemn appearance of the Chancel on Good Friday to the bright and joyous emblems of the Preservation was indeed in full accordance with the service appointed for the day. The Holy Table was draped in Festival White with the Sacred Monogram in crimson and gold, at the rear on raised ground there was a perfect map of white flowers—Lilies and Roses. Above the altar were beautifully designed texts in blue and crimson letters on white ground and on and above the reading Desks and Pulpit. Wreaths of Hemlock intermixed with everlasting flowers and grasses were twined on the rails and choir stalls. The Font standing near the North door was indeed a treat to gaze on. From a carpet of flowers rose up a crop completely covered with white flowers. Altogether the effect was very good and would to very many prove instructive, speaking of that purity of heart which should be the result of a true belief in our Blessed Saviour's Death and Resurrection.

That the labors of the Revd. A. H. Baldwin in this Parish are bearing good fruit is evidenced by the over flowing congregations that weekly fill the Church and listen in wrapt attention to his earnest exhortations. The Good Friday Service was very largely attended and there has been a good attendance at the daily services during Lent.

ALLISTON.—On the evening of Monday, 19th inst., the people of Alliston and West Essa, to the number of about seventy, waited upon the incumbent, Rev. W. M. C. Clarke, at his residence, in the shape of a donation party. Having spent a few hours in "harmless chat," singing sacred melodies, and so on, and all having enjoyed an excellent supper, (with the materials for which the visitors came well supplied,) Mr. Cockburn, on behalf of St. Andrew's and St. Peter's churches, presented Mr. Clarke with a purse containing about sixty dollars, and read the following address:—

*Reverend and Dear Sir*,—Permit me on behalf of the members of St. Peter's Church, West Essa, and St. Andrew's Church, Alliston, to ask your acceptance of this purse and the sum enclosed. Although, sir, the sum is small, yet it shows that there exists between us that feeling which should be between a pastor and his flock. You have made many warm friends here, owing, no doubt, to the kindness and consideration which you and Mrs. Clarke have ever evinced since you came amongst us. Our united prayer is that you may long be spared to continue your labours of love in this mission, and when we are called upon to pass away from earth that we may meet in that upper and better world where there will be no more parting.

Mr. Clarke having made a suitable reply, selection from hymn A and M having been sung, and prayers having been said, a very pleasant evening

was brought to a close by the whole company singing the national anthem.

TORONTO.—*St. Matthias*.—The Lent services at this Church have been attended with quite remarkable success in regard to numbers as well as hearty interest. The morning services (daily) included celebrations of the Holy Communion at 5 (for the convenience of men going to their work at 6) and 9.30, besides Matins at 9 with Litany on Wednesdays and Fridays; Evensong at 5 p.m., and on Wednesdays and Fridays at 8 p.m. At the latter services sermons were preached every week by the clergy of neighboring parishes, among whom were several not usually credited with a capacity for taking a fraternal interest in such work that goes on in this parish.

The observance of Monday, Thursday and Good Friday was of a character somewhat peculiar, and most appropriate and impressive. Evensong was said at 8 p.m. on Thursday, Rev. Prof. Maddock preaching, after which, until midnight, Rev. R. Harrison gave a series of Meditations on the Paschal Supper Ceremonies, and those special features which our Lord introduced on the occasion commemorated, as well as the conversations and occurrences which preceded the 'Institution' of the Lord's Supper. Precisely at midnight began the Good Friday Communion Service in commemoration of the Institution, Mr. Harrison explaining the customs of the Ancient Church in this particular, and dwelling upon the great mistake of those who fancy that the Institution took place in the evening, instead of at midnight after a prolonged fast broken only by the solemn rites of the Paschal Supper. There was a large attendance, and it may be safely said that no other service could possibly be so solemn and edifying as this 'Commemoration of the Institution.' About 1 a.m. began series of Meditations (interspersed with hymns, readings from the Scriptures, and periods of silent prayer) bearing upon the events of the corresponding hours of Good Friday morning; the Farewell Counsels and the Commemorative Prayer of Christ, the scenes and sayings in the Garden of Gethsemane, the arraignment before the Chief Priests, Peter's Denial, Judas' Repentance, Pilate and Herod, the Sorrowful Way, the Weeping Followers, Simon the Cyrenian, &c. So daylight broke upon the little company of loving disciples as they followed, step by step, the footsteps of the Saviour. Then 9 a.m. of Good Friday brought a large congregation to Commemorate the 'Six Hours on the Cross.' Matins, Litany, and Ante-Communion Service were said at intervals, and the subjects of the Meditations were the 'Seven Last Words of Christ! This series of seven continuous services, as they might be called, consisted in each case of 1. Appropriate Collects. 2. The recitation of the Word. 3. The same chanted by the choir (from setting in the St. Alban's Appendix). 4. The instruction given on the Word. 5. An appropriate hymn. 6. Silent meditation and prayer. During the intervals a few came and went, but the majority of the congregation seemed wrapt in the studies of the solemn occasion with extraordinary devotion. Evensong was said at 8 p.m., when Gerard Moultrie's new 'Hymn for Good Friday'—"Shades of night are slowly falling" was sung most impressively, after instruction had been given on the 'Burial of Christ.' After the usual services on Holy Saturday (the choir being re-organized and formally admitted to their seats in the chancel just before Evensong of Easter Even) the dark hangings with their pure white monograms were removed, and the work of decorating for Easter began. By midnight the beautiful little Sanctuary had undergone a thorough transformation. Nothing could exceed the beauty of the floral crosses about the altar, and elsewhere. The Font bore a magnificent calla lily, while roses and pots of exquisite flowers tastefully arranged in patterns or groups were placed on the Re-table, the Altar pace, and the pedestal of the Font. Singularly beautiful texts ornamented the chancel arch, the super frontal and east wall of the chancel. On Easter day the church was full at all the services (five in number) and never was the 'joy of Eastertide' more thoroughly realized. The services were preceded by processions ("Alleluia, sing to Jesus") of the choir habited in cassocks and surplices, the officiating clergyman wearing a white silk stole suitably embroidered, and the whole



preceded by the beautiful choir banner (Crimson Silk Iona Cross on white ground surmounted by "Alleluia") borne by the junior chorister. A notable thing about the exceedingly appropriate furniture and ornaments of this parish church is that they are all the offerings (the work of their own hands for the most part) of different members of the congregation, who, though all poor, spend (lavish and waste, Judas would have said) upon the Church of God, the Body of Christ, what richer people spend in self worship. As an evidence of the unanimity which pervades the congregation it may be mentioned, that the number of Communicants was greater this Easter than ever before, over 40 communicating at the early celebration. Of those who were Communicants in the first year of the parish (3 years ago) more than 40 have moved to other parts of the country, some 20 remain, and only 5 or 6 have seen proper to seek comfort elsewhere; while 50 or 60 of those who have been added to the roll communicated this Easter, and many others will do so during the Octave. At Evensong on Easter day it was announced that those who appreciated the abundant provision for 'Prayer Meetings' and 'Bible Readings' in the daily 'Matins and Evensong' of the Church, were invited to continue their attendance for the future at the usual hours, besides daily celebration at 5 a.m. and 9.30.

**EASTER VESTRY MEETINGS.**—*St. James.*—The Churchwardens appointed are Messrs. Clarke Gamble and J. K. Kerr. Delegates to the Synod: Dr. Hilson, Mr. C. Gamble, Dr. Hodgins. Musical Committee: The Dean, Messrs. Clark Gamble, J. K. Kerr, John Gillespie, George Harcourt, C. Hooper, Lieut. Col. Gzowski, Dr. Wilson, Dr. Hodgins, Hon. W. Cayley.

*St. Pauls.*—Churchwardens: Henry Skynner, J. Roaf, Esqs. Delegates: Capt. Stupart, J. Symons, J. D. Smith, Esqs. The Income last year was \$2,731 67; expenditure \$2,720 75. The collections for the past year were \$1,111 21.

*Trinity.*—Churchwardens: Mr. Gooderham, Sr. and Dr. Cameron. Delegates: Messrs. Gooderham, Rawlinson and Unwin.

*St. George's.*—Churchwardens: Messrs. E. M. Chadwick and William Grey. Delegates: Messrs. W. Gamble, S. W. Farrell, Muson D. M. Murray.

*Holy Trinity.*—Churchwardens: Messrs. W. H. Oates and R. H. Bethune. Delegates: Messrs. W. Ince, W. F. O'Reilly, S. G. Wood. The receipts last year were \$3,823 24; Collections for the poor \$241 30.

*St. John's.*—Churchwardens: Messrs. C. W. Postlethwaite, S. Shaw.

*St. Stephen's.*—Churchwardens: Messrs. F. W. Barwick, J. D. Oliver. Delegates: Messrs. F. W. Coate, Jas. Peplar, Salter Vankoughnet.

*St. Peter's.*—Wardens: Messrs. W. J. Coates, Richard Thorne. Delegates: Messrs. Sheriff Jarvis, Henry O'Brien, H. Northrop.

*Church of the Redeemer.*—Wardens: Messrs. Ed. Burch, J. Harris. Delegates: A. H. Campbell, J. L. Brousdon, R. Dunbar. The total receipts for the year were \$3,921.95; expenditure, \$3,799.57. Average attendance at the Sunday School 185.

*St. Anne's.*—Wardens: Col. R. L. Denison, Mr. Gooch. Delegates: Col. R. L. Denison, Mr. G. R. Kirkpatrick, Lieut.-Col. G. T. Denison.

*St. Luke's.*—Wardens: Messrs. W. H. Howland, Frank Wootten. Delegates: Messrs. James Young, Clarkson Jones, D. W. Shutt. Receipts for the year \$3,434 29, being an increase over last year of \$230 91.

*Christ Church.*—Wardens: Election deferred till Rev. Mr. Trew's return from California about the middle of May. Receipts this year, \$1,539.69; last year, \$1,076.81.

*All Saints.*—Wardens: Messrs. Green and Edwinton. Delegates: Messrs. Howard, Fuller, Whitney. The debt of the Church has been reduced since November last by the sum of \$6,600.

*St. Bartholomew.*—Wardens: Messrs. H. A. Harvey, John Patterson. Delegates: Messrs. C. H. Green, H. A. Harvey, Henry Alley. \$200 have been paid in reduction of the debt on the Church. A vote of thanks was given to All Saints' for their annual grant of \$400 towards the clergyman's stipend.

*St. Matthias.*—Wardens: Dr. Deane, Mr. W. A. Fowler. Delegates: Messrs. J. Fletcher Cross, Percy Beverley, Reginald Radcliff.

*Grace Church.*—Wardens: Hon. Vice-Chancellor Blake, Mr. J. Berwick. Delegates: Messrs. F. A. Ball, J. F. Lash, Jos. Bickerstaff.

*St. Philip's.*—Wardens: Messrs. C. J. Gzowski, Jr., J. Brown. Delegates: Col. R. B. Denison, Col. C. S. Gzowski, Mr. G. M. Evans.

*Church of the Ascension.*—Wardens: Hon. Jas. Patton, Mr. Charles Magrath.

*St. Thomas.*—Wardens: Messrs. Thompson and Watson. Delegates: Messrs. Canavan, Crombie, and Matthews.

#### NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

GOOD FRIDAY in rural parishes has been observed this year in the Diocese of Niagara with much deeper attention than heretofore. Larger congregations attended the Divine services of that day. This improvement is as it should be. Besides, good example will most probably not be in vain upon many of our neighbours.

HAMILTON.—A meeting of the Mission Board was held at the Synod office, on the 22nd: ult. Present, the Right Rev. the Lord Bishop in the chair; and Ven. Archdeacon McMurray, D. D., D. C. L.; Rev. Rural Deans Osler, M. A., and Bull, M. A.; Rev. W. Belt, M. A., and Messrs. W. Y. Pettit, A. H. Pettit, and Hy. McLaren.

Some business having been transacted relating to the missions of Dunnville, Hagersville and Merriton, it was resolved to make no reduction at present in the quarterly grants, and the meeting then adjourned.

PORT COLBORNE.—We are glad to meet with an article, in the *Free Press*, on the Church of St. James, in this place, giving an account of its progress towards completion, which it appears is now satisfactorily accomplished. It appears to have been built in 1865 and 1866, but a portion of the inside has, until recently, remained in an unfinished state. At the first meeting held on the question of building the church, there were present, besides the Incumbent, Messrs. N. Higgins, Thos. Greenwood, W. A. Rooth, Dr. Neff, and the late Messrs. Pring and Gordon. By the exertions of the late Mr. Pring a considerable sum was raised for the church, but from a number of adverse circumstances the finishing of the structure was delayed for several years, in consequence of which the congregation became dispirited and scattered. Recently, however, this state of things would appear to have been changed, and the efforts of the present Rector of Louth, the Rev. John Gribble, in furthering the prosperity of the parish, have been attended with much success. In a generous and cheerful spirit his exertions have been responded to, and the pretty little church is now finished.

#### HURON.

(FROM OUR OWN CORRESPONDENT.)

LONDON.—At the lecture lately delivered in the city hall by his lordship the Bishop of Huron on behalf of the Protestant Orphans' Home, the handsome sum of \$145 was realized.

TRINITY CHURCH, LUCAN.—This parish has been vacant since the resignation of Mr. Logan. Divine service is held there on Sundays by ministers from the city. Rev. H. W. Hopkins, Professor of Huron College, officiated there on Good Friday.

BRANTFORD.—GRACE CHURCH.—The evangelistic services here have met with a great amount of success. The Rev. Mr. Bonham has been preaching earnestly, zealously; producing a great impression on his audiences, which have been very large. The congregation has joined heartily in the services, and it is to be expected that much good will be done.

LAMBETH.—On last Sunday, the next before Easter, Trinity Church was re-opened for divine service, it having been closed for some time, undergoing repairs and improvements. The first was held at 3 p. m., when the Very Rev. Dean

Boomer preached and administered the sacrament of the Holy Communion, assisted by Rev. J. W. P. Smith, of Christ Church, London, and Mr. de Lorn, divinity student of Huron College. Quite a large number availed themselves of the privilege of taking the holy sacrament. At 7 p. m. Rev. J. Gemley, of St. Paul's Church, London, preached. Notwithstanding the very adverse state of the weather the church was crowded at both services and liberal offertories were given. We hope the future of the church at Lambeth will be more prosperous than has been the past. The families in the neighbourhood belonging to the church are but few. Before Trinity was built, now fourteen years since, some colonists in that vicinity, who had been church members in their old home, joined some of the denominations nigh at hand; and the consequence of the desertion has been that the church at Lambeth has never been able to have a resident minister. The re-opening of Trinity on last Sunday is, we hope, the dawning of brighter days.

LONDON.—*Holy Week.*—There has during this week been a deeper religious feeling observable in the sons and daughters of the Church. They have been more observant than they had hitherto been of the services appointed for this solemn season. They seem to realize these privileges in the observance of seasons the most memorable in history, that this world has ever witnessed. In St. Paul's Church—the mother of churches—there was daily service at mid-day—a brief one; the ante-communion service, with an appropriate hymn sung, and a few words from the rector or the assistant minister on some incident in the gospel of the day. The service was a brief one—half an hour in all—and few of those present departed without being impressed with a deeper sense of the solemnity of the "Holy Week."

On Friday there were morning and evening services in the city churches. At the Memorial Church His Lordship the Bishop held confirmation service at 11 a. m., when a large class (about 30) was presented for the laying on of hands, as did Peter and John in Samaria. Revs. W. H. Tilley and Evans Davis read the morning service, and the bishop the ante-communion service. The hymn, "Behold, and see if there be any sorrow like unto my sorrow." As the candidates knelt for the sacred rite the bishop addressed them on the importance of renewing the promises made for them by their sponsors. He felt assured that they came forward not trusting in their own righteousness or relying on their own strength, but on Him who was able to save unto the uttermost all who came unto God through Him. The deep attention with which he was heard by the catechumens and congregations bore testimony to the unabated efficacy of preaching Christ and Him crucified. The bishop preached an excellent practical sermon from the text: "Let us hold the profession of our faith without wavering, for He is faithful that promised." Heb. 23.

Not only were the pews filled with worshippers but chairs and benches had to be placed in the aisles. How has the church been enlarged here within a short time! Within twenty years, while the population of the city with the suburbs has increased fifty per cent. there is now ample church accommodation for over 3,000 worshippers, whereas then there had only been barely room for 1,200, and the churches now are more than crowded.

ST. PAUL'S.—*Good Friday.*—A very large congregation. Rev. Canon Innes preached an excellent sermon. Text: "And behold the veil of the temple was rent in twain from the top to the bottom." Evening service—Rev. J. Gemley preached a very appropriate sermon from Hebrews x. 19. This closes the public worship of the week. Truly the old, old story, and the church services hallowed by so many centuries have lost none of their power.

PARIS.—The following are extracts from the Holy Week address of the Rev. Dr. Townley:

*To the Parishioners of St. James' Church, Paris, Ont.*

MY DEAR FLOCK,—Last year the removal about this time of the more noble half of my life, (My Wife), to the rest that "remaineth to the people

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British News.

ENGLAND.

THE S. P. C. K.

of God" prevented my issuing my usual Holy Week Address. And now, though the pain of my arm prevents my writing much, I must say a few words of "farewell"; since, as most of you know, and as I hope to explain more fully at our approaching Easter Vestry Meeting, I have placed my Resignation of this Parish in the hands of the Lord Bishop of the Diocese, to take effect on, or before, the 1st of July next.

I have now for *twenty-two years in this Parish* striven faithfully,—though with how many shortcomings and infirmities my Divine Master and myself know but too well,—still, during that long period I have endeavoured, to do my duty to Him and to the Flock He committed to my charge, honestly, laboriously, and lovingly.

I much regret also that myself and Parish are to lose the services of my valued young friend, the Rev. R. O. Cooper, so soon as Easter next. It is only proper to state in the severance of my connection with him, that our personal intercourse has been most agreeable; while that his ministrations have been very acceptable, and I trust useful, and his going in and out amongst you courteous and pleasant, you are well aware. Nor need he doubt that our best wishes and sincere prayers will accompany him, that he may after many years of successful labour in his Master's Vineyard receive at last the glad welcome, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord."

You will bear me witness that I have not sought popularity at the expense of principle, but have ever tried to lead you to Christ, and to build you up, "on your most Holy Faith" through those unending channels of grace, which Christ by His Word and Church has, in His Infinite Love, so abundantly provided.

That these labours have not been without the Divine Blessing, I trust the happy experience of some of those now in Paradise will testify, as well as the deepening and abiding influence for good in the hearts of many of yourselves and of your children. Perhaps in farther evidence that I have in some degree successfully laboured "to do you good,"—aye, and my fellow-townsmen also, for I have ever affectionately invited them *all* to the appointed Fold of Jesus, and have striven to serve them and their poor in every way—as farther evidence, I say, that these efforts have not been quite unblest, I could point to our largely increased congregation, our numerous communicants, our much more than doubled attendance at Sunday School, and our Church with its now handsome chancel, and its beautiful window; its improved Nave, its Church-like side and other windows; while twenty-two years ago there were none of these things, and no inclosure save one made by a rail fence, and that only in the rear of the Church; and last, though not least, I regard it as a token for good, that I have been enabled, (aided by my two friends, Messrs. Geo. E. Heming and E. Stuart Jones, who with myself are personally liable for its purchase and expenses)—to secure for St. James' Church a beautifully situated and very good sized CEMETERY,—a Consecrated "God's Acre."

And farther,—you will all feel a deep, and I trust, holy interest in the appointment of my *Successor*. Let me, however, entreat you not to mar these right feelings by any party spirit, or any fleshly, self-pleasing; but to be wisely and happily content to leave the appointment, *where God has placed it*, entirely in the hands of your Bishop. Only constantly and believingly pray that the Great Head of the Church will graciously over-rule the decision of the Bishop to His own glory and the welfare of His Church.

And for myself let me ask your kind and loving prayers, that all my shortcomings, both as an Ambassador of Christ, and as a Christian, may be fully forgiven for His Sake, "whose I am, and whom I serve;" and that my last days may be, more than ever before, what He would have them to be.

My prayers are, and I trust ever will be, yours, and may the Divine Blessing specially rest upon us during the approaching Holy Week.

Believe me to be,

Faithfully and affectionately,

Yours,

ADAM TOWNLEY.

Paris, Ont., March 17th, 1877.

At the meeting of the Christian Knowledge Society (S. P. C. K.) an example occurred of the watchful oversight which is exercised in regard to books issued by this Society so that nothing of an objectionable character should be spread abroad. It seems that in December last three members of the society objected to a book called "Mary; a tale of humble life" published in 1872 and written by a lady. This work in accordance with the rules of the Society in such cases was referred to five Episcopal referees, to examine into its orthodoxy. The report of these referees was given in February last and is as follows:—

"Mary. A tale of Humble Life." Published October, 1872.—We, the episcopal referees of the Society for Promoting Christian knowledge, having had our attention directed by three members of the Society, in conformity with Rule xxxiv., to the above-named publication of the Tract Committee, are of opinion that the objections urged against particular passages in the book are not fully borne out; that Baptism is undoubtedly the entrance into the Christian Church appointed by Christ Himself: that all members of the Church are Christians. Therefore, we see no ground of objection to such statements as that a child or a man is made a Christian in Baptism; nor do we see reason to complain of reference to the seven-fold gifts in Confirmation, where the bishop distinctly prays for them in the Confirmation Service; nor, again, can we complain of the statement that a churchyard consecrated by the Bishop is made God's or holy ground. Still, we feel in reading the story throughout, and carefully considering it as a whole, that it does leave a general impression that the author believes and teaches Baptism to act *ex opere operato*, or like a charm, on adult recipients, though probably the Author's bias in this direction may have been unconscious. On this ground we think it desirable that the work should not be retained on the Society's list."

SCOTLAND.

DUNDEE.—On Sexagesima Sunday the Bishop of Brechin held an ordination in St. Salvador's Church Dundee, when Mr. Ulric H. Allen was admitted to the holy order of Deacons. Mr. Allen had been for several years a Wesleyan minister. He has been temporarily appointed to St. Salvador's as curate to the very Rev. Dean Nicholson.

EDINBURGH.—On Tuesday February 5th. the annual meeting of Central Board of Foreign Missions of the Scottish Episcopal Church was held in 30 St. Andrews Square, at which the following grants were made:—1. To Bishop Callaway, Kaffraria, a sum of £600, for general purposes, exclusive of the fund marked as "special" in the accounts. 2. To Bishop Callaway, a sum of £500, as a special grant (in consequence of anticipating a portion of the income of the current year), to be applied either to buildings at the central station or to some other permanent investment. 3. To Chandale a sum of £100 inclusive of its own specially appropriated fund, with an additional grant of £50, to be given, if required, at the discretion of the Standing Committee.

FOREIGN MISSIONARY NOTES.

JAPAN.—The Rev. Mr. Shaw, in a letter to his Father dated 5th February, 1877, says: "This is a regular Canadian day, with snow five inches deep and freezing very hard, the sight of the snow makes me feel home sick."

The Government has been making great changes. It has reduced the taxes altogether by \$20,000,000, and, in consequence, has been obliged to discharge great numbers of its employees. A good number of foreigners have been paid up and are leaving. It is doubtful whether, in the end, these measures will produce the tranquility aimed at, as the discharged employees return to their homes, in different parts of the country, with very bitter feelings against a Government which has made them soldiers of fortune without a day's notice.

TRANSVAAL.—Sir Theophilus Shepstone has been enthusiastically received in his journey through Transvaal. At Patoria he was greeted with the music of "God save the Queen." Things look favourable for confederation. The Zulus and Caffirs make the whites unite for mutual protection.

INDIA.—A cycle of droughts in South India has been wrought out which promises to be of great practical value, by Dr. W. W. Hunter, director-general of statistics. These periods appear to recur every eleven years. This calculation will be valuable as famine warnings in order that provision may be made in time to meet those constantly recurring calamities.

RUSSIA.—It is said that the Russian Synod has published a version of the bible, the labour of twenty years. It is sold at three roubles per copy. The British & Foreign Bible Society are distributing it gratis.

JAPAN.—A Japanese lady of high rank, at present living in the United States, in the family of the Rev. John S. C. Abbott, as a student, has been baptized by Mr. Abbott, with the consent of her family and her government.

SOUTH AFRICA.—The Bishop of Maritzburg sailed for his diocese, in the Nyanza, on Thursday, March 8th.

Correspondence.

The Editor is not responsible for the opinions expressed by correspondents.

BISHOP STRACHAN SCHOOL.

In allusion to an article in last week's CHURCHMAN, a Rector in Eastern Ontario writes:

DEAR SIR,—My eldest daughter having been a resident pupil at the Bishop Strachan School during the past six months, I have much pleasure in expressing my entire satisfaction with the school, and everything connected therewith. The Lady Principal seems to have won the affection of the pupils, and to exercise a most salutary influence over them.

I consider that the Christian parents of this country owe a debt of gratitude to the founders, and to those labouring with them, who have provided such an institution—one to which they can safely entrust their children, and in which their souls, minds and bodies are so well cared for.

[We have other letters which must for the present be deferred.—ED.]

MAUNDY THURSDAY.

DEAR SIR,—This is a title given to the day next before Good Friday. In an observation made in Worcester's Dictionary, I find that it was a custom in England on that day for the King to distribute alms to a certain number of poor persons at Whitehall. Be this as it may. Dr. Worcester adds on the authority of Mr. Brande that the day was "so named from *maunds* or baskets in which the gifts were contained."

This view of Maundy Thursday and the origin of the name may be very interesting and appropriate to the solemn exercise and charities which should be engaged in at such a season as that of Holy Week. I think, however, that Dr. Worcester has made a mistake, for there seems a greater argument, according to Wheatley, in believing that "this day is called (*Dies Mandati*) *Mandaie* or *Maundy-Thursday*, from the commandment "which our Saviour gave His Apostles, to commemorate the Sacrament of His Supper which "He this day instituted after the celebration of "the Passover;" or as others think, "from that *new commandment* which He gave them to love "one another, after He had washed their feet, in "token of the love He bore them."

Mr. Wheatley's statement is the correct one, so I hope that it will be generally accepted by your readers.

BARTON.  
March 31, 1877.



## REV. ARTHUR TOOTH.

MR. EDITOR.—It was with considerable surprise that I read the communication of Rev. J. Hebden, in your last issue concerning the above gentleman. How he could pen such words and endorse the extract he sends you after the plain, pointed fact that pointed out in your previous issue, viz.: "that Mr. Tooth was not in prison for Ritualism, but for contempt of Court," I do not know? Has he not seen the letter of one of the three prosecutors, which states as plainly as English words can put it, the very same fact? Does he not know that Mr. Tooth was willing to obey his diocesan, if that diocesan was carrying out the mandates of his own court, and not that of a civil one?

Moreover, is Mr. Hebden really ready to endorse what the *Times* enunciates in these words: "As long as he claims privileges which are secured to him by secular courts, he must obey the mandates of those courts." Mr. Hebden, I presume, is secured in the possession of certain privileges here in Canada, relative to the free exercise of his office and the emoluments thereof, but is he therefore to obey the mandates of the courts of Canada, if such were issued, as to the manner of conducting public worship, or administering the rites and sacraments of the Church? Would he give the communion to a person whom he believed to be unworthy, if a secular court so ordered? I think Mr. H. would disobey and perhaps be willing to go to prison first. And yet it is this obedience the *London Times* preaches up. If the teaching of this paper should be followed Mr. Cook should have given the Communion to Mr. Jenkins, for so that paper maintained. W. R. B.

## THE DESCENT INTO HELL.

DEAR MR. EDITOR.—At the close of your remarks on the subject of "Easter even," you quote the words of our great theologian, Bishop Pearson, on the Descent of Christ into Hell. I am sorry you have done so, as the popular notion concerning Christ's descent into Hell is sufficiently confused already; and in this particular Article of the Creed, strange to say, Bishop Pearson's words only add to the confusion. I would not venture to say as much as this were I not supported by the criticism of Bishop Brown in his note at the end of the exposition of the third article, where he says: "It is to be lamented that Bishop Pearson in his most learned and elaborate article on the 'Descent into Hell' should have written less lucidly than is his wont. In more passages than one, unless I greatly misunderstand him, he has contradicted himself. At one time he defines hell as the place of departed spirits, and makes our Lord's descent thither no more than a passing into the state of the dead. At another time he argues as if hell meant the place of torment, and says that Christ went there to save us from going thither, for which he quotes Tertullian, who, however, mentions the opinion only to condemn it."

The words of Jesus to the penitent thief were, "This day thou shalt be with me in Paradise;" simply a place of rest and refreshment, no portion of Satan's kingdom. It was during Christ's manifestation on earth that he destroyed the works of the devil. "I have finished the work thou gavest me to do" were his words before he had entered the regions of the dead; and having uttered the words, "It is finished," there only remained the duty to his own spirit to be discharged: "Father, into Thy hands I commend my spirit." Surely He could not have had before Him any prospect of coming "torments" in regions of darkness, where Satan hath taken up possession and exerciseth dominion. R. C. C.

Fergus, Ont.

## THE REV. ARTHUR TOOTH.

DEAR MR. EDITOR.—In a late issue of your journal a correspondent gave you an extract from the *Times* newspaper, saying that the Rev. Mr. Tooth and his supporters do not consider that they repudiate by their conduct the terms of that contract with the State which binds them as State Church Clergymen. I clip from an English paper the following comment upon the above statement, which please publish in order that both sides of

the question may be presented to your numerous readers, and oblige,

Yours, &c.,  
IOTA.

The assumption made here, and repeated *usque ad nauseam* by the public press, is that the clergy of the Church of England at their ordination, or on admission to their benefices, or at some time or other, made a contract with their employer, the State, and that by such contract they implicitly, if not formally, pledged themselves to obedience to any laws which the State might think fit to make.

The matter in dispute could not be put in a clearer light. But no such contract exists, or ever did exist. The contract, or rather the compact, which does exist is exactly the reverse, and no amount of asseveration by the writers in the public press, no decisions of Lord Penzance's Courts, nor of the Privy Council—nay, further, no Act of Parliament itself can alter the fact that at this present moment there exists the solemn engagement of the Sovereign, accepted by Convocation, and ratified by Parliament, "that if differences arise the clergy in their Convocation is to order and settle them," and "that the bishops and clergy from time to time in Convocation shall have license to deliberate of, and to do all such things as being made plain by them, and assented unto by us shall concern the settled continuance of the doctrines and discipline of the Church of England."—"His Majesty's Declaration prefixed to the Articles, &c., &c.," Book of Common Prayer.)

Furthermore, the contract to which each clergyman gives his assent, says, "The Church hath power to decree rites and ceremonies and authority in controversies of faith."—Article XX.

And further, "We give not to our Princes the ministering either of God's Word or of the Sacraments . . . but only that prerogative which we see to have been given always to all godly Princes in Holy Scripture by God Himself; that is, that they should rule all estates and degrees committed to their charge by God, whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evildoers."—Article XXXVII.

We appeal to any honest man, be he High Church or Low Church, Romanist or Dissenter, Atheist, Pantheist, or Agnostic, whether it be in accordance with these compacts that we should now be told that the Church has no "existing right to govern herself in spiritual matters including matters of ritual," whether it be right and just in the face of this compact to set aside the Church courts, imperfect as they were, and refer all such questions in ultimate appeal to a secular court—not even necessarily composed of Churchmen—utterly ignorant of ecclesiastical law, appointed *ad hoc* against the opinion of the Church, and which by its decisions has proved itself totally incapable of dealing with Church questions.

## Family Reading.

## ONE LIFE ONLY.

## CHAPTER XXI.—Continued.

The servants left the room, and then the two men remained confronting each other, the Malay like a tiger at bay, Atherstone with his arms folded, haughty and calm. There was a silence for a few minutes while they looked fixedly at each other, and then Edwards spoke in quiet measured tones. "Mr. Atherstone, if I had succeeded in my enterprise to-night, I believe we should have stood in a very different position to each other; but I have failed, and I have placed myself at a distinct disadvantage. Ours has been a long struggle, and the fortunes of war hung often on a word or a look; but you have gained the day—I am defeated, and I admit it. If I am convicted (as I can be by the evidence of your servants) of having broken into your house and attempted a burglary, I know the penalty, and I have no doubt your influence would be successfully exerted to make my imprisonment a long one, but it would not be for life, and when I came out, sooner or later the contest would begin again; I promise you that, and you may guess if my punishment

would mitigate my will to injure you. I tell you, even from my prison walls I would find means to make your life a torture to you, as you know I can. Now hear me and weigh my words well. Nothing but my own will can free you from me and my power to injure you, and that will I am ready to exercise in your favour if you will agree to my conditions. Instead of sending me to prison now, give me the means of going out to Australia with my wife and child, and a sufficient sum to purchase some land out there whereby I may make a home and a provision for them in that new country, and I will pledge myself to leave England at once, to give up all my hopes, and never to molest you more; you shall never hear my voice or see my face again."

A gleam of pleasure lighted up Humphrey's face at these words, and he stood looking at the Malay with the most eager anxiety. "I might consent," he said, "but how can I tell that you will keep your word?"

"I will give you any pledge you may like to exact," said Edwards; "and of course if I came back you could still call me to account for this night's work; but you have better security than that, for you ought to see that as matters stand it is now most for my interest to make a home out there. Life is short, it is no use squandering half of it on the chance of gaining an advantage in the end—a doubtful chance too in this uncertain world; you have foiled me hitherto, you may do so to the last. Give me money enough to live as a gentleman in the colonies, and I will cry quits and hurray your life no more; I shall be to you as one dead."

The man was evidently in earnest, and Atherstone's face brightened up as if a load had been removed from his existence. He said slowly and distinctly: "Edwards, will you swear to meet me at Southampton this day week on board a vessel bound for Australia, to receive from me such a sum as will accomplish all you desire, and then and there to depart from England never to return—never to send back your child, but to be to me—you and he and all belonging to you—as though you were dead, and beyond the power of any meeting on earth?"

"A stringent vow and a comprehensive one, Mr. Atherstone, but I make it; let the sum you bring me satisfy my wishes, and we shall part never to meet again."

"It shall satisfy you," said Atherstone.

"Good, then we meet at Southampton this day week—a ship leaves port that evening. This day week, at noon, you will find me on board the ship which sails the same afternoon."

"It is well—then are you free." Atherstone walked to the door, threw it open, and called out to Thorpe to allow the Malay to leave the house unmolested. The servants stood back to let him go free, and slowly, silently the midnight intruder passed out of Atherstone Abbey and disappeared among the trees.

It was evening, a few days after that on which Colonel Dysart's funeral had taken place. Una was lying on the sofa in a little boudoir which had been given up to her use at Northcote Manor, looking very wan and exhausted. As might have been expected, the shock of her father's death, following so quickly on the suffering she had undergone after her interview with Atherstone, had tried her health very severely. Mr. Northcote had carried her half insensible into the house when he brought her from Atherstone Abbey, and she had fallen into a state of weakness and prostration, through which she had been unremittingly nursed by little Will Northcote, who had shown that in spite of her eccentricities she could be admirably thoughtful and tender in times of emergency. During the days which had elapsed since then, Una had seen no one else until this afternoon, when Mr. Cumliff had asked to have an interview with her, on his return home from the funeral. Una had herself been too much overwhelmed and bewildered to make any plans even for the immediate future, and she was considerably startled when she found that her guardians had settled everything for her without even consulting her. Mr. Cumliff told her that Colonel Dysart had charged him in the event of his death—the suddenness of which he seemed to have anticipated—to communicate at once with her aunt, Lady Elizabeth Molyneux, who had promised him

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that Una should have a home with her, should she unhappily be deprived of her father's care. This had been done, and a letter had been received, dictated by Lady Elizabeth, and written apparently by her maid or companion, expressing a wish that her niece should join her at once, as she was just leaving home for the Continent, where she wished Una to accompany her, and ending with a regret that she was too great an invalid to write her condolences with her own hand.

Under these circumstances, Mr. Cunliffe and Mr. Northcote had agreed that Miss Dysart should be taken the very next day to meet her aunt in London, and Mr. Cunliffe himself undertook to be her escort, as he had only left his affairs in town in order to attend Colonel Dysart's funeral and the opening of the will, and he was anxious to return as soon as possible. His duties as executor, he told Una, were very simple, for the colonel had left everything he possessed in the world to his daughter, and Vale House was hers on a lease for some years, where her aunt promised to reside with her on their return to England in three months' time. Una listened to all this, her eyes dilating with a look of terror, and her breath coming quick and short. She raised herself from her pillows and looked anxiously at her guardian.

"To-morrow," she said, in a weak, tremulous voice, "must I go quite away to-morrow? Must I leave—"

The name so deeply graven on her heart, was almost on her lips, but she did not utter it, only her very soul seemed to die within her at the thought that she was about to be borne out of reach of Humphrey Atherstone, just when, at the most solemn moment of her life, the conviction had forced itself upon her, that to be separated from him was to lose for ever all earthly hope or joy; a crimson flush dyed her white cheek, as her faltering words ceased in sudden silence; but the shrewd lawyer needed no outward expression of thoughts he could read so easily; he had long since foreseen what Una Dysart's destiny was likely to be, and in his new position as her guardian, he rejoiced at the prospect; for although he was perfectly aware that there was some secret to be concealed, and probably to be regretted, in Humphrey Atherstone's life, he had yet too much confidence in his intrinsic nobleness, not to feel satisfied that the happiness of the woman he loved would be very safe in his hands.

Cunliffe's kindly nature was moved at Una's piteous tones, and taking her hand in both his own he bade her trust him that all would be well.

"You must go to-morrow, dear child; for we are bound to follow the arrangement that has been made for you; but Cannes, where I believe your aunt means to winter, is not quite the end of the world, and the spring will find you again at Vale House amongst your friends, I hope. For my part, I tell you fairly, I do not mean to go back to Australia till I have seen you settled in a home of your own, and a home worth having, too."

Una could not answer. She let her hand lie in his, fully appreciating his kindness; but her finer sense revolted at all thought of earthly happiness and love, while yet the shadow of her father's new-made grave lay dark and cold upon her life; and this, too, Mr. Cunliffe understood. After a few more words respecting the arrangements of their journey next day, he told her to try and get a good night's rest, and left her. Una turned her face to the wall, and her thoughts went back to their weary brooding over the sad death-scene, when, from the dying lips, went out the name of the unforgotten love of youth, to be the last utterance of the world-worn man. Had her gentle mother heard in the far unseen the voice that his child should hear no more? had she come to meet him on the threshold of the strange new life? only on such images as those could Una bear to dwell as yet, and while she lay pondering over the vanished past, and feeling as if she would never again come out of the deathgloom which surrounded her to look her future in the face, she heard steps approaching her door. Well she knew the light tread of Will Northcote's little feet, and she turned to greet her, as she came in, with a faint smile of pleasure on her sad face, for Will's sympathy and tenderness had been her chief solace in the dark days through

which she had been passing, a real affection subsisted between them now. The girl came forward impetuously, and flung herself on a seat by the side of her couch.

"Oh, Una! you can't think how miserable I feel; everything seems so gloomy; life is so changed from what it was only a few months ago, and I am to lose you tomorrow! the best comfort I have."

"Dear Will, I am afraid I have been more of a burden than a comfort to you of late; but I hope and trust I shall soon be back again. I dread going away so much that I quite cling to my aunt's promise to bring me home to Vale House in three or four months."

"Yes—and how many changes may we not see in three months! there are only too many as it is."

"Are there any changes beyond those that have happened to me, Will?" asked Una, looking alarmed, for her thought flew instantly to Humphrey, with a vague dread of what might have befallen him since the mournful night when they parted.

"Indeed, there are—there is to be a complete revolution at Valehead. Settle yourself comfortably among your pillows, Una, and I will tell you all about it."

CHAPTER XXII.

"Now, Will," said Una, as she laid back her tired head, "tell me what is going to happen in the neighbourhood."

"First of all," said Will, "the rector is going to give up his church for at least a year, perhaps for altogether, and a new clergyman is coming, who is said to be a very different person from Mr. Crichton."

"That is, indeed, an important change," said Una; "but what is the cause of it?"

"Lilith's health; she has drooped so much lately that the rector has been advised to take her to Torquay for the winter, and then, I believe, to some German baths for the summer; so they are all going away immediately, the rector, and dear pretty Lilith, and—*and Hervey.*"

Something in Will's tone and downcast face struck Una with a sudden suspicion that Hervey Crichton had become more to her little friend than she herself had been aware of, till the prospect of a separation had, as it were, awakened her heart. It was not, in truth, very long since Hervey had told Una of his attachment to herself in the conservatory at the Abbey, but so much had happened since then that the event seemed to have drifted far back into the past, and she could not help having a strong conviction that it was a mere passing fancy which attracted him to her, and one which could easily enough be replaced by a more lasting affection for Will, whom certainly he admired very much, if they could meet more frequently than they had done hitherto, and Una determined that if she could in any way promote such a result she would do her very best to secure it. She put her arm affectionately round Will, saying, "You must cheer up, darling; I have a firm belief that brighter days are awaiting you, whatever may be in store for myself; your fate is not likely to be so involved as mine is."

"Well, I am sure I hope so; I am not one of the good resigned people at all, I want to be happy very much."

"So we all do, I am afraid," said Una with a sigh.

"But then you deserve happiness, and I don't suppose I do; my old nurse used to tell me I should come to a bad end if I went on being so naughty."

"But that was in the days when you tore your frocks climbing trees, and insisted on going to the stables to feed the horses, and I am sure you are very good now, considering how kind and patient you have been with me all this time."

"I know I am very discontented, and that is not being good, I suppose, but it is all so wretched. There is Rupert too, I do not know when I shall ever see him again, and my father is unhappy and my mother is cross—oh, dear!" and Will laid down her head on the couch very despondingly.

Una passed her hand caressingly over the dark clustering curls, and after a moment's silence began to speak on other subjects, in the hope of changing the current of her friend's thoughts.

"Tell me about this new clergyman, Will, who is he?"

"Mr. Trafford; he is a very well-known man in London, where he has almost worked himself to death in one of the very worst parts of the city. I hear he is a most devoted, energetic person, and so eloquent that people used to flock from the West End to hear him preach."

"And how does it happen then that he is willing to come to a quiet country parish like ours?"

"Because he is just recovering from an almost fatal fever, which he caught in some of the pestilential places where he worked, and the doctors said he would die if he did not go to the country for a year; I do not suppose he will stay after that time."

"Is he young?"

"Not very, between forty and fifty, I suppose; but unmarried, and a singularly fine looking man. I expect he will become a sort of besieged resident at the rectory, all the single ladies in the place will wish to make him happy,—always excepting myself."

"You must make somebody else happy," said Una, stopping to kiss her. "But now, dear Will, since I have to go this weary journey to-morrow, will you please send my maid to me that I may make preparations for it? how glad I shall be when I can come back and go with you to hear Mr. Trafford!"

"And so shall I—I'm sure," said Will, warmly returning her embrace; "but you must leave your maid and me to pack up for you, and go to sleep yourself; you look so pale and tired, poor darling," and after settling Una comfortably amongst her cushions once more, she quietly left the room.

A long stretch of level sand, lying dim and grey under the twilight sky, and one solitary figure pacing to and fro upon it buried in deep thought; it is thus that we find Una Dysart again three months after her father's death. Her life during the interval had been singularly cheerless and uneventful. Lady Elizabeth Molyneux was a fanciful invalid; or rather, to speak with entire accuracy, she was an elderly unmarried woman, physically in perfect health, but morally afflicted with the blighting disease of an intense selfishness. To be herself the sole object of importance to every one in the household, and the recipient of their ceaseless attention, seemed to be the one purpose for which she lived, and as this end could best be gained by the continual and minute claims of a condition of supposed weakness and bodily suffering, she had long since persuaded herself that she was the victim of a chronic state of illness, and established it as a fact, which no one attempted to dispute. She was entirely ruled by a companion in the shape of a penniless maiden lady of mature age, who was keenly alive to her own interests, and not very scrupulous in the means she took to further them, so that while she did not hesitate to flatter and cajole her wealthy mistress to the utmost of her power, she was very ingenious in detracting from the merits of every one else who approached her, and easily succeeded in turning her against them. Miss Grubbe did this with especial effect in the case of Una, who would have been only too glad to fill the aching void left by her father's loss, in loving care of her mother's sister; but it was in vain that she struggled to find a place in her aunt's life; if she attempted to read to her, or even to sit by her couch and converse with her, Miss Grubbe was sure to remark, with a most reproachful air, that she wondered Miss Dysart did not perceive how much she was fatiguing her ladyship, and then Lady Elizabeth would sink back on her niece to leave her.

But now the certainty that she had one life only, to make or mar, had a very different significance from what it ever had previously. Unless she could bear this one life stainless, at least in purpose and effort, into the awful light of God's own presence, how should she in her turn meet that Death which stands as a doorkeeper at the gate of heaven? She remembered the day on board ship, when in the arrogance of her youth and inexperience she had not feared to prepare a record as a testimony against herself, if at the close of her existence she should be found to have failed in crowning it with the finished work of her righteous purpose. She had not looked at the words she had written since; they remained safely locked up



as when she gaily threw the key into the depths of the sea, but they came back upon her often in the time of struggle and indecision through which she passed during the lonely winter, and although when she wrote them they had sprung rather from the ambition of her pure young soul than from religious conviction, yet she could well see that she could be no true child of God except she did indeed try to carry them out. Often in the darkness of her sleepless nights she seemed to see them blazoned in letters of fire on the wall. "I have one life only," she had written on that day when we first saw her. "I will make it blameless and noble. I will make it fruitful in blessings to others. It shall leave its mark for good on the earth. It shall not be spent on myself. It shall not be spent in vain." These were her deliberate resolves before temptation assailed her; and now what was it she was about to do? To marry Humphrey Atherstone would be in some way, she knew not how, to lure him into a dereliction from the stainlessness of perfect rectitude—to draw him down with herself from the one inflexible standard of purest honour and truth. He had told her this in many words, and the fact that she could not in the slightest degree understand the nature of the obstacle of their happiness, was no reason why she should doubt that its import must have been weighty indeed, since it had made him take that solemn resolution against marriage, which love for herself alone was making him abjure. She knew that the decision, the responsibility, would rest with herself; for it was only when he found that her happiness (as well as his own) was involved in their union that he threw his scruples to the winds and implored her to become his wife.

It was thus that through all the period of her absence from England Una had tortured herself with endless balancing of the momentous question, but she felt on that evening that the time was come when she must make her final decision, for the very next day she, her aunt, and Miss Grubbe were to set out in their return home, and they were to go at once to Vale House, where they were all to reside together henceforward; and there she would see Atherstone again, and there she could not doubt he would require of her at once an answer to the question which death had delayed so long.

(To be continued.)

## Children's Department.

### THE LITTLE SUNBEAM.

A tiny sunbeam stole  
One a summer's day,  
Through a little crevice,  
To where a sick man lay.

It played upon the wall,  
And upon his table;  
With a smile he watched it  
As long as he was able.

Much he loved the sunbeam,  
Little dancing light;  
It told of sunny hours,  
Of skies and meadows bright.

Kind words are like sunbeams,  
Stealing into hearts;  
Scatter them most freely  
Ere light of life departs.

"PLEASANT WORDS ARE AS A HONEY-COMB."

BY MRS. WILLIAM GRAY.

I wonder how many of the little boys and girls who read this paper have ever learned the verse in the Bible that begins with these words! I am going to tell you of a little girl that I know, who loves to read and repeat this verse, and who, I think, is trying very hard to speak only pleasant words.

Little Gertrude lived with her mamma and papa and little sister Gracie in a beautiful village among the hills, and though they had few playmates near them, they seemed to enjoy life as well as any little children I have ever seen. I told you they

had few playmates, but they *did* have some one that was a great deal better, and that was a dear good grandma, who lived only a short distance from their home. They, with their mamma, spent one day out of every week with her, and it would be hard to tell whether the children or the grandma enjoy these days best. They spent much of their time either in talking of the good time they had or in making plans for the next week. It was on one of these days that little Gertrude, tired of play, jumped into grandma's lap, and asked for a story.

Now I suppose her grandma was just like a great many others who always like to see the little ones happy, so she laid aside her knitting and took a book. She found a story in it, with these words at the head. "Pleasant words are as a honeycomb, sweet to the soul, and health to the bones." Little Gertrude sat very still until she had finished, and then clapped her hands with delight, saying, "Oh, grandma! please read it again." Her request was granted, and then her grandma told her she must think about it every day, until she came again.

The next morning Gertrude's mamma noticed her with her Bible, turning over the leaves carefully, and looking earnestly at every page as she passed it, and inquired of her what she was doing! Without stopping in her work, she said, "I'm trying to find pleasant words. Will you help me?"

Her mamma was very glad indeed, to see that her little daughter had not forgotten her grandma's words, and very willingly gave her the assistance she wanted. Little Gertrude commenced the chapter and read it through carefully, and sat still, looking out of the window, and seemed to be very busy thinking. Her mamma noticed it, but said nothing to disturb her; and after a few minutes the little girl jumped up, ran and threw her arms around her neck, and whispered, "Mamma, I don't want to serve Satan any more." Perhaps Gertrude was thinking of the many times when she had spoken harsh and unkind words to her little baby sister, and felt that when she did this she could not be one of the Saviour's children, who tells us in his holy word that "the words of the pure are pleasant words." Her mamma was very glad to take the little girl in her arms and tell her of Jesus' love for little children, who took them in his arms and said, "Suffer little children to come to me, and forbid them not, for of such is the kingdom of heaven." She tried to explain to her that even a little girl five years old could serve *Christ*, instead of *Satan*, and one of the many ways in which she could show her love for the Saviour was by guarding her lips and speaking only pleasant words, even when she felt angry and wanted to say something naughty.

I think little Gertrude has remembered her mamma's words, and is trying to serve Jesus. Only a few days after, her little sister Gracie went to her and asked her to come and play with her. Now Gertrude was reading an interesting story, and no little girl loved to read better than she. Her mother heard little Gracie's request, and waited for the answer. Gertrude stopped a moment, as if busy with her thoughts, and then said, "Yes, Gracie, I'll come." She laid aside her story book, and running to her mamma said, "Mamma, I did n't want to, but I remembered my verse." Don't you think she was happier then if she had only pleased herself, and said "No, I can't now; I'm reading"? I hope all of you little boys and girls who read this story will learn to bridle your tongues now, while you are young, and remember that "He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city."

### ASLEEP IN JESUS.

Lines on the death of Miss R. Barnes, who was gifted and yet modest and unobtrusive of her great genius.

Whispers ineffable  
Come from on high,  
"Weep not for me dear ones,  
Happy am I,  
I loved the beautiful  
Here they are mine  
Round me they shine,  
Loveliness, peacefulness,  
All, all are mine."

Ah, but I miss thee so,  
Loved of my heart,  
Fain would I come to thee,  
Be where thou art,  
I long to see thee so  
Only to hold  
In loving fold,  
Darling, thy precious form,  
Only to hold.

But though with aching heart,  
Sadly I weep,  
She in her Saviour hath  
Fallen asleep,  
If it is sin to mourn,  
Lord forgive all,  
So, at Thy call  
I, too, may come to Thee,  
Lord forgive all.

Sweet for the weary one,  
Rest after pain,  
Sweet as the shining sun  
After the rain,  
Peace for the aching heart,  
Comfort for tears,  
Courage for fears,  
Ah, my beloved one,  
Comfort for tears.

I need but look around,  
On earth so fair,  
She the same story tells,  
Everywhere;  
Time passes, time passes,  
Weep not, but smile,  
A little while,  
Die in the Saviour then,  
Weep not, but smile.

Drooping flower, falling leaf  
Seemeth to tell,  
Story blent in with life,  
Farewell, farewell,  
O, darling friends of mine,  
Eternity  
For you and me,  
Breathe but to fit us for  
Eternity.

ADA.

Streetsville, March 20, 1877.

### THE TORN DRESS.

Bertha has torn her dress. She feels sad about it. Why is she sad? Because she was careless. Now, it is wrong to be careless. We ought to take good care of everything we have. God gives us a body and we ought to care of it. He gives us a mind and a soul, and we ought to take care of them. Our parents or friends give us clothes, and we ought to remember that it is our duty to be careful of them.

LAVENDER HILL.—Forty-six adult baptisms have taken place in the temporary Church of the Ascension, Lavender Hill, in the Diocese of Argyll, within eighteen months.

ST. ALBANS.—The See of St. Albans has now raised a sufficient endowment, upon which Her Majesty may issue an order in council for founding the new bishopric.

LORD PENZANCE.—The Wolverhampton Ritual case is at present occupying the Court of Lord Penzance.

BOSTON.—The new Trinity Episcopal church was opened for public worship without a dollar of indebtedness. Its total cost was \$750,000. Trinity has had an eventful history, the original organization dating as far back as 1728. Five of the former rectors were elected Bishops of the Episcopal Church.

Take a big stone and a little stone; throw them into the sea; the sea will cover them both. Cast your sins, whether big or little, into the love of God; it will drown them all.

The young need to be saved as well as the old. Jesus died for the young as well as the old.

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To FRANK WOOTTEN, Esq.

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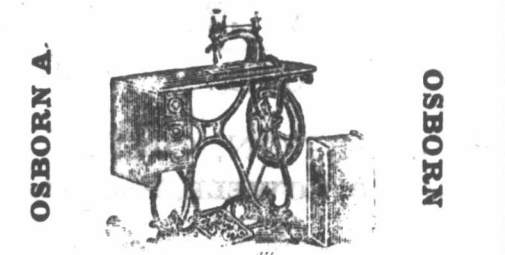
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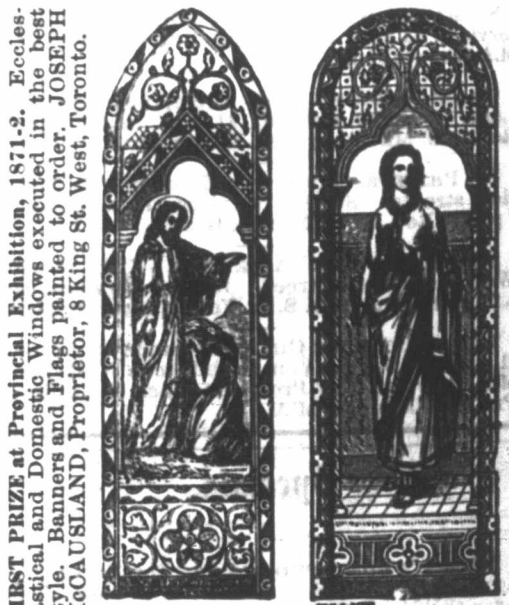
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