

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 8.]

TORONTO, CANADA, THURSDAY, JANUARY 26, 1882.

[No. 4.]

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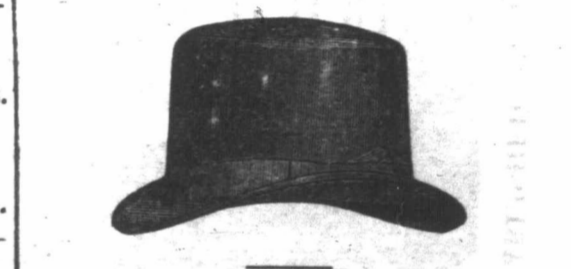
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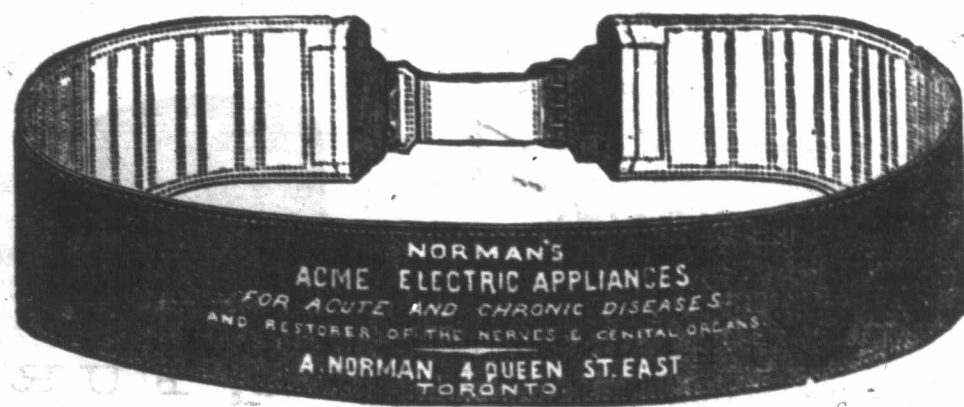
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LESSONS for SUNDAYS and HOLY-DAYS.

Jan. 29. FOURTH SUNDAY AFTER EPIPHANY:—
Morning... Job 27. St. Matthew 16, to v. 24.
Evening... Job 28 or 29. Acts 17, v. 16.

THURSDAY, JANUARY 26, 1882.

LORD HASTINGS, has contributed £500 to the Newcastle Bishopric Fund.

Bishop Mitchinson who resigned the see of Barbadoes last July, on accepting the rectory of Sibstone, still retains the office of coadjutor to the Bishop of Antigua, and is now on a visit to the several islands of that diocese.

The Electric Railway Company have given notice to the Society for Promoting Christian Knowledge that they will require their premises—a noble pile erected at great expense within the last two years, and for which the Society would require as compensation a quarter of a million sterling.

The Governor-General of Mount Lebanon, Rustem Pasha, has taken measures for the preservation of the cedars still remaining there. He has caused to be built around the trees a walled enclosure, in charge of a custodian, and visitors will only be permitted to set up their tents outside. No fires will be allowed near the trees, and it is absolutely forbidden to cut a branch or bough.

The death of the celebrated church architect, Sir Gilbert Scott, has soon been followed by his almost equally celebrated rival, Mr. George Edmund Street, who was born June 24, 1824, and after a professional career of near thirty years, has crowded a list of undertakings which in point of number, magnitude, and excellence, were scarcely, if at all less surprising than those of Sir Gilbert Scott. He was spared to elaborate every detail of his great work—the new palace of Justice. He died on the 18th ultimo.

The oldest bishop of the English speaking churches is Bishop Smith; of Kentucky, the presiding bishop of the church in the United States. He was consecrated forty-nine years ago. The late Bishop Hopkins, M'Ilvane, and Doane, were consecrated on the same day as Bishop Smith, who is the only living prelate consecrated by Bishop White, the first chief pastor of the church in the United States, after King George the Third permitted those States to have a government of their own.

Up to the 24th ultimo, the Mansion House fund for the defence of property in Ireland amounted to £9,000; and that for the distressed Irish ladies to £11,000.

An arrangement has been made for the completion of the choir of Truro Cathedral. It will cost about £35,000, and will take three or four years to accomplish.

Mr. R. Foster has given £1000 to the Additional Home Bishopric Endowment Fund on condition that it should be given to the bishopric fund first completed from the date of the promise. It has accordingly been given to the Newcastle Bishopric Fund.

The Oldham "Church (?) Association" has forwarded a memorial to the Prime Minister, expressing regret at the promotion of Mr. Knox-Little to a canonry in Worcester cathedral, because he obeys the Prayer Book to the very letter, and disregards the Privy Council gloss upon it. Mr. Gladstone has replied, simply acknowledging the receipt of the communication.

On the 21st ult., the Very Rev. Edward Hayes Plumtre, D.D., was installed as Dean of Wells. The sermon was preached by the Canon in residence, the Rev. T. D. Bernard, who prefaced it by some appropriate remarks on the occasion as transmitting to another generation an institution which had already played its part in English history for more than seven hundred years. "Dr. Plumtre is without doubt the most accomplished and learned dean promoted during either of Mr. Gladstone's administrations, (for Dean Stanley was elevated to the decanal chair of Westminster by Lord Palmerston). His loss will be much felt at King's College, with which seat of learning he has been closely connected for over thirty years.

On Christmas-day the mural decoration of the sanctuary in Hughenden church was dedicated. The work forms part of the memorial which is being raised to the late Earl of Beaconsfield. It consists of a dado of dark red bearing a vine pattern in lighter red with golden grapes; above the string course there are the four greater prophets, then a band of pomegranates, and then the four Evangelists on gold ground in rich canopy work. Around the head of the window are medallions, with the nine orders of the angels and the seven gifts of the Spirit, all the figures looking towards the central figure of the east window,—viz., our Lord, enthroned in glory, surrounded by the glorious company of the Apostles; the goodly fellowship of the Prophets; the noble army of Martyrs; the four Latin Fathers; the four Greek Fathers, and the British Bede and Edward the Confessor, as representing the Holy Church throughout all the world. Around the altar runs a band of gold, on which are represented the wheat and the passion flower, while the reredos is a mass of elaborate decoration in gold and black enclosing three panels of sequoia wood, bearing the lily frankincense, and rose, exquisitely painted. The rest of the wall is covered with the vine, pomegranate, olive, frankincense, hyssop, lily, and fig.

On the 15th ultimo, the Bishop of Oxford held a confirmation in the Blenheim chapel for the parish of Blenheim. Among the candidates was Lady Sarah, youngest daughter of the Duke and Duchess of Marlborough. The service is always of an impressive character, and the chapel was filled with visitors from the neighbourhood.

The Dean of Chester, in his fourteenth annual report on the evening services of the cathedral, urges the restoration of the south transept, which was formerly separated from the rest of the cathedral, and used as the parish church of St. Oswald. Most of the Sunday morning offertories in 1882 will be devoted to this purpose.

The recent Christmas decorations in the London churches shows that the custom of confining the floral embellishments to the altar, reading desk, and font, is on the increase. Seldom have natural flowers been available in such abundance as this season—violet, mignonette, wallflowers, and primroses have not been wanting. The white Cape everlasting has almost superseded the small immortelles hitherto found so servicable. At St. Paul's, there were early celebrations in the crypt and north-west chapel, and a third in the choir at noon. The communicants during the day numbered about three hundred.

THE FOURTH SUNDAY AFTER THE EPIPHANY.

AS we proceed with the various aspects under which the Church presents us with the manifestation of the glory of Christ, we cannot but be strongly impressed with the important part that the miracles of Christ assume in the Gospel system. We have had the transubstantiation of water into wine—the first instance in which He displayed His glory by working what we term a miracle, or an act which showed His entire control over the inanimate creation, we have also seen His power manifested in changing a leper and a paralytic person into soundness and health, merely by a touch and the expression of His will. And now we have another example of the most perfect control over the elements of nature, but for a different purpose from that of changing water into wine. Strong and healthy men are now in danger, and need His help. Though no horrible disease afflicts them, they could not be in any more hopeless condition than they were when at sea in an open boat in the midst of a tempest, which was doubtless exceeding violent. He was doubtless revealing to them the true source of their safety,—His own Presence which makes the Church an ark of absolute security. The miracle of casting out devils from the Gergesenes carries the authority, the power, and the glory of Christ still further by showing His control over not only material forces but over supernatural beings also.

Many endeavour in the present day to get rid of these miracles of the Saviour, or to so explain them as to make them no miracles at all. But as a celebrated sceptical writer of the present day remarks: great things are always due to great causes. And Christianity is the greatest of all events in the world's history. It is the greatest moral revelation

of which mankind has ever been the witness, and either the subject or the object. Some men who are adversaries to the Gospel endeavour to reduce the whole of Christ's teaching to the Sermon on the Mount, which is acknowledged to be the chief example of His moral teaching. But the teaching and the miracles are inseparable; for not only did Christ perform the most stupendous miracles Himself, but He engaged that His disciples should do greater works than those which had excited so much astonishment. So that the only way to get rid of the miracles is to ignore the teaching altogether. But blot out the miracles of our Lord from the record of His life; then, after this first suppression, make another—blot out His discourses. And then the Gospel history will be reduced to a single line, which the German critic, Ebrard, has wittily expressed in these words:—"At that time it happened that nothing happened!" And out of this nothing, unbelievers would have us bring forth the greatest event of the world's history, that event since which mankind has begun to count the years of its history anew! No sane man, unless strongly biassed, can possibly admit so gross an absurdity. Without the Gospel history we cannot account for the world's renovation by the Gospel, not for the history of the Church and of modern times. Miracles, and especially those we have been considering, form an essential portion of anything that can claim to be the Gospel, as the foundation of the Christian system.

WHAT IS THE CHURCH?

MR. HERBERT, a well instructed Churchman in the parish of Esten, had noticed that his neighbours, the Wilsons, had been often absent from Church of late, and so he took occasion one day when he met Mr. Wilson, to say, "I have often missed you from Church lately, Mr. Wilson, I hope there is no serious reason for it."

MR. WILSON. No: If by serious reason you mean sickness, or anything of that kind, I thank God there has been none. The cause of my absence is simply this; My neighbour, Mr. Nixon, asked me some time ago to go down with him to hear Dr. Potter, the new Methodist minister. I like his preaching very much, and the people have been so attentive to me that I have felt more at home there than in church. And so I have gone often since. And I shall probably continue to go, occasionally, at least.

MR. H. I am sorry to hear you say so. I have always been taught that we do not go to church to listen to a lively or eloquent preacher, but to worship God. And the mere fact that you felt at home, does not surely prove that it was right for you to be there. You would probably have felt at home in bed, but that does not prove that that would have been the best place for you to spend the Sunday. St. Paul felt he was right in persecuting the Christians, but that does not prove that he was so.

MR. W. No, certainly not. But I do not see what right or wrong there is about this question. It does not make any difference, in my judgment what church we go to, so long as we hear the Gospel preached. One church is as good as another. There are good and bad in all churches. They are all just so many regiments of the same army, fighting under one General. And we won't be asked when we get to heaven what Church we belonged to here. In fact there is only one Church after all—the invisible Church, made up of the good of all Denominations, all converted men and

women. All true believers are members of, and together make up, that one true invisible Church which Christ and His Apostles founded, and to which the promises and privileges of the Gospel belong.

MR. H. Stop if you please. You have made a great many assertions about the Church. I gravely doubt the truth of every one of them; and if you have time I shall be glad to examine them with you, one by one, in the light of Holy Scripture and of common sense, that we may see where the truth is. For I am persuaded that it is a far more important question, "What Church a man belongs to," than you seem to think.

MR. W. I do not think it makes the least difference; but I am not busy, and I shall be very glad to hear what you have to say on the subject. We ought all to be learners; and for myself, if I have taken up with mistaken notions about the Church, I shall be thankful to be shown my mistakes. It is clearly our duty to believe the truth, however much such belief may require us to change our opinions or practices.

MR. H. That is plainly our first and most solemn duty. And so I will begin by asking you to clear your mind of a certain haziness of thought, which your statements seem to me to imply. You said just now that we will not be asked what Church we belonged to, when we get to heaven. But that, it seems to me, is begging the whole question. The thing that concerns us now, is not what will happen when we get to heaven, if we do get there; but simply, what is the safest and best way for us to take, in order to get there? We are not, you see, in heaven yet. The best we can say or hope of ourselves is, that we are on the way. And the only question that concerns us now is: Is the way we are pursuing the right way—the safest and the best for us to take?

If you were going to England, you would not say to yourself, It does not make any difference in what kind of vessel I attempt the voyage, I will not be asked when I get to England, whether I came on a raft or by one of the splendidly equipped and fast sailing steamers. As a wise man who has the voyage yet to make, you would consider what is the safest and best sort of vessel for you to sail in.

MR. W. That is all plain enough, as far as it goes. But I don't see how it touches my statement, that the Church of Christ is an invisible association of all who are in the right way, and not a visible society, one-half of whose members are manifestly in the wrong way.

MR. H. No it does not, and it was not intended to touch it; but only to show that the statement you have made, that "it does not make any difference what Church a man belongs to," is not so certainly true as you assume. And that before we can fairly approach that question, we have first to consider what the Church really is; and then whether there is more than one Church, to which those who wish to do what is right can belong.

MR. W. Yes, I think that would be the most satisfactory way to approach the subject.

MR. H. Well then, you say that the Church of Christ, to which the promises and privileges of the Gospel belong, is an invisible fellowship, made up of all who are truly converted, and are true believers, and that none others do or can belong to it.

MR. W. Yes, that is my conviction.

MR. H. But did it ever occur to you that if the Church of the New Testament be such an invisible fellowship, as you say, that then every visible thing on earth calling itself a 'Church,' is unscriptural and wrong? Is, in fact, nothing less than a

wicked attempt on the part of a mere human and unauthorized society, by appropriating a name which does not belong to it, to delude people into the notion that by joining it they will secure to themselves the promises and privileges which belong to another society altogether." It would hardly be honest for a new firm to take the name of an old and well established house, in order to gain for itself the credit and custom that belonged to the ancient and secure establishment. Or in another sphere: It was surely not right, it was most wicked and wrong, for the butcher, Arthur Orton, to call himself Roger Tichborne, in order that he might be able to appropriate to himself the rich estates of the Tichborne family.

MR. W. Certainly.

MR. H. And yet does not your definition of the Church oblige you to believe that every visible thing on earth calling itself a Church, has been guilty of just such a crime as that.

MR. W. I must confess I cannot see the difference, and I certainly think it would have been more honest if they had just called themselves the Methodist Society, or the Presbyterian, or Baptist Society; for certainly the evil you speak of has happened. And a great many people do delude themselves into thinking that they are members of the one true Church of Christ, because they belong to one or other of these societies called Christian Churches.

MR. H. But suppose you find on examination, that Holy Scripture teaches us most unmistakably, that the Church which Christ founded, and to which therefore the promises and privileges of the Gospel belong, is not an invisible fellowship such as you have described, but a visible and organized society, what will you say then? Will you maintain that the Scriptures are guilty of fraud? That they offer men bread, but only give them a stone?

MR. W. No, I could not dare to say anything of the kind. "Let God be true and every man a liar." I should infer, without doubt, that I had made a mistake about the Church being invisible. Though I do not believe that Holy Scripture teaches anything of the kind.

MR. H. You seem to have made up your mind very positively on this question. But, Mr. Wilson, did you ever examine the Scriptures, to see what they really do teach us about the Church?

MR. W. No, I cannot say that I have ever examined them for that purpose. But I read my Bible constantly, and my knowledge of it leaves no doubt in my mind that it teaches what I have stated. The charity which it everywhere insists on, requires us to believe that other Christian bodies are just as much Churches as our own.

MR. H. Never mind about the charity, we are not discussing that question yet; let us get at the truth first. The truth is always charitable. I mean, it is always the truest charity to teach people the truth, no matter how it may require them to act or what to change.

MR. W. Yes, I agree with you in that.

MR. H. Well then, what do we find when we turn to the New Testament for instruction? Do we find our Blessed Lord casting His teaching upon the unseen winds, to bear it over the world, and through all time, as best they can? Or do we not find Him gathering men and women visibly around Him, and organizing them into a visible society. Did He not give them visible sacramental signs; appoint over them visible officers, and guides; prescribe a visible mode for the initiation or admission of new members. And did not He

promise this visible Society, thus organized, that He would be with it always, even unto the end of the world; and that the gates of hell shall not prevail against it.

Mr. W. Yes, the facts of the foundation of the Church, are certainly as you describe them; but then I think the Epistles show us that the word "Church" is not applied to the outward organization, but to the invisible Church of which I have spoken.

Mr. H. No, Mr. Wilson, you will find, if you read those Epistles over with that view, that the very reverse of what you say, is the case. The word "Church" occurs over a hundred times in the New Testament. And I challenge the production of one passage where it is said to be an invisible Body, or from which this modern notion of its invisibility can be fairly inferred.

Mr. W. I am surprised to hear the confidence with which you speak. I have always taken it for granted, that the New Testament was altogether in favour of my view, and altogether against yours.

Mr. H. Well, let us examine some of the passages where the word occurs. You say that the Church is invisible; that it is made up of all true believers—all really converted men and women; and that no others do or can belong to it.

Mr. W. That is my conviction.

Mr. H. What then do you think of the Church at Corinth. It had one member who was guilty of shocking incest; was he a truly converted man? It had many other members "who were carnal, and walked as men;" were they truly converted, or true believers? The Church at Pergamos was infested with those abominable heretics called Nicolaitanes; was it, in spite of their membership, a pure, spiritual, invisible society, made up wholly of true believers? Or the Church at Thyatira—was that woman Jezebel, who was a member of it, a truly converted woman? The Church at Sardis had so little spiritual life, that it was ready to die; was it in spite of that, an invisible community, made up of earnest believers? Or the Church at Laodicea, fit only to be spewed out of the mouth of Christ; were its members all truly converted men and women?

Mr. W. It is evident, now that you call my attention to it, that these Churches had members who were not true believers. But then, were not these just different visible Churches, like the Methodist Church, the Presbyterian Church, the Baptist Church, &c., which we see around us at the present time?

Mr. H. They were certainly parts of the one visible Church, as it existed in different times or countries. But in their relationship to one another they were not one whit like the communities of the present day, of which you have spoken.

(To be Continued.)

BOOK NOTICES.

THE CHRISTIAN MINISTRY; A Manual of Church Doctrine. By Rev. THOMAS FARRAR, Rector of St. Paul's, Guiana, and Chaplain to the Lord Bishop of Barbadoes and the Windward Islands. Latest and enlarged edition. London: Wells Gardner, Darton & Co. Toronto: Rowsell & Hutchison. Crown 8vo., cloth, pp. xxxi, 224.

It speaks well for the industry of the Colonial clergy, that amidst their arduous duties, they can find time to write and publish such works as that now before us, a work which would reflect credit upon any author.

This book is true to its title—a manual, which

we should like to find in the hands of every Churchman, whether lay or clerical. The information is precisely such as is constantly being sought, and here we have in a most convenient form the gist of great questions, and the clear presentation of the truth upon most important subjects. No pleonasm hinders the reader's ascertaining the actual facts relating to the points upon which he seeks information, and useless discussions of processes are wisely omitted.

In reading this book we might almost imagine its special intention had been to meet the wants of the Church in Canada, for it takes up exactly those subjects which have often of late been prominently brought before us. The subjects treated are; The Ministry of the Church; Congregationalism; Modern Wesleyanism; Presbyterianism; Anabaptism; Plymouth Brethrenism; Episcopacy; Anglican Orders; Papal Supremacy and Infallibility; St. Peter's Roman Mission; The Petrine Claims, &c. There are also eight Appendices greatly enhancing the value of the work.

We would especially recommend the perusal of Chaps. II., III., IV., V., VI., to all the teachers and students of the Prot. Ep. Div. School, even if the sudden accession of light might for a moment be found trying to those who are suffering from ecclesiastical or doctrinal nictolopia.

The author distinctly states what are *Church of England Principles*, and his contest is equally with Rome and Geneva. The first, as it exists now, being emphatically the Church of the present, for it cannot refer to the past with honesty, nor to the future with confidence; and the latter, with its religious *Communism* or Congregationalism, which transfers the children of the Church from their proper place into the position of patrons, who are to be propitiated by flattery and laxity of discipline.

If it is the duty of the Church of England to see that her children become Churchmen upon principle and enlightened conviction, Mr. Farrar has done a good work in endeavouring to get that duty fulfilled.

For ourselves, we sincerely thank Messrs. Rowsell & Hutchison for supplying the Canadian Church with so really useful a book.

J. KEBLE ON THE REAL PRESENCE.

MOST of our readers will be interested in the following letter of Keble's to Robert Isaac Wilberforce, on the publication of his book on "the Doctrine of the Holy Eucharist." It was forwarded to the *Guardian* of Dec. 14, 1881, by Archdeacon Wilberforce's son, a clergyman in York City.

I believe that I quite go along with what you say of the Real Presence, and of the duty of teaching people to reverence it; except that I am not quite sure that I knew what an "objective presence" means. The saying which I feel most satisfactory is "a real Sacramental Presence;" by which I understand "a Presence for all the purposes of the Sacrament: for worthy receivers, to make them partakers of the Body and Blood of our Lord; for unworthy, to make them guilty of the same; for those who turn away, to condemn them as the Jews were condemned; for all for whom the oblation is made, to unite their spiritual sacrifices to the never ceasing memorial of the bloody sacrifice—the continual Eucharist, which our Lord is offering for us in heaven; but not a Presence for purposes unconnected with the Sacrament—as to fall on the ground, to be accidentally thrown away, to be lifted up, caried about, burned, spilled, or otherwise outwardly treated for honour or dishonour." And I think it a great charity in our Prayer Book that, while it commands all reverence in touching, and in reverently disposing of the remains, exempts us from trouble of mind about little accidents, which might otherwise so greatly interfere with our devotions at the time. There is more to me by a great deal in the quiet veneration which I see in our devout old people—in some, e. g., whom you have known at Fairford—than in the prostrations, etc. which I saw

at St. Saviour's; not that I would at all blame these latter, but then I should like to think them spontaneous, and not done as a kind of preaching. However, all this is a matter of detail; and there is nothing that I know of to forbid such ways, if they be truly and really more reverential and charitable, among us, more than there is to forbid them elsewhere. There may be a *tone*, a *feeling* against them, but that surely is curable. I should have thought the danger of a carnal belief—i. e., of a belief which admits of such accidents as I have endeavoured in the above definition to exclude—lay mainly in this: that it trains ordinary people to be present without real reverence; to a sort of behaviour like that of the heathen to their images.

Diocesan Intelligence.

NOVA SCOTIA.

From Our Own Correspondent.

RIVER JOHN.—The new church dedicated to St. John the Baptist, was consecrated by the Lord Bishop on December 29. The Rev. J. L. Downing (rector), having presented the petition for consecration, and its prayer being granted, the Bishop and clergy, (the pastoral staff being borne before his Lordship) proceeded from the tower entrance to the chancel repeating the twenty-fourth Psalm responsively. In his address the Bishop congratulated the congregation on possessing a building so calculated by its style of architecture to lead their thoughts upward, and commended highly the arrangements from the font at the door to the Lord's Table in the east, everything teaching its lesson. Baptism without which none can enter. Instruction which all should receive in the body of the Church. Confirmation to be received at the chancel steps, which lead to the place of receiving the Christian's highest earthly privilege, the blessed Sacrament of Christ's body and blood. The consecration service being ended, the Bishop commanded his acting chaplain (Mr. Moore) to read the deed, which his Lordship then signed and ordered to be recorded in the registry of the diocese. Rev. D. C. Moore then said the shortened form of morning prayer, Rev. Messrs. Cox and McDonald reading the lessons. Rev. J. A. Kaulbach, the first missionary here did excellent service at the organ throughout the day, a duty kindly undertaken, but one which, is to be regretted, prevented his former flock from hearing his well beloved voice in the saying of the services. The Communion office was said by the Bishop, the rector reading the epistle and Rev. A. C. McDonald the gospel. The Bishop then preached a sermon pointing out lesson of Christmas and of the end of the year from Isaiah xxxviii., 20. Everyone knows how the Bishop preaches, it suffices therefore, to say, that his power was unabated and his earnestness as great as ever. The Holy Eucharist was then celebrated by the Bishop, in distributing the elements he was followed by Mr. Moore with the chalice, the rector of the parish similarly following Mr. Kaulbach. At 4-30 p.m. a special confirmation service was held when three men and a woman were confirmed. The Bishop laying down the Scriptural and Divine character of the sacred rite in a way which left small room for gainsaying. At 7 p.m., evening prayer was said by Rev. A. C. McDonald, the Bishop reading the first and Rev. J. C. Cox the second lesson. The sermon from St. Luke xxi., 5, and 6, was by the Rev. D. C. Moore, a former rector of the parish of Pictou, before River John was separated from it. The building now consecrated is a thorough credit to the rector and parishioners. It is in the First-pointed, or early English style, and consists of nave (50 x 26), and chancel (24 x 18), with vestry (12 x 9) and a square tower at the S. W. corner, rising three stages and surmounted by a spire, finished with a most graceful cross. The tower itself rises slightly above the ridge of the church roof, but from the ground to the top of the spire cross it is 80 feet in height. All the windows in the nave are fitted with cathedral glass, from Spence, of Montreal. The triplet in the chancel, however, is from Wailes and Strang, of Newcastle-upon-Tyne. This window drew forth special admiration from the Bishop; it is the gracious offering of Mrs. Elliott, in memory of her late husband, Rev. C. Elliott, B.A., Oxon, who from 1830 to 1871, was rector of the parish of St. James, Pictou, and was the means of erecting the original church at River John, removed to make way for the present building. In the centre triplet is a full length figure of Christ, as the good shepherd with the crook in his right hand and holding a lamb on his left arm, while sheep at his feet look up in his face, that face which the artist has depicted with the most gentle expression upon it with most admirable skill. Below is a much smaller

figure of St. John the Baptist, pointing to the "Lamb of God," the ascetic cast thrown over the face of the forerunner is admirable, while the background suggests the "Wilderness and Jordan," the side lights are of fine grisaille work, four of the circlets contain the winged emblems of the four evangelists, while below all is an inscription telling to whose memory and by whom the window is offered. It is a work of art in the true sense of the words, and one which all who go near River John should certainly see. They should also particularly note the altar of solid ash, beautifully made by a parishioner, Mr. Robert Beer, and the prayer desk of like material, with the holy table, made and presented by Mr. David Mingo. Mention should be made of the perseverance of Mrs. Downing, who collected money to purchase the chancel carpet, and whose timely advice and hearty co-operation with her husband (the rector assisted materially in carrying on the good work. Of the indomitable perseverance of the rector, and the self-denying efforts of the people under his charge, scarcely any word of praise could be too strong. Long may pastor and flock go lovingly on together, until the Good Shepherd Himself opens to them the door of the eternal fold.

MONTREAL.

From Our Own Correspondent.

MONTREAL.—The city missionary question has again had attention drawn to it. At a meeting lately of the clergy and churchwardens interested, over which the Bishop presided, all arrangements for the carrying on of the work seemed to be ready, saving that the Bishop had no one whom he could appoint. The Rev. Mr. Evans, of Lachute, was considered as every way fitted, but the Bishop seeing that a vacancy would thereby be caused, which he could not readily fill, declined to appoint.

THE annual parochial meetings of the city in behalf of the Mission Fund are being now held.

THE resignation of the rector of Knowlton was read to his congregation on Christmas-day. His continued ill-health makes this advisable. It is with very great regret that the clergy hear this. The Rev. R. D. Irwin is acting as *locum tenens*.

THE parish of Adamsville has been accepted by the Rev. J. Merrick, of Kildare.

DUNHAM.—Under the auspices of the Young Men's Literary Association in connection with the Church, a course of lectures is to be given through the winter. The lecturers are selected with regard to their literary and oratorical abilities, irrespective of their church, creed, or sect. The pastor of the "American Presbyterian Church" is to give a lecture on "Westminster Abbey." Probably he will treat of that historic fane in a different manner from some of his forefathers in the Presbyterian sect; yet would not a Churchman treat it better? Can any one but a Churchman enter into its treatment with the sympathy that it requires, the sympathy that is born of the knowledge and belief in the continuity of the Catholic Church in England? Probably the pastor of the "American Presbyterian Church" will meet with a proportionately larger audience in the country than Rev. De Witt Talmage met with in the city, when at great expense he was brought to give a lecture in behalf of the building fund of one of our churches.

THE treasurer of the diocese, Mr. Brydges, at the meetings being held in the city, reports "that while the contributions to the Mission Fund from the city have increased, while those from the country have decreased." This, however, may be only apparent, and for the time being only, as in some country parishes the collections have not been made or missionary meetings held.

ONTARIO.

From Our Own Correspondent.

ARNPRIOR.—The Christmas services in Emmanuel church were largely attended. The Rev. K. L. Jones announced at the morning service that, when the proceeds of the bazaar had been applied to the reduction of the debt, only a balance of \$100 would be left. Before the evening service a member of the congregation generously offered to wipe off the small balance of the debt, if the congregation would consent to incur a new debt of \$1,000 to finish the chancel and tower.

ON Christmas-eve a beautiful altar was presented to the church by Mrs. Osborne. It is of Gothic design, executed in oak and black walnut, and richly carved. It is made in three panels, and has a super-altar topped by a marble slab. The beautiful sterling silver Communion service lately made for the church by Charles Hogeman, of New York, was used for the first time on Christmas morning. It consists of chalice, paten, and cruets, and with the case cost \$105.

At a meeting held to consider the offer made at Christmas, it was decided by the vestry to accept it, and to prepare to build the tower and chancel next summer.

EGANVILLE.—St. John's church was, on Christmas-day, made the recipient of a couple of beautiful silver collection plates, nicely engraved. The inscription runs thus: "St. John's church, Eganville, X-mas 1881." It is, we learn, to the thoughtful kindness of a lady in Montreal, Mrs. Goulden, that the congregation is indebted for these beautiful vessels of the sanctuary.

CARLETON PLACE.—The new church of St. James was opened for divine service on Wednesday, January 11th. This fine stone building replaces an old wooden structure of about forty years old, built under the incumbency of the late R. E. Boswell. The corner stone was laid by D. E. Henderson, q.c., Grand Master of the Masons, in June last, the Rev. G. W. G. Grout being the incumbent. Soon after Mr. Grout removed to Lyn, and the present incumbent, Rev. G. J. Low was appointed, under whose direction the new church was opened by the Lord Bishop of Ontario amidst happy auguries of future success. The services were choral throughout, and excellently rendered by the large and efficient choir, trained by Mr. Lowe. At 10:30 a.m., morning prayer was sung by the Rev. K. L. Jones, of Arnprior, and the Bishop preached an admirable sermon upon the importance of attention to small details in the worship of God. The Holy Eucharist was administered to a very large number of communicants, two former rectors of the parish assisting in the celebration, Canon Mulock of Brockville and G. W. G. Grout of Lyn. Besides those mentioned above the following clergy were also present at the services, Revs. J. J. Bogert, r.d., A. C. Nesbitt, r.d., S. Tighe, S. McMorine, R. L. M. Houston, W. Read and E. P. Crawford. At 3 p.m., the Litany was sung by the Rev. E. P. Crawford of Trinity church, Brockville, after which short and stirring addresses were made by the clergy present. At 7:30 evensong was sung by Mr. Crawford and the Rev. Rural-dean Bogert of St. Alban's, Ottawa, preached. Very large congregations were present at all the services, and there was a universal expression of delight, both on account of the completion of the church, and the heartiness of the services. The offertories amounted to upwards of \$200. This however was inclusive of the proceeds of a dinner provided for visiting friends, by the ladies of the congregation. The church itself is a large and handsome building capable of holding about 500, and with excellent acoustic properties. The roof is sufficiently lofty, and is plastered with rafters and cross-beams showing. Two shallow transepts give additional seating capacity. The massive tower affords space for a large and roomy porch. The chancel is of good size with plenty of room for a large choir. The whole chancel is handsomely carpeted, and a very beautiful kneeling pad, worked by the widow and daughters of the late Dr. Boswell, separates the sacrum from the choir. A handsome chandelier hangs at the intersection of nave and transepts, and double bracket lamps are placed at intervals along the walls, it is also intended to put in several standards at the ends of the seats. The debt remaining upon the building is only about \$1,500, and we hope that the energetic Churchmen of Carleton Place will soon work that off and give us the pleasure of being present at the consecration of their beautiful church. On Thursday evening a missionary meeting was held in the new church, at which another large congregation was assembled. Addresses were delivered by the incumbent, the Revs. S. Tighe and R. L. M. Houston, by the deputation Messrs. W. A. Read and E. P. Crawford, and by the Bishop. In the course of his remarks the Bishop told the congregation that they must increase the stipend of their clergyman, paying Mr. Low the compliment of saying that he was one of the most able clergymen in his diocese, and that he would have to take him away from them unless they gave him a more liberal support. In consequence of these remarks, several prominent members of the congregation waited upon the Bishop next day and promised to do what they could to carry out the Bishop's suggestions. It is much to be desired that the Bishop would stir up other congregations in the same way.

AIM at greatness, not by pulling others down, but by raising yourself.

TORONTO.

Synod Office.—Collections, etc., received during the week ending January 14th, 1882.

WIDOWS' AND ORPHANS' FUND.—Annual Payments under new Canon: Rev. George Nesbitt, \$8.50; Rev. W. E. Cooper, \$7.20; Rev. R. W. E. Greene, \$7.20; Ven. Archdeacon Boddy, \$9.17; Rev. J. E. Cooper, \$9.80; Rev. Thomas Ball, \$7.62; Rev. W. S. Westney, \$7.38; Rev. A. B. Chafee, \$7.62; Rev. A. Williams, \$7.20; Rev. J. A. Hanna, \$7.62.

Annual Subscriptions: Rev. George Nesbitt, on account of arrears, \$10; Mrs. Leech, \$5.

Donation: Rev. W. Cooper, \$3.30.

October Collection: Craighurst, St. John's, \$1; Vespra, St. James', 76 cents; Midhurst, \$1; Georgina, St. James', \$4.24; St. George's, \$6.13.

MISSION FUND.—Parochial Collections: Tullamore, \$11.25; Brooklin and Columbus, on account, \$1.

Thanksgiving Collections: Georgina, St. James', \$14.30; St. George's, \$4.00; Brooklin and Columbus, \$3.50.

Missionary Meeting: Brooklin and Columbus, \$1.50.

January Collection: Bobcaygeon, Christ Church, \$6.03; Dunsford, \$1.40; St. Alban's, Verulam, \$2.00.

PERMANENT MISSION FUND.—John Maitland, on account of subscription, \$10.

NORTH-WEST MISSION FUND.—St. James' Cathedral, Toronto, \$600.

ALGOMA FUND.—Brooklin and Columbus, \$1.50.

BOOK AND TRACT FUND.—Pickering, for library books for Port Whitby Sunday-school, \$15.

St. Matthias.—On Sunday evening last, a pleasing address and presentation was made by the members and friends of the choir to Mr. Furnival, on his retirement from the position of organist of this church, as "an expression of affectionate acknowledgment in respect of his long, kind, and honourable service in that capacity." Mr. F. Plummer, late of Holy Trinity church, is now organist, and with the united choir, the services are admirably rendered.

PAREDALE.—St. Mark's.—Sunday, 22nd inst., being the anniversary of this church, was observed as a festival in the parish. At the eleven o'clock service the Lord Bishop of the diocese preached an excellent sermon on the gospel for the day taking as his text St. Matthew viii. 4, saying while we are not bound by the Jewish law and ceremonial, yet the mind of God was thus shown to us, and His mind is unchangeable. The leper was cleansed by Christ Himself, but it was still necessary for him to go to the priest and offer the gift; so too under the Christian dispensation, the penitent is absolved by Christ alone, yet he must go to the priest whether in public or in private, and after confession of His sins hear God's forgiveness pronounced by the priest. In the afternoon the children of St. Anne's Sunday-school, under their superintendent, marched to St. Mark's church, where with the children of our own school they had a hearty service (shortened evensong). The Bishop addressed the children in his usual happy way, taking as his text Eccles. x. 8. In the evening Rev. Provost Body, of Trinity College, was the preacher, his text being 1 Thess. v. 16, 18. The music at each service was appropriate and well conducted under the leadership of Mrs. Wilson. The psalms were chanted very well indeed, the anthem, Ps. xciii., being also a credit to the choir.

CARLTON.—St. Mark's church was very prettily decorated for the Christmas festival, and the music for the occasion was very good, Mrs. Brokoviak singing the sole "There were shepherds abiding." The anthem was well sung by the choir, with whom Mr. Browne had taken great pains. Also the carol "The Story of the Nativity," which had been sent for from England.

The Sunday-school treat was held on the 4th Jan. at Erlescourt, the residence of Major Foster. Seventy children sat down to tea, and about fifty friends of the school, which has increased from fifty-one last Christmas to seventy-seven this. A Christmas-tree was part of the entertainment, from which each child received a present, and twenty-three prizes of books were given. The children were addressed by the Rev. C. D. Thomson, incumbent of the parish, and Mr. Greene, of Davenport station.

LLOYDTOWN.—A mission was held in the church of St. Mary Magdalene, in this village, last week, the missionaries being Revs. Canon Tremayne and T. W. Paterson. Litany was said each afternoon, and was followed by instruction on Church principles, while the sermons in the evenings were chiefly of a practical and doctrinal character. On Friday morning there

was a celebration of the Holy Communion, and in the afternoon a children's service. The congregations increased each evening, and the number of communicants on Friday morning exceeded the incumbent's most sanguine expectations, several new communicants being added to the list. It is devoutly hoped that the interest which was created, and the good which appears really to have been done, may prove of a permanent and enduring character.

HASTINGS.—The churches in Hastings and Alwick were beautifully decorated on Christmas-day, and were both well attended, considering the state of the roads. And we had a very successful concert with a well-furnished Christmas-tree in the Town Hall in Hastings. The box of toys which we received from the C. W. M. A., encouraged the friends of the Sunday-school to furnish other useful articles for the children. A sum of about \$50 was realized, with which it is intended to repair the old pipe organ, which is so much out of order as to be at present useless.

BRIGHTON.—At the annual entertainment of the St. Paul's Sunday-school, the church was comfortably filled. The scholars of the school, under the leadership of Miss Nellie Bibby, who presided at the organ, acquitted themselves very creditably, singing some nice pieces. A Christmas-tree, laden with showy and enticing fruit for every scholar of the school, appeared to be the centre of attraction for the little ones. The incumbent of the church was made the recipient of several presents—one, of a five dollar bill from Mr. R. G. Clark; and another of a very serviceable overcoat, worth \$23.00, accompanied by the following address:

Reverend and Dear Sir,—We have much pleasure in presenting you with a small token of our affectionate regard and heartfelt esteem in which you are held by the members of the Church in this parish. Your constant labours and unflinching kindness have greatly endeared you to us, though you have been our pastor for little more than a year. We pray that God may long spare you to minister to the spiritual wants of this people, and that your efforts for their benefit, may be even more blessed in the coming year than they have been in the past.

We beg you to accept this overcoat with our earnest wishes for a happy New-year for yourself and family. On behalf of the congregation: A. Butler, N. Bibby, A. Flindall, M. Platt.

Rev. R. Harris, who was evidently taken by surprise, expressed his deep gratitude for this unexpected kindness, coming as it did after the liberality shown to him by them during the past fortnight. He concluded with the hope, that just as the garment which they had just kindly presented to him would contribute to his bodily warmth, so feelings of mutual esteem and affection might long warm his and their hearts.

NIAGARA.

From Our Own Correspondent.

MISSIONARY MEETINGS.—North Wentworth and Halton Rural Deanery.—A most efficient deputation, consisting of Rev. Rural-dean Johnson, Pigott, and Cooke, who were ably assisted at Burlington and Nelson by Rev. J. Ridley, of Onondaga, pleaded their claims of missions at the following times and places: Oakville, Monday, Jan. 9, 7-30 p.m.; Burlington, Tuesday, Jan. 10th, 7-30 p.m.; Nelson, Wednesday, Jan. 11, 7-30 p.m.; Waterdown, Thursday, Jan. 12th, 7-30 p.m.; Aldershot, Friday, Jan. 13th, 7-30 p.m. With scarcely one exception, the meetings were well attended, notwithstanding the darkness and bad roads, the addresses and singing were good, and a very favourable impression was created. The collections (for Algoma) at the five meetings amounted to about \$30.

HURON.

From Our Own Correspondent.

The Lord Bishop has sent us a copy of the following circular:—To the clergy and laity of the diocese of Huron.

London, Ont., Chapter House, January 9th, 1882.
MY DEAR BRETHREN:—As the season of the year is approaching when it is customary to appeal to the members of our Church from house to house in every parish and mission, I deem it my duty to place before you the following facts for your information, feeling assured that this knowledge will tend to increase your interest and efforts to secure the necessary means to meet all our obligations, becoming our vocation as living and fruit-bearing members of the Church of God: I. About seventy of our clergy are this year more or less depending upon the Mission

Fund. II. Since the close of our last financial year, there has been a large addition to the number of our missionary clergy. Thirteen have been ordained by me, and some I have admitted from other dioceses. These additional missionaries are engaged either in new mission fields, or in older missions which were last year unsupplied. Thus owing to the extension of our missionary operations, the amount required to meet the salaries of missionaries will be larger than ever before. III. In consequence of the larger ordinations above referred to, a greater sum will be required for "outfits." IV. A further amount will be needed to carry out the provisions of the Mission Fund canon relating to the special provision for the support of the missionary clergy with large families. V. The Church societies in the motherland, viz., the S.P.G., and the Col. and Cont. Church societies, have further reduced their aid to the diocese, to help the more needy missions in other parts.

From the foregoing statement of facts, you will at once perceive the necessity for immediate, systematic, and vigorous efforts to increase our Mission Fund. We shall require an increase (a) For salaries. (b) For "outfits." (c) For amount withdrawn by English societies. (d) For children's fund. I should fail in my duty were I not, with gratitude to God, publicly to recognize here the valuable and indefatigable efforts of our zealous missionary agent, the Rev. W. F. Campbell, through whose untiring exertions and peculiar adaptability to this special work, we owe under God much of the increase of our missionary income, and of the growing interest he has been instrumental in awakening, which has so materially tended to advance every department of our diocesan work. Mr. Campbell reports in grateful terms that the kindness and co-operation of both the clergy and the laity, in his special work, are beyond all praise. But, beloved brethren, let us not be satisfied with what we have, under God, been able to achieve; let us aspire and labour for yet greater results in advancing the Redeemer's kingdom, and not rest until we can secure to every missionary clergyman a stipend not less than \$1,000 per annum. We may not be able at once to reach this desirable position; but I can see no reason why we should aim at anything less. I am confident that we can this year bring up our diocesan income for missionary work to at least \$20,000, if clergy and laity will only put forth their zealous and united efforts. The resources of the country are ample to meet every requirement and exigency of the Church. What is really wanting is for the members of the Church to put forth their strength, collectively and individually, under a full sense of their responsibility in this matter. Let it be borne in mind that we are living in a day of unprecedented prosperity in every branch of industry and enterprise. May God give us grace to make this temporal prosperity subservient—as a grateful acknowledgment to God for all His mercies—to the enlargement of Christ's Kingdom.

I trust the friends, clerical and lay, who may kindly undertake to solicit the annual subscriptions towards the Mission Fund will point out to the subscribers the wants of the Church, and the blessedness of co-operating with God to advance the spiritual well-being of the scattered members of the Church; and that they will make a special effort in every parish largely to increase the contributions for this purpose. Wishing you and yours a happy New-year, with every covenant blessing, and praying that God may cause you to abound in every good word and work, Believe me, my dear brethren, your affectionate friend and Bishop, I. HURON.

KINCARDINE.—The Christmas decorations in this parish were this year marked by the usual skill and taste of the congregation. The church, through the happy blending of colours and the presence of appropriate emblems and texts was made worthy of the festival. The Christmas offertory amounted to \$52.72, the largest recorded offering ever presented to a rector on a similar occasion. This was the more gratifying as over \$51.00 had been contributed through the offertory.

WINDSOR.—On the first Sunday after Epiphany there was a very interesting service in St. George's church, being the first Ordination service held in this frontier town. Morning prayer was said by Ven. Dean Boomer, and his Lordship the Bishop of Huron as is his wont, preached an impressive sermon direct to the purpose. The following clergymen also took part in the service: Rev. W. F. Campbell, diocesan missionary agent; Rev. Messrs. Turquand, Johnston, and Burwell; the oath being administered by Mr. E. Reed, sec.-treasurer of the Synod. A liberal collection in aid of the mission fund was taken up.

MARKDALE.—The time hallowed custom of presentation at Christmas-tide, has not fallen into disuse in our country parishes. The congregation of Christ Church have presented to the Rev. J. Ward, incum-

bent of the mission, a handsome easy chair, with a very kind address, as a slight token of their esteem for his invaluable services in the discharge of the solemn trust committed to him. The congregation also presented to Miss Ford, organist of the church, a handsome gold watch. Both recipients, in reply, expressed their thankfulness for the very kind feeling manifested by the Christmas gifts.

ALGOMA.

From Our own Correspondent.

GRAVENHURST.—The Rev. Thos. Lloyd desires to acknowledge with warmest thanks the following, in response to appeal made on the first Sunday after Epiphany:—

Per the Churchwardens of St. Peter's	... \$154 00
Per the Ven. Archdeacon Boddy:—Mr. and Mrs. Wood (for Muskoka sufferers)	\$5.00;
Mr. Reeve \$5.00; Mrs. Merritt \$1.00; Miss Brunich \$2.00; A friend \$1.00	... 15 00
Total St. Peter's	... \$169 00
Per Rev. A. H. Baldwin, M.A., All Saints'	... 94 45
Mr. and Mrs. Peole, per T. D. Derwent Lloyd \$5.00; Harriet Dunn \$1.00	... 6 00

Total All Saints' ... \$100 45
 Mrs. James Henderson, for "sufferers" ... 20 00
 Also a parcel of blankets and clothing from H. P. Dwight, Mr. Gooderham, and Mr. Jas. Hedley. Also two boxes of useful clothing from the ladies of St. Peter's, for Muskoka sufferers.

GRAVENHURST.—The Rev. Thos. Lloyd desires to acknowledge, with many thanks, the receipt from the Rev. A. H. Baldwin, of \$106, collected by Mrs. J. T. Maberly, for "Sufferers;" and \$12.08 for Church work, also \$1 from a Churchwoman, and several parcels and cases of warm clothing for the "Sufferers," for all which warmest acknowledgments are made.

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

Fourth Sunday after Epiphany.

No. 9.

THE COLLECT, ETC.

This Sunday we advance a step further in the consideration of Christ's Epiphany amid our dangers. Last Sunday the language of the Collect was simply, "infirmities, dangers, necessities;" in these, "help and defend us." Now the Collect speaks of "many and great" dangers, and the wording of the Collect is extended to deal with the new point of view, at which we arrived in the Epiphany of Christ. The ancient form of the Collect in Latin twelve hundred years ago, is not so full in the expressions on the subject. As soon as we examine the Gospel, we see the reason of the wording of the Collect. It is not now our diseases, however terrible, but those external dangers in the presence of which man stands aghast, feeling his own feebleness—what are called the great "convulsions" of nature, such as the earthquake and the tempest. We are said to be "set" in the midst of such things, because it is our natural condition as inhabitants of a world which God has constituted of such a character in its wonderful elements, as to be liable to these occasional "convulsions," so that we never know when, on land or sea, some such terrible state of things may arise about us, the elements of earth, air, or sea awaking, as it were, from sleep, in their might. The Collect reminds us that, under such circumstances, man is forcibly made to feel his "frailty"—the feebleness of his nature. We are very apt to think, when the elements of nature thus awake, and strife is around us, that "Christ is asleep." He may indeed be inactive for awhile; but, as God, our Saviour cannot sleep, though in the tempest on the Sea of Galilee, he slept as man. God continues awake to all our dangers. At one call of fear He is ready to produce a "great calm around us in the instant. No wonder those men said, at such an Epiphany of God in Christ: "What manner of man is this, that even the winds and the sea obey him?" That ship was like the Church of God: in the midst of all the stormy changes and revolutions of the elements of this world. Christ her Lord is in the ship of the Church, we are safe! He does not turn us out of danger, of

keep us out of it (that were to take us out of the world altogether), but, according to our prayer, though it be defective in faith, He "supports us in all dangers, and carries us through all temptations." Let us not fear, then, because (naturally, being only men) we "cannot always stand upright;" we are sure at last of His support and rescue. Our souls are safe, however much our bodies suffer from dangers. The second part of the Gospel illustrates the far-reaching character of Christ's power, in that He controls at will even the *evil spirits*, as well as the elements of nature. The skill and science of man may do much to foresee and provide against coming dangers by land and sea, but the evil spirits are quite beyond our reach. Unless we have God's help against them, we are indeed helpless. The Epistle for the day contains a further reminder that the "powers that be," the ruling elements of kingdoms, empires, states, republics, are all under God's control, as well as evil spirits and the powers of nature. There is, therefore, absolutely nothing beyond His control; therefore, also, there is nothing that we need fear, having Him on our side, if we be faithful.

This week occurs the festival of the Purification of the Virgin Mary, or Presentation of Christ in the Temple, forty days after His birth. The ceremonies then observed have been described in a former paper. This is said to have been the first day observed in the calendar of the early Church in remembrance of events in the life of St. Mary, the mother of our Lord; and in this one, she is closely united with Him. The day used to be called "Candlemas," because of a symbolical procession of people carrying lights in their hands, in remembrance of the parable of the Wise Virgins—the Virgin Mary being regarded as the wisest of all virgins.

Blasius, whose name occurs in our calendar this week, was Bishop of Sebaste, in the fourth century. It is said that he suffered martyrdom in the Diocletian Persecution, having his flesh first torn to pieces with an iron comb.

THE CATECHISM.

- Q. Say the Fourth Commandment.
 Q. What is the meaning of this Commandment?
 A. That we should consecrate a fixed portion of our time in a special manner to God—one day in seven; and should devote the other six days to the works of our calling.
 Q. How else might this be said?
 A. It forbids idleness on working days, and unnecessary labour on the Lord's day.
 Q. How does the Catechism say this?
 A. That we are to serve God truly all the days of our life.
 Q. Why is the word "remember" used here?
 A. Because the Jews were ordered to observe the Sabbath before the other commandments were given. See also Gen. ii. 3.
 Q. On what grounds were the Jews to keep the seventh day?
 A. Because of God's work of creation and rest.
 Q. How were they to keep it?
 A. By rest from work; by double sacrifices, Num. xviii. 9, 10; and by the renewal of the shewbread, Lev. xxiv. 6-8.
 Q. Why do we observe the first day?
 A. Because thereon we celebrate the redemption of the world, which is more than its creation: a word created, but we were redeemed by the incarnation of God; and now it would be unsuitable to commemorate the inferior event after the far greater work had been done. Moreover, we celebrate on the day of the Resurrection, the triumph of Christ, not His mere rest.
 Q. On what authority was this change made?
 A. That of Christ and His inspired apostles, known to the primitive Church.
 Q. What intimations have we in Scripture of the will of Christ?
 A. Our Lord's appearances to His disciples on this day. John xx. 19-26; Acts ii. 1; xx. 7; Rev. i. 10. "The Lord's day"—the day dedicated to the Lord Jesus.
 Q. What marked the apostolical and primitive observance of the Lord's day?
 A. The invariable celebration of the Eucharist. Acts xx. 7; Justin Martyr's Apology for the Christians, A.D. 140; and Pliny's Letter to the Emperor Trajan, A.D. 104.
 Q. What works are lawful on the Sunday?
 A. Works of necessity; such as lighting fires, cooking food, and attending cattle. Luke xiii. 15.
 Q. What other works are lawful on this day?
 A. All works of charity and mercy; such as feeding the hungry, visiting the sick, and teaching the ignorant the truths of religion.
 Q. Is this commandment moral or ceremonial?
 [Explain these words].
 A. Moral; because some such law is necessary for the maintenance of the public worship and recognition of God.

Q. On what grounds is it to be reckoned among the moral precepts?

A. Because it requires a humane consideration for the bodily and spiritual wants of others, and even for the relief of cattle. Deut. v. 14.

Q. Is there any command in the New Testament to observe the first day of the week?

A. No; on the authority of the Church, which received this change from the apostles, it is observed.

Q. What are the two great grounds of observing Sunday?

A. Godliness and humanity: the honour of God, the good of men.

Q. Does the Fourth Commandment oblige us to observe religiously any other days than Sunday?

A. Not with cessation from labour; but the moral principle explained requires us to observe with religious worship the memory of the Nativity, the Crucifixion, and Ascension, as well as the memory of the Resurrection. This is an evangelical obligation.

Q. What if we cannot go to Church on those days?

A. Then we must join ourselves in spirit to the worshipping Church, communicate spiritually, and long for the privilege we have not. We should also ever be careful to choose such masters and employments as may least interfere with the religious duties of the Lord's day.

JESUS IN THE TEMPLE.

The age of twelve was a critical age for a Jewish boy. At this age, no matter what his rank, he was obliged, by the injunction of the Rabbis, and the custom of his nation, to learn a trade for his own support. At this age he became a son of the Law, and was no longer called "katon," or little, but "gadol" or grown up. And so was treated more as a man; henceforth he began to wear the tephillin, or Phylacteries, and was presented by his father in the Synagogue on a Sabbath, which was called from this circumstance the Shabbath Tephillin. This corresponds with, and was probably the origin of Confirmation.

Now it was the custom of the parents of our Lord to visit Jerusalem every year at the feast of the Passover. It was indeed only the males who were commanded to attend the three great yearly feasts of Passover, Pentecost, and Tabernacles; but Mary, in pious observance of the rule recommended by Hillel, accompanied her husband every year, and on this occasion they took with them the boy Jesus, who had come to the age to assume the responsibilities of the Law. We can easily imagine how powerful must have been the effect produced upon His mind by this break in His hitherto secluded life; this glimpse into the outer world; this journey through a land of which every hill and every village teemed with sacred memories; of this first visit to the Temple of His Father.

Nazareth is about eighty miles distant from Jerusalem. And it has been thought probable that in spite of the intense and jealous hostility of the Samaritans, the vast Gallilean caravan would take the direct and least dangerous route, through the old territories of Manasseh and Ephraim, now called Samaria. As the Passover falls at the end of April and the beginning of May, the country would be wearing its brightest, greenest, loveliest aspect, filling the hearts of all with gladness as they journeyed on their way. Over the streams of that ancient river—the river Kishon—past Shunem, recalling memories of Elisha; past Royal Jezreel; past the picturesque outline of the bare and dewless Gilboa; past Taanach, with its memories of Sisera and Barak; past Megiddo, the famous battlefield where the Saviour perhaps saw for the first time the helmets and broadswords and eagles of the Roman Legion. And so on through scenes of ever-increasing interest, until as they ascended the hills in the neighbourhood of Beeroth, they caught the first sight of the towers of Jerusalem, and towering above its walls still glittered the great Temple with its gilded roofs and marble colonnades. Who shall fathom the unspeakable emotions with which Jesus our Lord gazed for the first time with human eyes upon that never to be forgotten scene. The numbers who flocked to the Passover might be counted by tens of thousands, far more than the city could possibly accommodate, and so vast numbers provided shelter for themselves in the neighbourhood of the city by erecting booths of mat and wicker work interwoven with leaves. The feast lasted for a week, a week probably of deep happiness and strong religious emotion; and then with their mules and asses and horses, and camels, the vast caravans would clear away their temporary dwellings and begin their homeward way. The journey was enlivened by mirth and music. They often beguiled the tedium of travel with the sound of drums and timbrels, and paused to refresh themselves with dates, or melons, or cucumbers, and water drawn in skins and water-pots from every springing well and running stream. The veiled

women, and the stately old men were generally mounted, while their sons or brothers led along their beasts of burden, the boys and children sometimes walk and play by the side of their parents, and sometimes when weary, get a lift on horse and mule. Among such a sea of human beings it was easy to lose sight of a boy who had never gone astray, never caused them a moment's watchfulness before. The Evangelist tells us that Jesus tarried behind in Jerusalem. A day elapsed before the parents discovered their loss. This they would not do until they arrived at their place of rest for the night; and all day long they would be free from anxiety, supposing that he was with some other group of friends or relatives in that long caravan. But when evening came they would learn the bitter fact that He was altogether missing. The next day, in alarm and anguish, perhaps too with some sense of self-reproach that they had not been more thoughtful, they retraced their steps to Jerusalem. The country was in a wild and unsettled state. The ethnarch Archelaus, after ten years of cruel and disgraced reign, had just been deposed and banished. The Romans had annexed the province, and the introduction of their system of taxation had kindled a revolt, which under Judas, of Gamala, and Sadoc the Pharisee, had wrapped the whole country in a storm of sword and flame. This must have filled His parents hearts with burning anxiety lest amid all the warring elements which at such a time were assembled about the walls of Jerusalem, their son should have met with harm.

Neither in that day, nor during the night, nor throughout a considerable part of the third day, did they discover any trace of Him. Till at last they found Him in the Temple, sitting in the midst of the doctors, both hearing them and asking them questions. Sitting, as St. Luke's narrative shows in, all humility and reverence to His elders, as an eager-hearted and gifted learner, whose enthusiasm kindled their admiration, and whose bearing won their esteem and love. Here His parents found Him calm, and happy, and self-possessed in the presence of the great men of His day. His mother it is who alone ventures to address Him in the language of tender reproach. His answer is full of touching simplicity and unfathomable depth, and is notable as furnishing the first recorded words of the Lord Jesus. The perfect dignity and perfect humility which it combines lie wholly beyond the possibility of invention. It is in harmony too with all His ministry, with His utterance to the Tempter: "Man shall not live by bread alone," with His answer to the disciples in Samaria: "My meat is to do the will of Him that sent Me." Mary said "Thy father," but in His answer He proclaims and that henceforth he knows no father except His Father in heaven.

Biblical Notes and Queries.

Question.

In comparing the Revised Version of the New Testament with the Authorized Version, I find what seems to me, rather a remarkable omission in the former. The passage I refer to is Matt. v. 44. Tischendorf's and Wordsworth's Greek Testaments, and Roberts' Companion to the Revised Version throw no light upon it. Perhaps some of your readers will kindly explain the difference in the two versions. "H. S."

Correspondence.

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

THE VAGARIES OF THE LEARNED.

SIR,—From St. Peter's time to the present day it has been matter of complaint that "the unlearned and unstable wrest the Scriptures;" but it has not been equally observed that the learned might put in a claim for quite as much distinction in the same line. What is half the learning of the learned but the invention and defence of theories that can never be reconciled with sound sense. And when men of acknowledged learning err, they will never be without a goodly train of obsequious followers: men, themselves almost incapable of judgment, think to derive a factitious reputation from following a learned leader. Let me give in this letter a first-rate illustration of this learned crankiness. The Bishop of Durham, Com. on Phil., p. 265, n. 2, thinks it "surprising that some should have interpreted *thusiasterion* in Heb. xiii. 10, of the Lord's Table." Now I am not at all insisting that this is the true meaning and intent of the phrase "we have an altar;" but I do strenuously contend that there is nothing "surprising" in such an

interpretation. At the Lord's Table is made the Memorial of the great Sacrifice, and it is surely in complete accord with the common modes of human thought, and feeling, and expression, that on this account it should be called an altar. To deny the justness of the term "Memorial Sacrifice" would be to fly in the face of all Christian learning; why, then, should the term altar be thought "surprising?" Well, let us compare Bishop Lightfoot with himself. He says: "In my former editions I interpreted *thysiasion* of the congregation assembled for worship, having been led to this interpretation by the Christian phraseology of succeeding ages." That is, as the term *church*, first meaning the assembly, came in time to denote the house in which they assembled; so the term *altar*, the material instrument of a material sacrifice to God, came to signify in Clemens, Alexandrinus, and others, the assembly of Christian people, from whom as from a spiritual altar went up a spiritual sacrifice to God. This was a very just and beautiful metaphorical use of the word altar. But I suspect Bishop Lightfoot must have long since thought it very "surprising" that he should ever have entertained the idea of applying such a sense to Heb. xiii. 10, "We have an altar"—that is, we have a worshipping assembly, "of which they have no right to eat which serve the tabernacle." It would be indeed "surprising" to me if the clever Bishop made any sense of that, and still more wonderful if the commonality did. The Bishop goes on: "I have since been convinced that the context points to the cross of Christ, spiritually regarded, as the true interpretation." "Spiritually regarded" means, I suppose, the spiritual effects of the death of Christ, making no account of the material cross which was but the instrument of death. If this be so, where are those spiritual effects so purely represented to us, and so powerfully conveyed to us, as at the Lord's Table,—which, therefore, is with the highest reason called an altar? But again, the Bishop goes on: "Since my first edition appeared, a wholly different interpretation of the passage has been advocated by more than one writer—'We Jews have an altar.' . . . This interpretation is attractive." With all due respect, I should say most utterly repulsive, as most utterly non-natural, and a palpably intentional "wresting" of the text to destroy any authority for the Christian use of the word "altar." Indeed the Bishop overthrows it by several weighty considerations—"not to mention that the first person, plural and present tense, *we have*, seem unnatural where the author and his readers are spoken of, not as actual Christians, but as former Jews." Yet this precious piece of absurdity is called "attractive," while the easy and natural reference to the Lord's Table is "surprising!" Who can doubt that the learned see sometimes just as crookedly as the most illiterate? What we should thank the learned Bishop very sincerely for is the explanation and reconciliation of these two facts, viz. (1) that for the first three centuries Table is hardly ever used by Christian writers, but Altar; and (2) that in the following centuries, when, as we are told, highly eucharistic doctrine prevailed, Table, and not Altar, is the almost invariable usage. Perhaps some of your readers, less learned than Bishop Lightfoot, may take the explanation in hand.

Yours, J. CARRY.

Port Perry,
St. John the Evangelist's Day, 1881.

DIOCESE OF HURON STANDING COMMITTEE.

SIR,—I received an "extract of the minutes of Standing Committee of the Diocese of Huron" held December 8, 1881. I suppose said extract has been sent to many throughout the ecclesiastical Province of Canada. I am not desirous to meddle in any way unnecessarily in the Huron diocesan affairs; but inasmuch as the Standing Committee has deemed it wise and proper to send me a copy of the resolutions which they propose to have carried at their next Synod, I conceive it to be quite proper on my part to sound a note of warning to all Church people in the diocese of Huron, but especially to the clergy. A warning to never consent to the passage by the Synod of clause 2 in the resolution of the Reverend Rural-dean Mackenzie. I would respectfully ask why did not his honour Judge Davis simply propose a canon that would take cognizance of all orders of Churchmen ("publishing or circulating, directly or indirectly, anonymous documents calculated to injure the Church," etc., etc.), and not those alone who are in Holy Orders? The Church has suffered very much, and still suffers grievously from the absence of laws by which to discipline members of the Church who are not in Holy Orders. I sincerely hope that no Synod in Canada will consent to the framing any more laws for disciplining the clergy until such Synod have made some efficient law for bringing members of the Church not in Holy Orders under proper discipline, even in the particulars specified in the resolutions of

Rural-dean Mackenzie and his honour Judge Davis. I think it is possible to have Synods usurping too much of the authority of the episcopate. I do not write this because I have any sympathy with anonymous writers. Far otherwise, I detest that mode of attack. He is, as a rule, a *sneak* and a *coward* who resorts to that means of "shooting from behind a hedge."

Yours,
A. C. NESBITT.

LETTER OF THANKS.

DEAR SIR,—Allow me space to thank your correspondents and others who have so kindly replied to my request for information regarding "Tithes." I would especially express my obligation to the Rev. T. W. Paterson, as the book to which he refers, judging from his extracts, sustains the opinion which had grown up in my mind; and I am glad to meet with a work supporting that opinion by historical authorities. In this out-of-the-way quarter of the globe I greatly miss the chats about books with men of kindred tastes and professions, which used to be one of the pleasures of life in Toronto.

Yours faithfully,

San Gabriel, California, A. G. L. TREW.
7th January, 1882.

ALGOMA.

SIR,—Kindly allow me space gratefully to make the following acknowledgments, viz.: a large case containing, amongst other things, a beautiful diaper table-cloth for Mrs. Crompton, a set of embroidered altar linen (which I have given to St. Mark's church, Emsdale), and a quantity of clothing for distribution, sent from the club of Church workers in the parish of Easingwold, Yorkshire, England, per the Rev. N. Jackson, M.A., vicar. I am indebted to the kind interest taken in my work by the Rt. Rev. Lord Bishop of Niagara (who read an official letter of mine, addressed to him, at his Lordship's request, before the congregation) for my introduction to these friends. The contents of this case, in conjunction with that sent me by C. W. A. S., of Toronto, have enabled me to comfort the bodies and cheer the hearts of upwards of sixty individuals, young and old. Also the sum of \$25 from H. Rowsell, Esq., Toronto, but at present on a visit to England, and \$1 from an unknown friend in the congregation of St. Stephen's church, Toronto, per Miss Westmacott, Hon. Secretary of C. W. A. S. As no particular object was mentioned, I have appropriated \$20 of this money to the building fund of the church for Burke's Falls.

I have also been requested by many friends to make the accompanying statement, as they think it might be a means of stimulating others to join our efforts. I commenced using what skill I may have, for the purpose of raising money with which to erect some sort of places of worship in the backwoods, about six years ago. My first object was only to build church halls; places which could be made available for secular uses, and temporarily used for our Church services. It has been my privilege, during that time, to receive \$1,082 for general purposes. With our dear (late) Bishop's assistance I obtained S. P. C. K. grants of \$48 each for the following, viz.: Beatrice, Ufford, Sequin Falls, Dufferin Bridge, Hoedstown, Lancelot and Aspden, making \$386.

Upon the church at Midlothian I expended \$363, of which sum \$288 came specially from England for the purpose in answer to my appeal to the parish from whence the settlers came.

The land, church, and house in the village of Magnetawan have cost me, so far, \$825. To finish this church and make it fit for service to be held therein, the congregation of St. George's, Toronto, gave me \$120. The whole of the money for house and land, I had from England.

I have spent \$427 up to the present time, upon the church of St. Mark, at Emsdale, but there is a call for much more to make it what it ought to be.

I am responsible to the church building at Pearceley for \$112, and for that at Burke's Falls, \$320; these amounts being deposited in the Dominion Bank.

There has therefore passed through my hands since I took up the work money to the amount of \$3,102, and by that money I have been enabled to promote the erection of sixteen places of worship for our members in the wilds of Muskoka and Parry Sound, at distances from each other of from six to sixteen miles. *Laus Deo*. But I have good reason to hope I may erect at least four more; and in the strength of that hope I am engaged to penetrate further into the bush than even Burke's Falls, going to a new place called Berriefield on Saturday, Jan. 21st, (D.V.) to baptize and organize a congregation where we have many members.

Will it be wrong for me to mention that, the raising of

all this money, nearly by my pen alone, has given me an immense amount of labour. And I take this opportunity of publicly stating that it is to the DOMINION CHURCHMAN I owe my first and greatest (because it was the first) opportunity of making the needs spiritual of the poor settlers known. I receive letters from nearly every part of the Dominion and from U. S. A., and my correspondence with England alone is now so great that the cost for stamps is from \$1.25 to \$2.50 per week. The paper and envelopes I furnish myself. At my age this is no small task, mentally and bodily. Once I fainted out of my buck-board. I am thankful to say this was at the front of a settler's house, and he most kindly took charge of me. Twice I have fainted when seated at my desk quietly at home, and once in a settler's house many miles from home; and this, too, albeit I am not generally of the fainting order. So completely was I unnerved and wearied by anxiety and over (mental) exertion that, for ten days, last November, I could not eat, drink, or sleep. My journeys north take from ten to fifteen days, every three weeks, which gives me very little time at home, and when I am there it is write, write, write as long as "daylight doth appear."

When it is considered that I have been totally blind through a disease caught when visiting night asylums in England, that I suffer greatly with my eyes, and can rarely see to write after dark, I dare to venture to claim from outsiders, that I am not asking them to aid a work, in and for which I am not willing to do my own share.

My work is only to *plant*, and would to God there were younger and more able men to take charge of the missions planted, and *means to pay them*. I appeal earnestly for help for Pearceley and Burke's Falls, and also for my general fund, which is spent upon incidentals, trifles which cannot be foreseen, but which cost money.

WILLIAM CROMPTON,
Travelling Clergyman,
Aspden P. O. Diocese of Algoma.

Family Reading.

THE INDIAN'S GRAVE.

MANITOBA, 1844.

[The following sonnet, hitherto unpublished, was written by the late Dr. Mountain, Bishop of Quebec, in the year 1844, while descending the Winnipeg river on a missionary tour to the Indians of the Northwest. A copy of these lines the Bishop then gave to his acting chaplain, the Rev. Parsons J. Manning, now vicar of Farsley, near Leeds, England, who has kindly sent them to one of our correspondents in the diocese of Niagara. Ed. D. C.]

BRIGHT in the heavens, the narrow bay serene,
No sound is heard within the shelter'd place
Save the sweet whisper of the pines, nor seen
Of restless man, or of his works a trace;
I stray thro' bushes low a little space;
Unlooked for sight their parting leaves disclose,
Restless no more,—lo! one of Indian race,—
His bones beneath that roof of bark repose!
Poor savage! in such bark thro' deepening snow
Once didst thou dwell; in such thro' rivers move;
Frail house, frail skiff, frail man! Of him who knows
His Master's will, not thine the doom shall prove
What will be yours, ye powerful, wealthy, wise,—
By whom the heathen disregarded dies?

HUMILITY is so essential to the right state of our souls, that there is no pretending to a reasonable or pious life without it. We may as well think to see without eyes, or live without breath, as to live in the spirit of religion, without the spirit of humility.

NEW YORK POST OFFICE.—Wm. H. Wareing, Esq., Asst. General Supt. Third Division Mailing and Distributing Dept., New York Post Office, in writing concerning St. Jacobs Oil: "The reports from the several superintendents and clerks who have used the Oil agree in praising it highly. It has been found efficacious in cuts, burns, soreness and stiffness of the joints and muscles, and affords a ready relief for rheumatic complaints. Hon. T. L. James, now Postmaster-General of the U.S., concurred in the foregoing

Children's Department.

THE LITTLE CONQUEROR.

"T WAS midnight; not a sound was heard;

Within the—"Papa! won't 'ou look,
An' see my pooty 'ittle house?
Wis' 'ou wouldn't wead 'ou book"—

"Within the palace, where the king
Upon his couch in anguish lay"—
"Papa! Pa-pa! I wis' 'ou'd tum
An' have a 'ittle tonty play"—

"No gentle hand was there to bring
The cooling draught, or bathe his brow;
His courtiers and his pages gone"
"Tam, papa, tum; I want 'ou now"—

Down goes the book with needless force,
And, with expression far from mild,
With sullen air, and clouded brow,
I seat myself beside the child.

Her little, trusting eyes of blue
With mute surprise gaze in my face,
As if, in its expression, stern
Reproof and censure she could trace

Anon her little bosom heaves,
Her rosy lip begins to curl;
And, with a quiv'ring chin, she sobs;
"Papa don't 'uv his 'ittle dirl!"

King, palace, book—all are forgot,
My arms 'round my darling thrown—
The thunder cloud has burst, and, lo!
Tears fall and mingle with her own.

THE STORM ON THE SEA OF GALILEE.

Fourth Sunday after Epiphany

WHO among us are forced to see the mightiness of God and the impotency of man so clearly as those who go down to the sea in ships and occupy their business in great waters? The storm arises, and they are tossed about at its mercy like a withered leaf, or drifted on helplessly into the very jaws of death. They cannot so much as stand upright before it, but reel to and fro, and stagger like a drunken man, without being able to free themselves from its giant grasp. In such extremity what comfort there is in reflecting that our blessed Lord Himself experienced this very form of danger, that He was once a storm-tossed voyager on the Galilean sea, and that He quelled the winds and waters in their wildest uproar, saying, "Peace, be still." From that day forward the Christian should be as free from fear on shipboard as on dry land; his Lord has trodden both. Let the waves toss themselves, yet can they not prevail. The voice of the Lord is upon the waters; He can say to them "Peace, be still," and He will say it except when some higher good is to be worked out by the whirlwind and the storm.

Since our thoughts are directed by to-day's Gospel to the perils of the sea, it will not be unsuitable to tell you of a noble English ship, which was exposed nearly sixty years ago to the double danger of tempest and fire. God did not see fit to save the vessel, but He did preserve more than 500 of those who were on board, in a most wonderful manner. Their history is as follows:—

On the 19th of February, 1825, a

good ship of 1350 tons, called the "Kent," set sail from the Downs for Bengal and China, under the command of Captain Cobb. More than 800 soldiers of the 31st regiment were on board with their wives and children, making all together, with private passengers and the ship's crew, nearly 700 persons. They had a favourable voyage till they reached the Bay of Biscay, when a violent gale set in from the south-west. The swell was tremendous, and the vessel rolled fearfully, dashing about every thing in the cabins. Still the sailors had good hopes that their ship would hold out against the storm, when a fresh enemy appeared. Three days after the south-west wind arose, at ten o'clock in the morning, one of the officers went down into the hold to see that all was safe, taking with him two of the sailors and a lighted lamp. He found a cask of spirits adrift, and sent the men for some pieces of wood to secure it, while he held the light in one hand and kept the cask steady with the other. Before they returned, however, the ship made a lurch and the officer staggered, so that he let the cask go and dropped the light. The cask suddenly stove, the spirits caught fire, and the whole place was instantly in a blaze.

Captain Cobb at once set his men to pour water in the hold and to try and stifle the flames with wet sails and hammocks, but all to little purpose. The fire ascended into the lowest tier of cabins, and volumes of heavy smoke, rising through the hatchways, rolled over every part of the ship. Only one expedient now presented itself, and that a desperate one, the opening of the lower ports to let in the water. This was done, though not before some poor creatures had been suffocated to death in the cabins. The waves rushed in and checked the flames, and though there was risk of sinking the vessel, yet she was preserved till means of safety were provided for the living souls she bore.

The deck presented at this time a sight of horror. Every body had now left the cabins, and more than 600 human beings were crowded on it, some searching wildly for their husbands, brothers, or friends, some indulging in frantic grief, some loudly confessing that their sins had brought this judgment on them, and making vows of amendment if only their lives were now spared, while a few of the soldiers and sailors sullenly placed themselves over the powder magazine, with the hope, as they said, of being put quickly out of their sufferings when it blew up.

But amid all this confusion some were quite calm and self-possessed. A party of the soldiers' wives and children took shelter in the after cabins on the upper deck, and prayed and read the Bible together, and when one of the officers spoke to the children about putting in practice what they had been taught in school, they answered, as the tears ran down their cheeks, "Oh, sir, we are trying to remember it all, and we are praying to God!" Some of the officers were true Christian men, and were strengthened by firm faith in God to go through their duties at this trying time. The same faith enabled some among the ladies to put away womanish fears, and prepare quietly for their expected end. One of them, when death seemed close at hand, fell on her knees, and clasping her hands said, "Even so, come Lord Jesus!" and her sister began to read the forty-sixth and other Psalms.

At this time the fire was inwardly consuming the doomed ship, and the waves were dashing furiously against its sides. A man was at last sent up aloft to look out and see whether any vessel were in sight. He cast his eyes around, and presently waved his hat, exclaiming "A sail on the lee-bow," on which the poor creatures on deck broke out into three cheers. Flags of distress were hung out and minute guns fired, but the former could not be seen at such a distance, and the gale was too violent to allow the guns to be heard. The

volumes of smoke which burst from the Kent were its more effectual signals of distress, and when the other vessel perceived them she crowded all sail to her relief. The stranger proved to be the Cambria, a small brig bound for Vera Cruz. While she was approaching they were busy on board the Kent in getting out the boats and preparing to leave the burning ship. The women and children were to be sent off first, and then the men, the junior before the senior officers.

Though help was now at hand there was still much danger, for the Cambria durst not come near for fear of being involved in an explosion, and the sea was so rough that it was not easy to get the women and children in or out of the boats. They had to drop them in by ropes, and sometimes the poor creatures were plunged again and again into the sea before they reached the boat. The first boat was filled, sent off, and its passengers all received into the Cambria at half-past two, but afterwards many lives were lost, especially of children. There were at first six boats going to and fro, but in the course of the afternoon three of them were swamped. Captain Cobb, and the officers of the 31st regiment, devised every scheme they could for helping the men into the boats, but all were perilous on account of the stormy sea, and the soldiers, unaccustomed to being on shipboard, were timid and hung back. So there was more delay than should have been, and the sun had set long before the Jeck of the Kent had been cleared. It was now a dreary place. The boats were three quarters of an hour absent between each trip, and the time seemed long to the poor fellows, who were crouching together in the dark, worn out with hunger and fatigue. After gloomy fits of silence they would break out into piteous lamentations, till at last one of the officers roused them with the words, "Let us pray." The prayer was short but earnest, and all seemed to join in it heartily.

The darkness made the trips to the Cambria more and more difficult, and the officers had hard work in persuading the men to move. At last those who were left seemed paralysed with cold and horror, and refused to stir from their places. Nothing more could be done for them; so Captain Cobb and the remaining officers left the vessel at 10 p.m.

No sooner were they on board the Cambria than the flames darted up the masts and rigging of the Kent, and the ship was in a blaze. It burned brightly till two the next morning, when the magazine took fire: there was a terrible explosion, and all was still; but a small merchant bark picked up from the spars and rafters fourteen of the poor fellows who had stayed in the burning ship, and 554 were safe in the Cambria. That gallant little brig altered its course, and carried its fresh passengers straight into Falmouth harbour, to receive from their countrymen the aid of which they stood so much in need, and to return thanks in God's house the next Sunday for the wonderful deliverance He had granted them.

It requires some exercise of sympathetic feeling to minister to sorrows we have never felt, to pains we have never endured.

Teach me to feel another's woe,
To hide the faults I see;
That mercy I to others show,
That mercy show to me.

ANSWER THIS.—Did you ever know any person to be ill without inaction of the Stomach, Liver or Kidneys, or did you ever know one who was well when either was obstructed or inactive; and did you ever know or hear of any case of the kind that Hop Bitters would not cure? Ask your neighbour the same question.—Times.

LITTLE ANNIE.

LITTLE ANNIE was lost about a fortnight ago, and after two days' search was found near a railway station. Some good people had taken care of the lost child. Who would not be sorry for a little traveller of three years old?

Little Annie has a brother about five years old. He tried to comfort himself at the rest at home, when they mourned for the lost sister. He said, "The Good Shepherd will take care of Annie. And, if she is dead, she has gone to the Good Shepherd."

I do not know what the two children are taught at home. I hope their parents tell them of the Lord Jesus, the Good Shepherd, Who gave His life for the sheep and the lambs. I know that they go to the Infants' School close to Saint A.'s church. There, I know also, the children from very early years are taught "the fear of God," which, according to wisdom.

Thank God that there are such schools attached to our churches. Well it is for those children whose parents send them to such happy nurseries of piety.

Surely it is worth any money to keep up our Church schools.

FATHER IS GETTING WELL.—My daughter says, "How much better father is since he used Hop Bitters." He is getting well after his long suffering from a disease declared incurable, and we are so glad that he used your Bitters.—A lady of Rochester, N. Y.—*Utica Herald.*

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Tooth, Ear and Headache, Frosted Feet and Ears, and all other Pains and Aches.

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SUNDAY.

SUNDAY is a day of work. And so it ought to be kept. Sunday is not a day of laziness. It should not be given up to sleep, idleness, or pleasure. It is a working day: it has a work that belongs to itself.

Jesus Christ rose from the dead on Sunday morning. Raise your body, not too late to go to Church. It is your duty, as a Christian, to attend the Lord's service, the Holy Communion service, on the Lord's day, when you can. Go regularly to Church, and do not wander from one place of worship to another.

Your little ones should go with you to Church. And, if needful, you should send them to a Church Sunday-school, and no other; that they may learn the religion into which they were baptized. Teach them to love God and His service.

MONDAY, &c.—Think of God every day, at your morning and evening prayers, and at other times. If a Feast or Fast comes on any day, observe it as you can. If it be a common day, do your common every-day duties in the fear of God, and look for a special blessing.

SOLITUDE and stillness render the night watches a fit season for meditation on the so often experienced mercies of God, which, when thus called to remembrance, become a delicious repast to the spirit, filling it with all joy, and consolation, giving songs in the night, and making darkness itself cheerful.

FRIDAY is the Fast of the Passion. It is a solemn day for devotion, for self-denial in food or other things, and for helping those in want or trouble. It is not a day of feasting and public amusement.

The reason that most men go back from grace and the means of grace, is that they do not draw close to God, so as to know Him as a Father, and do not use the Sacraments and means of grace in a way to find out their worth in the experience of their own souls.

PRODUCE MARKET.

Table with columns for commodity names (Wheat, Do. Spring, Barley, etc.) and prices in cents and dollars. Includes sub-sections for 'Tendered' and 'Selling' prices.

—246 YONGE STREET.—

FOUND,—RICH BLUE BLACK CLOTH CASHMERE, that will retain the colour, and being finished the same as Black Broad Cloth, will brush easily and not retain the dust.

—The prices are— 20c, 25c, 30c, 35c, 45c, 50c, 60c, 75c, 85c, and \$1.00. J. M. HAMILTON, 246 Yonge Street.

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SUNDAY SCHOOL LESSON

LEAFLETS,

BASED UPON THE Church of England Sunday School Institute Lesson

Notes.

PREPARED BY THE

Sunday School Committee, and sanctioned by the Synod of the Diocese of Toronto.

WILL BE PUBLISHED FOR EACH SUNDAY IN THE YEAR, commencing with Advent and will be mailed to subscribers (post paid) four weeks together, in advance.

Orders to be sent to Rowzell & Hutchison, King-street East, TORONTO,

Accompanied by remittance at the rate of \$7.00 per 100 copies for a year.

The Scripture and Collect Lessons this year will be taken respectively from Stock's Life of Our Lord, and Kyle's Notes on the Collects. These two books may be had at ROWSELL AND HUTCHISON'S, price 58 cents each.

PORCELAIN Co., Toronto, Ont.

CHINA, LAMPS, GLASS, BRONZES, CROCKERY, BRIC-A-BRAC. Parian and Terra Cotta Statuary &c.

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Every description of English, Swiss and American Watches and Clocks cleaned, repaired and regulated. Jewelry and Silverware manufactured and repairs neatly executed.

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Agents wanted. Apply to Wm. McCABE, Managing Director.

TENDERS.

CANADIAN PACIFIC RAILWAY. Bridge over the Fraser River, B. C.

TENDERS addressed to the undersigned will be received on or before the 10th day of FEBRUARY, 1882, for furnishing and erecting a Bridge of Steel or Iron over the Fraser River on Contract 61, C. P. R.

Specifications and particulars together with plan of site may be seen at the office of the Chief Engineer at Ottawa, on or after the 10th of January, inst.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms. An accepted bank cheque for the sum of \$300.00 must accompany the tender, which sum shall be forfeited if the party tendering declines to enter into contract for the work, at the rates and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

For the due fulfilment of the contract, satisfactory security will be required by the deposit of money to the amount of "five per cent." on the bulk sum of the contract, of which the sum sent in with the tender will be considered a part.

This Department does not, however, bind itself to accept the lowest or any tender.

By order, (Signed,) F. BRAUN, Secretary. Department of Railways and Canals, Ottawa, January 5, 1882.

The grand outlets of disease from the system are the skin, the Bowels, and the Kidneys. Burdock Blood Bitters is the most safe, pleasant and effectual purifier and health restoring tonic in the world. Trial bottles 10 cents.

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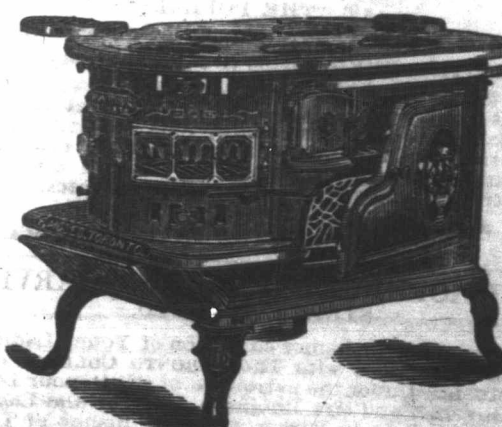
AND Blackwood's Edinburgh Magazine, which have been established in this country for nearly half a century, are regularly published by THE LEONARD SCOTT PUBLISHING CO., 41 Barclay Street, New York. These publications present the "best foreign periodicals" in a convenient form and at a reasonable price without abridgment or alteration.

TERMS FOR 1882 (Including Postage)

Table with columns for review type and price. Includes 'PAYABLE STRICTLY IN ADVANCE' and 'Single number of Blackwood, 30 cents; single number of Review, 75 cents.'

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Because it has five holes, three being directly over the fire; and it has a circular firepot, by means of which the fire need never go out, and the OVEN is ALWAYS ready for use. EVERY STOVE GUARANTEED. Read one of many testimonials:

Mr. Moses.—We have been using one of your Combination Cook Stoves for nearly two months, it has given us satisfaction in every way, is a GOOD BAKER, and the fire has never been out.

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For Terms, "Circulars" and full particulars, address the Rev. Principal, or Miss CLINTON, Lady Principal HELLMUTH LADIES' COLLEGE, London, Ontario, Canada.

BISHOP'S COLLEGE SCHOOL.

Lennoxville, Province of Quebec.

Next term will commence SEPTEMBER 3rd.

For admittance and particulars apply to the Rev. P. C. READ, Rector, or to EDWARD CHAPMAN, Esq., Secretary.

BOARDING AND DAY SCHOOL,

For Young Ladies and Children, 119 O'CONNOR STREET, OTTAWA.

Miss SINCLAIR, (formerly of the Church of England Ladies' School, Ottawa), will RESUME her classes on Tuesday, Jan. 11th, 1882.

To sisters and clergymen's daughters a liberal reduction is made.

References kindly permitted to the Clergy of the Church of England in Ottawa and elsewhere; and to other friends and patrons of the School. In addition to the usual studies, a most interesting and useful course of "Practical and Experimental Chemistry" is now going on; a rare advantage, to which attention is invited.

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Classes for Private Tuition AT "THE POPLARS,"

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Applications to RICHARD HARRISON, M.A.

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School for the higher education of Young Ladies in association with THE TORONTO COLLEGE OF MUSIC. Under the patronage of His Honour Lt.-Governor and Mrs. Robinson, Sir Wm. and Lady Howland, Lady Parker, the Lord Bishop of Toronto, Colonel and Mrs. Gzowski, is NOW OPEN to receive pupils. Director, J. Davenport Kerrison, Esq., (late of Grand Conservatory of Music, New York), assisted by efficient teachers.

Thornbury House School hitherto conducted by Mrs. Hayward, daughter of the late Hon. John Rolph, will be conducted by Mrs. Lampman, who will spare no efforts to place the establishment on the highest plane of excellence. The foundation studies, so essential to after progress, will be entrusted to thoroughly qualified teachers. The higher studies, Music and Art, will be taught by masters of well-known ability and experience. The advantages of the Classes, Lectures, &c., of the College of Music, cannot be over estimated by those who desire to pursue a comprehensive and intelligent course of Musical Study. A class for Theory of Music will be free to all the pupils of the School. On certain days, the use of the French language will be made compulsory. These, and all other means which suggest themselves, will be employed as likely to make the studies pursued of practical value.

Michaelmas Term will begin Thursday, September 8th.

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The Reverend A. LAMPMAN, or Mrs. LAMPMAN, Lady Principal.

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The Building possesses great advantages in size and situation, the arrangement for the health and comfort of the inmates are perfect, and the grounds spacious and well-kept.

The Lady Principal and her Assistants earnestly desire the happiness and well-being of their pupils, and strive to keep constantly before them the highest motives for exertion and self-discipline, being anxious to make them not only educated and refined, but conscientious and Christian women.

CHRISTMAS TERM begins 10th November, and ends 10th February, with Vacation from 22nd December to 15th January.

FEES, per Term, \$6 to \$18. Additional for boarders, \$45. To the Clergy, two-thirds of these rates are charged.

Apply for admission and information to MISS GRIBER, LADY PRINCIPAL, Wykeham Hall, Toronto.

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LENT TERM

—WILL BEGIN—

On Thursday, Jany. 12th.

Applications for admission or information should be addressed to the

REV. C. J. S. BETHUNE, M. A. HEAD MASTER.

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