

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 11.]

TORONTO CANADA, THURSDAY, DEC. 3, 1885.

[No. 49

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## LESSONS for SUNDAYS and HOLY-DAYS.

Dec. 6th—1st SUNDAY IN ADVENT.  
Morning—Isaiah v. 3 Peter iii.  
Evening—Isaiah xi. 10-11: or xiv. John xv.

THURSDAY, DEC. 3, 1885.

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

A NEW ORDER OF CHIVALRY.—The following is a paraphrase of a letter which appeared in the Toronto Mail of the 25th November, with a few comments, adapted to our columns. The all too notorious London scandal case, has ended in the conviction of Mr. Stead, the editor of the Pall Mall Gazette, and his agents of two crimes—"taking a girl of thirteen years of age unlawfully away from her parents," and "committing upon 'this child' an indecent assault." The judge in passing sentence, condemned the criminals in scathing terms. He said the diffusion of such obscene stories as were in the Pall Mall Gazette, "were and ever would be a disgrace to journalism." We at the time took the ground that these stories were false, the trial proved them to be so. It was demonstrated by evidence, that the girl in question was not bought, that she was taken away on the understanding that she was engaged as a servant, by a Mrs. Jarratt, a base woman, and ex-procuress, who, although still living in vice, is yet an agent of the Salvation Army. The child was taken to a house of shame kept by a Frenchwoman, who grossly assaulted her. She was then again infamously assaulted by the woman Jarratt, in company with Mr. Stead, who was in the room where this poor child lay in bed drugged and exposed. A surgeon, one of the Salvation Army, helped in this foul, inhuman crime. After being thus outraged, the child was taken to France. Her letters home and her mother's letters were suppressed, and, let us say here, that those letters read in court were as sweet and tender as ever passed between mother and daughter. The agonised parents then called in the police to find the girl, and on applying at the Salvation Army barracks, Mr. Booth asked £100 as a ransom for their victim. Jarratt's plea was that "she wished to train the child for Jesus." Yet in court, recent letters of this vile

wretch were read in which pious slang about "grace" and "faith" and "our Lord Jesus" were mixed up with obscene words and allusions to practices she indulged in, showing her life to be most wicked. It was proved that Mr. Stead was in the habit of getting "fuddled by champagne" in bad houses.

Our readers have now all the leading points of this case. We ask them, we ask the mothers of Canada,—what do you think of a man and woman who can commit such dastardly outrages on a young girl and upon her parents? Do you think because this child was poor, therefore she was fair game for a criminal assault on her modesty and honour, even to the risk of her life? Sad to say, the party organ which assumes to speak for a section of Churchmen and Churchwomen, says that the vile crimes we have described, were acts of "chivalry!" That it is well to do evil, however wicked, that good may come! What a notion of chivalry must the editor have who calls an indecent assault of a little girl, chivalry. The plain truth is that these crimes having been committed by those with whom the party organ most sympathises, any deed they commit is approved, even the vilest crimes. The surgeon in this case has been expelled from every institution he was a member of. The medical faculty have "cut him" as too near a convict for their society. So ends the case that was to cause a revolution in England!

THE SPIRIT OF UNDERSTANDING IN PRIESTS.—The Archbishop in a recent address, spoke on the Spirit of Understanding. He said:—"Having explained his plan in this visitation, which was to dwell in each address upon one of those seven great gifts which the Holy Ghost assured to a faithful Church, he proceeded to say—This surely is the sum and substance of all minor Visitation Articles. If there is anything to be inquired about, the Alpha and Omega of all inquiries is, "What fruits of the Spirit are among you?" Clergyman or churchwarden, old communicant or newly confirmed, each has his part in receiving, each has his part in showing forth the wisdom of God. The priest remembers (if he is a true priest) that the priesthood of Christ must be represented in him. Far beyond any specific act which it is his to do, as an organ of Christ's Body, he must ever be mindful how great a portion of that priesthood consists in revealing God. He is set in his place to make God known—known freshly to those who know him not, better and better known continually to those who do. The priest defies and defiles his office if he does not by his sermons and his teachings and his catechizing in public, by his private conversation and his gentle instructions, bring God home to every soul, teach every soul to pray, and remove the difficulties which stand between each soul and his God. How thrilling are those words which I have to say to every parson at his institution. Every single institution impresses me more and more at that passage, "We commit unto you the cure and government of the souls of the parishioners of the said parish"—*curam ac gubernationem*—"attendance on and steering"—what distinct, what piercing words! The man may not, he will not, succeed with every soul. But success is not in his hands. His work is lovingly and skilfully to plead. For the skill he is responsible, as well as for mere attendance. And his success, if he is in defatigable, will be immeasurable at last."

THE SPIRIT OF THE UNDERSTANDING IN CHURCHWARDENS.—Continuing his address the Archdeacon said:—"And then the churchwardens. How great may be their effectiveness as the chosen laymen of the district—chosen to be at the parishioners' head, chosen to be at the parson's side. At our Reformation there was drawn up by our greatest churchmen a manual of Church law. It was a simple accident which prevented its receiving sanction necessary to enable it to become part of the law of the land. It beautifully draws out what should be

the intercourse between clergy, wardens, and elder men in every parish—how they should be in each other's confidence, how they should talk over every matter of the real religious importance to the place, and overcome the difficulties which separate man from man. One who is well known in the world, a member of Parliament, said to me some time since, 'I have tried to do my work with all my heart these forty years as—' (I did not know what he was going to say) 'to do my work,' said he, 'as a churchwarden'—and 'there is no one knows,' he went on, 'till he has tried, what the power for good of that office is.' Badly filled, the office may cause a little despicable annoyance. Filled well it is of inestimable influence of good. Besides all your official power as to alms, seats, vestries, public order, what influence you have on the generosity of the parish! 'Give to this or that. I know how much it is wanted.' What influence on the religious education of the parish, by showing your interest in the schools. What influence on the tone of the parish if you are proud of your office; if you rely on it to help you in promoting good feeling, because it not only gives you a right but makes it a duty to speak. 'You'll excuse me, but you see I'm churchwarden, and I feel bound to say a word to you about this.' What influence in deepening the reverence of the people in worship by your own bearing and manner, by the care you take that, inside or out, all shall be orderly, sweet and clean. What influence by the part you take as a layman in the service, and your carefulness that others shall have books to join in prayers and hymns.

A MUCH NEEDED ASSOCIATION IN CANADA.—The Archbishop made a valuable suggestion in view of the present attitude of "political dissenters, atheists and libertines" towards the Church. The Canadian Church would be strengthened greatly by having each work done here as Dr. Benson calls for.

"There ought to be in these days a quiet association of able men, thinkers, and readers, both lay and clerical, ready to visit our towns and villages, and to lecture on Church history and Church biography. That most interesting, most valuable, and most accessible of studies was enjoyed in private by large numbers of good Churchmen, who never placed themselves or their thoughts at any one's service; and meantime the mass of Church people were as ignorant of their glorious historic records, and the inspiration to be derived from them, as if they were a sect of yesterday. That it was an unbroken Church, with unbroken lines of officers and ministers, and unbroken institutions, usages, and homes, or that it had been, and was, the 'chief maker of England' and civiliser, seldom occurs to a newspapered generation. Yet there was no reader of those great subjects who doubted that an Established Church was the most precious part of the English heritage, that it had enriched the land, and still daily enriched it with its best moral and material gains, that its doctrine was Scripture itself, its ordinances perfect, and its labours above measure."

—There are no buds that open without the sun, but there is a great difference in the time it takes them to unfold. Some have their outer petals so closely wrapped and glued together, that there must be many days of warm shining before they will begin to expand; and others there are which make haste to get out of the ground; and almost as soon as they are buds they are blossoms. So it is with human hearts. Some are as cold and impervious, that it seems as though God's Spirit never could reach them; but others there are which open to his first influences.

—The reason why we find so many dark spots in the Bible is, for the most part, because there are so many dark places in our hearts.

## CHURCH THOUGHTS BY A LAYMAN.

WHO GAVE THE CHURCH, ITS CHURCHES AND INCOME.

AT a recent assize, a boy of tender years stood in the dock charged with murder. He was the only son of his mother, and she was a widow. They lived in a lonely cottage. One night a brute in the form of a man broke into this house. He tried to outrage the woman. While struggling with his mother the son struck the scoundrel dead with an axe. In charging the jury, Judge O'Connor said it was "the deed of a noble spirited boy." The verdict was promptly given, "not guilty," which elicited loud p'audits; applause which will be re-echoed in every home. At this moment our venerable Mother, the ancient Church of England is being attacked. The miscreants who have their hands upon her throat and purse are finding sympathy in Canada. To justify the crime, tales of calumny are being spread amongst the sons of the Church, our sacred Mother is spoken of as a thief; her Temples, her income, are said to be not hers by right. They are declared to be owned by the State. The State is being asked to assume possession of the Churches of England. It is proposed to confiscate them, to sell even the sacramental vessels, and to devote the Temples of God to such purposes as a bare majority in each parish may decide. Are we Canadian Churchmen so dead to filial affection as to witness with calmness our Mother being so outraged and robbed? Can we witness the walls of our Jerusalem battered down without a burning desire to stand with our swords to defend the ramparts? God forbid! If the Canadian Church is so dead to honor, to gratitude, to affection, her candlestick deserves to be removed. Ichabod is written upon her by her own hands.

We are persuaded of better things. The seductions of popular applause have made some of our brethren more anxious for the hollow approbation of the sects who are menacing the Church at home, and who are its uncompromising foes in Canada, than is consistent with their loyalty to the only Church whose interests they can honorably further, and whose welfare demands imperatively every moment, every energy, every talent they possess. If the boy we have spoken of had not been at home, his mother would have been sacrificed. The Churchmen of Canada have a right to demand that every one of her sons, her Bishops, and clergy especially, shall stay at home to defend the honor of their Mother, in order to give to her the due and laudable service to which and for which they are consecrated.

Who then gave to England's Church, her churches and income? In one short sentence is a perfect answer. The Church of England received all she enjoys as gifts from the hands of her children. The State simply protects her property as it does that of even "Jews, Turks, Infidels, and Heretics" within the realm. The Church of England had noble Temples, had endowments, before the State of England came into form or life. Many of the noblest fanes

she owns are built upon foundations laid for churches centuries before there was a State of England. The lands she owns were given to Christ by our Pagan forefathers, when through His Church they were brought from heathen darkness into His light. Churches were built by these primitive converts, the materials of which are wrought into existing churches. These churches the dissenters of England now wish to turn into breweries, concert rooms or worse. Would that the original donors could arise, their broad swords would flash in the sun in defence of God's possessions thus threatened by heathenish sacrilege.

\*The primary process of endowment can be read of in the Statute 24 Henry viii, cap 12, sec. 1, which runs: "The King's most noble progenitors, and the ante-cessors of the nobles of this realm have sufficiently endowed the Church." This was directed against the attempts of the Pope to rule the English Church. In the Statute of Provisors, Edw. iii, 1352, it was declared "The Holy Church of England was founded within this realm of England by the King's progenitors, and other nobles of the realm and their ancestors." Not a word is found which attributes the possessions of the Church to the State, the Statutes of England recognize them only as gifts of individuals. Historic quarrels took place between the Church and State long prior to the Reformation, but not one word was ever said by the State which indicated that the Church was State endowed. The idea finds no place in history during or in the years following the days during which the ignorant fancy that the State endowed the Church. Indeed there is no such thing in existence as a nationally endowed Church in England. What churches were ever built, what lands were ever given, mark this, those churches and lands were gifts to certain parishes, as parishes; never, in no instance to the nation as a nation, or the Church as a church. The tithes were so given, they were the gifts largely of converted Pagans or their children. BEDE tells us that the mission clergy were received with more generosity than our people show; he tells that they had gifts of land for building Churches literally forced upon their acceptance by the early converts of the Church of England, over fifteen centuries ago. The earliest Acts of Parliament assume that tithes are ancient and not a State provision. The Act i, Rich. ii, cap. 14, says that tithes are "the right and possession of God's Church;" they are to be paid, says 4 Henry iv, cap 11, "as the law of Holy Church required;" and by 27 Hen. viii, cap 20, as "due unto God's Holy Church." These Acts declare that tithes are to be paid "after the laudable usages and customs of the parish where the tithe payer dwelleth." The proof is demonstrative that the State never endowed the Church with tithes, but that the State simply gave its sanction to an ancient custom, just as the State to-day protects the owner's title to land which he has never bought, but has simply held a given term. To set up the Church robberies of Henry viii as a prece-

\*See Brewer's "Endowments of the Church of England," also "Church Quarterly Review," Oct., 1885.

dent, is both wicked and absurd. Henry did not take the property of the Church because the State had given it, but as is set forth in 31 Hen. viii, cap 9, the Church's endowments were to be so devoted that "God's words might be better set forth, children brought up in learning, alms given the poor, and aid to the ministers of the Church." Even Henry the rapacious did not rob the endowments of bishoprics, benefices, parish lands, &c., this crime is left to be plotted by the dissenters and atheists of to-day. That Henry gave the property of one Church to another Church at the Reformation is too silly a statement to waste time over, it is as historic as Baron Munchausen or Gulliver. It is simply a Popish lie—that's all.

Even Cromwell never claimed that the Church was State endowed, all he did was to take the income of the Church and hand it over to his supporters. True he made stables of the sanctuaries of God's house, but only when their beauty, as at Gloster, offended his brutal taste and the destruction of art pleased his Puritanic irreverence. The plea that the Tithes Commutation Act and the work of the Ecclesiastical Commission showed that the State gave the property legislated upon is puerile. In both cases the State simply re-organized the legal machinery for collecting and distributing these properties. Nor does the robbery of the Irish Church afford a precedent. Even in that infamy, an infamy which has brought God's judgments on the guilty, there was some recognition of the rights of Church property, whereas the dissenters and atheists of England are now clamoring for the entire confiscation to secular uses of all the Churches and all the endowments of the Church!

We have shown in brief that the lands, the tithes, the Temples of the Church were private gifts, not in any case to the national Church as a Church, but to certain localities, such as to dioceses in the case of Cathedrals, and to parishes in the case of Churches. The Statute Book of England knows nothing of State endowments, this idea is a new invention; it is not known to history. William the Conqueror, who dealt with English soil as his own, never gave away a rood of Church lands. Henry never claimed State rights over Church property on the ground of its being a State gift. Cromwell never confiscated the properties of the Church to the State. No Legislation ever was based on the plea that the State gave and therefore had the right to take away. We challenge those who speak of the Church of England as State paid, to give us the page in the Public Accounts where the payment is recorded, with the Act of authorization. More—we demand that the Canadian press which is urging on the robbery of our Mother, shall at once commence an agitation for the disendowment of the Papal Church in Canada. They dare not attack the Church of Rome as they do the Church of England! Nor dare they attack our Mother if we had the true spirit of worthy sons. The Bishop of Carlisle well says "that the scheme of the political dissenter is worthy of the pitiless enemies of Christianity." Sir William Harcourt says "The residuary legatee of disestab-

ishment will be the Church of Rome." The Sheffield clergy—all Evangelicals, have issued a report which says "the parochial system stands or falls with the Established Church," now every soul in the realm has a responsible Pastor, that once destroyed, the masses will be given over to secularism by neglect. The scheme for wrecking the historic Churches of England is kindling the godly indignation of every Christian heart in the old land, which, like a flaming sword, will guard our Eden from despoilers. There is indeed danger of the sword being drawn not in metaphor. Churches where our ancestors worshipped, where lay their honored remains, will not be desecrated without a struggle. "We will defend our Churches even to death," said an eminent Member of Parliament. These words, cheered with tumultuous shouts, tell how England's pulse is beating. The spirit of St. Alban animates the Church still. "To your tents, O! Israel!" will re-sound when sacriligious hands begin to be laid upon the sanctuaries of the Catholic and Apostolic Church of our fathers and our God!

JOB.

BY REV. JOHN MAY, M. A.

READER, have you ever heard the story of a clergyman, who, making a call on a pious lady of his parish, had his ears regaled by a long and unctuous out-flow on her part, of spiritual self-depreciation. She said she was "a great sinner," to which remark this clerical wag gravely nodded assent. Her heart was very wicked, &c., &c., in every which count in the self indictment, this honest but incautious confessor registered his entire acquiescence. At length, the lady, observing the art from which the wind was blowing, suddenly tacked, and bore down on him in full sail with "I'm a better Christian than you are yourself!" I never think of this story without a sense of obligation to this clerical wit. Doubtless this lady was an excellent Christian; and something is due to her memory for the rare self-denial involved in selecting herself—not another—as the object of vilification: but, she was wrong all the same. Her "school" had misled the poor creature into supposing that self-depreciation is a synonym for humility, and a mark of Godliness, instead of a lurking and loathsome form of pride and an odious hypocrisy.

I wonder whether she had ever read the book of Job. If so, she must have set him down as a very questionable sort of saint; as he is her exact opposite. More than once he exclaims in the masculine honesty of his heart: "I know that I am *not* wicked." "Till I die I shall maintain my integrity."

I like that. It has the ring of the true metal. Do pious people read this Book, so marvellous in its grandeur, so true in its delineations of human nature? Job is a prince among men: a man, "fearing God and eschewing evil." God has surrounded him with all that heart can desire. Satan suggests that sordid motives are the springs of his piety. Remove these, and his fealty will collapse. He gets his commis-

sion. Poor Job is stripped bare as the blasted pine on the heath: but his piety remains as before. Another commission. The Black scorching Hand touches him; and lo! he is a mass of pain and putrefaction from foot to crown. In his agonies he scrapes his maddened flesh on the dung-heap. His very wife is sick of him: he curses the day he was born: he remonstrates with his God, but Him he curses not.

His "three friends" (?) approach. In silent horror they gaze upon him seven days. Then their tongues let fly their reproaches—supposed to pass for comforts. The burden of their argument is this: "You must be a very wicked man, else God would never have lashed you so." The burden of his reply throughout is this: "Doubtless ye are the people, and wisdom will die with you," but, as for me "I know that I am not wicked." And at last God comes down. Out of the whirlwind is His voice heard: then the man who with scorn repudiated confession to worse men than himself, humbly puts his mouth in the dust in presence of One Who is holy, and exclaims "Behold, I am vile! I repent and abhor myself." The upshot is, that these self-righteous three, so ready to condemn another whose inner life was hidden from their uncharitable gaze, are fain to, be beholden to this same disreputable sinners prayers for their personal safety. Once more the friendless Patriarch rolls in wealth, and his long-lost friends come trooping back laden with costly gifts!

Might I timidly suggest that those of our pious brethren who are so ready to sit in judgment and pass sentence on their betters, should make a study of this Book? "Who art thou that judgest another?" His failing is of one kind—yours, of another. That is all: with this difference, that yours is possibly the worst of the two. His may be mainly a sin against himself; yours, against your neighbor; his, of the flesh; yours, of the Devil; his, intemperance; yours, "cheating, lying and slandering." Besides, how are *you* to get under the roof of your neighbour's history, so as to know what pleas may be urged in extenuation? No form of human cruelty can match with that of a blind un pitying judgment, and none is so common. A day, however, is coming when these self complacent "judges" will shrink and shrivel as did the three friends of Job. When from amid the last great whirlwind of a dissolving Universe the Awful Voice of the ONE legitimate JUDGE is heard,—a Voice at sound of which the pillars of His very Throne shall tremble,—many a now slander-blasted reputation shall shine out afresh, pure and white as the snows of heaven; and not a few who went down to Sheol with the voices of applause singing in their closing ears, will be turned into statues of amazement when the words are said to them "Depart from me! I know you not whence ye are."

AN OLD MISSIONARY'S APPEAL FOR JUSTICE.

The following appeal which has been sent to the Sec. of the S. P. G. for redress of the grievance

therein stated, we take upon ourselves the responsibility of publishing, as we consider the question involved is a serious one.

ASPEN P. O., Muskoka,

Canada, Oct. 27th 1885.

MY DEAR SIR.—It is with great grief and repugnance I sit down to write. I would not do so, did I not feel there was no other method for me to obtain redress. My statement is this: Having come to the backwoods under circumstances which there is no necessity to repeat, I was led by the first Bishop of Algoma (Fauquier) to take Holy Orders so as to be useful in my Church's service. By God's gracious help I have wrought diligently for ten years, and He has been pleased to vouchsafe me much success. Not only have twenty-two places of worship properly furnished for Divine service (their sites deeded to the church) been planted, but for eight years upwards of one thousand homes in the bush have been cheered and enlightened every week by the receipt of sound Church literature, sent at my request direct to the settlers through their own Post Office by friends in England, involving one in an immense amount of correspondence. Bishop Fauquier honored me by giving me the appointment of Travelling Agent for S. P. G. and in their service I have travelled many thousands of miles. Very rarely have my travels been less than one hundred miles every week in winter, and that over roads beyond description; and frequently when there were no roads at all. This incessant labour of constant travelling when away from home and close sitting, (at least from six to eight hours per day) at my desk through my great correspondence when at home, at last told upon even my hardy frame, and last spring it became absolutely necessary that I should seek a complete change of scene and work if I would not have total collapse, physically, if not mentally. In one of his letters early this year my present Bishop says: "If ever there was a man who had earned and deserved a holiday you are that man." I asked for, and obtained with extreme reluctance leave of absence for four months, according to the Canons of the Provincial Synod of Canada, and although asked so kindly by yourself and Mr. Kempe to remain a little longer in England, I returned to my duty here *within* the time given me for holiday. My current cheque was due Oct. 1st last, and one came to me, but only for the two months I had been back. *The whole of my salary during absence is withheld*, and it is against this I now through yourself as secretary appeal to the S. P. G. I have been a professional man over 40 years, and have received a salary as such, I never before heard of any yearly salary being stopped when leave of absence had been granted. You may be told that I agreed to these terms before I came to England—I did nothing of the sort, I merely said, I did not seek to be paid for work I had not done. Whilst in England I could not give an address without doing more for Algoma than I could do here, and I gave about 100 addresses, I thought too that business matters might be different here in Canada, and that the Bishop really had the power he claimed of withholding my salary. Since my return I find the Bishop has *not* any such power, but that he has acted totally against Law, Precedent and Custom here as much as he would have done had he been in England. I refused to sign the receipt to S. P. G. for their quota of my salary under these circumstances, and was told by our Treasurer that if I did not sign the receipt as sent, my salary for the current Quarter would not be paid by S. P. G., thus making your society a party to what I venture to think a cruel injustice. I could of course endeavor to force the Bishop to do justice in a court of law, but my desire is not only to avoid such a disgrace to the Church, but also the other, and still more painful course of writing the history to our friends and supporters. It is very hard for any man who has worked as I have to be so punished when, for the first time in ten years, he seeks relaxation, and this punishment is still harder to bear when it involves wife and children. I could not take my horse to England, nor would it stop feeding during my absence, thus I am not only deprived of \$166.67 (nearly £40) but had the cost of the horse feed for four months to find. This treatment of myself is fraught with great danger to our

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Church, because, if in addition to the inevitable trials of his life, the Missionary's already insufficient salary is to be muted at the whim and caprice of the Bishop, the difficulty of obtaining men will be materially increased. This is not a question of deserts. But even if it were such a question, I can fearlessly say I have done nothing to deserve such treatment from my Bishop. I therefore appeal to S. P. G., who have been such good friends to me, that they will bring such pressure upon the Bishop of Algoma as will compel him to do me justice. I am the only clergyman he has so treated. Will you kindly give my respects to Mr. Kempe, and accept the same yourself for the courtesy and kindness with which you treated me when in London. With respect, I remain your grateful servant

REV. MR. TUCKER, M. A., WILLIAM CROMPTON,  
Sec. S. P. G., Agent S. P. G.  
19 Delaney St.,  
London.

### CATHOLIC VERSUS ROMAN.

REV. JOHN LANGTRY, M.A., REPLIES TO ARCHBISHOP LYNCH.

On Sunday evening, November 8th, Rev. John Langtry, M.A., rector of St. Luke's Church, Toronto, delivered the fifth of a series of sermons in reply to a lecture delivered recently by Archbishop Lynch, on "The difference between the Catholic and the Protestant religions." The rev. gentleman selected as his text the 12th and 13th verses of the 48th Psalm: Walk about Zion, and go round about her; tell the towers thereof.

Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.

The rev. gentleman said:

In trying to follow out the duty here enjoined we have seen:

1. That the Catholic Church of the first days was a visible, organized society, which began at Jerusalem and extended itself in ever-widening circles, first into one land and then into another, till it filled all the world, and has reached down to us.
2. That for two hundred years we hear nothing of the superiority of one bishop over another.
3. Then out of the mere necessities of government, as difficulties and disputes arose, they were referred by a natural instinct to churches where one or other of the Apostles had lived and taught, and where it was felt that the apostolic interpretation and traditional usage would be best known.
4. Out of this there grew up the system of metropolitan sees, whose bishops presided at the Provincial Synods that were held in their see cities. No doubt, the rank and importance of the city politically, or as a centre of civilization, intelligence, and Christian activity, had its weight in determining these metropolitan sees.
5. Then, by an equally natural instinct, the bishops of the capitals of the three great continental divisions of the Empire, Rome, Alexandria, and Antioch, acquired a somewhat similar patriarchal jurisdiction over the metropolitans of the European, African and Asiatic sub-divisions of the one Church.
6. And among these the Bishop of Rome, the capital of the world, was conceded a primacy of honor and precedence. Two general councils solemnly assert that that precedence was based upon Rome's political importance, as the capital of the Empire; and they give no hint of any inherent right she had to that position by virtue of any Petrine claims.
7. The appeals that were naturally made by mutual consent from all parts of the west to the Bishop and Church of the Imperial City—which was also reputed to be the only apostolic see of the west—were soon transformed into the rights of an appellate jurisdiction over those churches.
8. This claim was based wholly for a long time on a canon of the local Council of Sardica, which gave the bishops of the Provinces represented permission to appeal, not to the bishops of Rome generally, but to a particular bishop of that city, Julius II. The canons of this local synod were, either by accident or design, bound up with the canons of the General Council of Nicaea; and the one referring to appeals to Pope Julius was again and again quoted, with necessary changes and interpolations, as a canon of the General Council of Nicaea, and as binding, therefore, upon the whole Church. This was the only ground upon which the Roman bishops for generations based their claim, not to infallibility, nor even to supremacy, but to the right to hear appeals from other Churches.
9. Then the assumed supremacy of St. Peter over the other Apostles was seized upon, and it was asserted that that supremacy descended from St. Peter to the bishops of Rome, though it is only a vague guess that

St. Peter was ever at Rome at all; and a vaguer one still that he was ever bishop of that city; while it is a wholly groundless assumption, without one particle of evidence of any kind to support it, that, even if St. Peter possessed the supremacy ascribed to him, he intended to transmit or did transmit that supremacy to the bishops of Rome, and not to the bishops of Antioch or some of the other Churches over which he presided for a longer or shorter period.

10. But as this claim was felt to be too vague and unreliable to support the ambitious projects which the bishops of Rome began to entertain, first of extending their patriarchal jurisdiction, and then of establishing their sovereignty over the whole Church, interpolations and forgeries of the most subversive and wholesale character were resorted to now to meet every emergency.

I had intended, as I announced last Sunday, to pass from a hurried consideration of some of the effects of this evil work, to a brief review of some of the points in which the Roman Church differs from the Catholic Church in doctrine. But, in thinking the matter over, I have felt that in order to present to you a connected view of the progress of events, I ought to point out as well as I can, in the brief space allowed me in this lecture, the way in which the Papal claims that grew out of these earliest forgeries were obtruded upon one after another of the nations of Europe and won their way to general acceptance.

Nicholas I. was Pope when the forged decretals of Isidore first came to general knowledge. He surpassed all his predecessors in the audacity of his designs. He was greatly favoured by the confusion and ignorance which prevailed during the seventy years of anarchy which followed the break up of the empire of Charlemagne. Nicholas grasped at the new weapon with eagerness, and silenced the doubts expressed by the Frankish bishops, with the assurance that all these forged documents had long been preserved with honor in the Roman archives; and as the object of these forgeries was to represent the Roman bishop as ruler and judge and teacher of all churches, Nicholas set himself to inculcate and enforce the principles which they laid down. For two hundred years after his time, however, the Roman see was not in a position to enforce these claims. They were allowed, however, to germinate and spread. They became embodied in the laws and theology and popular belief of the nascent nations. In the meantime, the Papacy became the prey and plaything of rival factions of nobles, and for a long time of ambitious and profligate women. The Tuscan Counts made it hereditary in their family; again and again, dissolute boys like John XII. and Benedict IX. occupied and disgraced the Papal throne, which was now bought and sold like a piece of merchandise, so that nearly three centuries passed before the seed sown by these fabrications produced their full harvest. Leo IX., who died 1054, inaugurated a new era in the Papacy. The design was now deliberately formed to weld the States of Europe into a theocratic priest kingdom with the Pope at its head. It was Gregory VII., however, who was the first, and, in fact, the only one of the Popes that set himself with clear and deliberate purpose to subvert the old constitution of the Church, and to introduce a new one. He regarded himself not merely as a reformer of the Church, but as the divinely-commissioned founder of a wholly new order of things. Only Popes and their legates were hereafter to hold those synods by which the Church for over a thousand years had regulated her affairs. In every other form the institution was to disappear. He was aided greatly by Anselm, the canonist of Lucca, who first extracted and put into convenient working shape everything in the Isadorian forgeries, for the accomplishment of Papal absolutism; and next, by altering the law of the Church by a tissue of fresh inventions and interpolations in accordance with the requirements of his party and the standpoint of Gregory. Gregory himself, in his letter to Archbishop Herrmann, of Metz—designed to prove how well grounded is the Pope's dominion over emperors and kings and his right to depose them—set an example of the sort of work he wanted done, by so distorting and interpolating a letter of Pope Gelasius to the Emperor Anastasius, as to make Gelasius say the very opposite of what he did say, viz: "that kings are absolutely and universally subject to the Pope;" whereas what he did say was "that the rulers of the Church are always subject to the laws of the emperors, only disclaiming the interference of the secular powers in questions of faith and sacraments." (Regist. Ed. Jaffe, p. 457.) Anselm and his confederate canonists Deusdedit and Gregory, of Pavia, compiled new text books in which they boldly placed the pretended decrees of Popes that had been forged by Isidore in place of the canons of councils, and thus supplied a pretext for Gregory and his successors in their contest with the princes and bishops of their own day. One main pillar of Gregory's system was borrowed from the false decretals. Isidore in his forgeries had made Pope Julius, about 338, A.D., write to the

Eastern bishops, "The Church of Rome by a singular privilege has the right of opening the gates of heaven to whom she will." (Decret. pseud. Is., p. 464.) On this forgery Gregory built his scheme of dominion. How, he asked, should not he be able to judge on earth, on whose will hung the salvation or damnation of men? (Monum. Greg., ed. Jaffe, p. 445.) And so when Gregory, who was notoriously the first Pope to undertake the dethroning of kings, wanted to depose the German Emperor, he wrote, "To me is given power to bind and to loose on earth and in heaven." Were subjects to be absolved from their allegiance—which he was also the first to attempt—he did it by virtue of his power to loose. If he wanted to dispose of other people's property, he declared, as in his Roman Synod, 1080, "We desire to show the world that we can give or take away at our will kingdoms, duchies, earldoms; in a word, the possessions of all men, for we can bind or loose." (Manus. xx., 536.) Personal sanctity had for some time been ascribed to every pope. Gregory VII. made this holiness of all popes, which he said he had personal experience of, the foundation of his claim to universal dominion. (Ep. viii., 21 Jaffe, p. 463.) Every sovereign, he said, however good before, becomes corrupted by the use of power; whereas, every rightly appointed pope becomes a saint. We saw last Sunday evening what sort of saints many of them became. But then, to meet this objection, we are told that if they have no sanctity of their own they become saints through the imputed merits of St. Peter. Referring to a document which had been unquestionably forged in the 11th century, Gregory VII. affirmed, in 1081, that according to the documents preserved in the archives of St. Peter's Church, Charles the Great had made the whole of Gaul tributary to the Roman Church, and had given to her all Saxony. "The most potent instrument, however, in extending the new papal system, was the decretum of Gratian, which, about the middle of the twelfth century, was issued from Bologna, the first school of law in Europe, the juristic teacher of the whole of western Christendom. In this work the Isadorian forgeries were combined with those of the Gregorian writers, and with Gratian's own additions. His work displaced all the older collection of canon law and became the manual and repertory, not for canonists only but for the scholastic theologians, who for the most part derived all their knowledge of the fathers and canons from it. No book has ever come near it in its influence in the Church, although there is scarcely another so crammed full of gross errors, both intentional and unintentional. All the fabrications—the rich harvest of three centuries—Gratian inserted in good faith into his collection; but he also added, knowingly and deliberately, a number of fresh corruptions, all in the spirit and interest of the Papal system." (Döllinger.) Gratian interpolated without scruple in order to forward the grand national scheme of making the whole Christian world in a certain sense the domain of the Italian clergy through the Papacy. By falsifying a canon he makes Gregory the Great order that the Church should protect homicides and murderers. (Cans. 72, 184.) And he takes great pains to inculcate in a long series of canons that it is lawful—nay, a duty—to constrain men to goodness, and therefore to faith, by all means of physical compulsion, and particularly to torture and execute heretics, and to confiscate their property. This notion took full possession of the mind of Innocent III. (1198-1218) the most powerful of the Popes who worked out to completion the theories of Papal monarchy which others had propounded. He maintained that the Pope is God's *locum tenens* on earth, set to watch over the social, political and religious condition of mankind like a Divine Providence, as chief overseer and lord, who must put down all opposition. He wished to make Deuteronomy a code of laws for Christians, that he might get Bible authority for his doctrine of Papal power over life and death; and so he said that as Deuteronomy meant the second book of the law, it must bind the Christian Church, which was the second Church. Yet to accomplish his purpose the words had to be altered. It is there said (Deut. xvii. 12) that if any man will not hearken unto the priest (the vulgate has, I believe, High Priest) and to the judge, even that man shall die. Innocent by a slight interpolation made this into a statement that whoever does not submit to the decision of the High Priest (whose place the Pope occupies under the new covenant) is to be sentenced by the judge to execution. (Decr. per venerabilem 4 17.) Leo X. quoted the passage with some corruption to prove that whoever disobeyed the Pope must be put to death. This same Innocent III. wrote to the Patriarch of Constantinople that Christ has committed the whole world to the government of the Popes, and he gives as a conclusive evidence of this that Peter once walked on the sea—the sea signifying the nations—whence it is clear that his successors are entitled to rule the nations. (Innoc. III., lib. ii., 209.) This Pope taught that the Papal power is to the royal and imperial as the sun to the moon, which last has only a borrowed



Credit, was presented with the following address, to which the reverend gentleman made a suitable reply.  
To the Rev. T. Walker, B.A., late incumbent of St. Peter's Church:

REV. AND DEAR SIR.—We, the members of St. Peter's Church and surrounding parish, have learned with deep regret that it is your intention to remove to another parish, and cannot allow you to do so without conveying to you our most grateful thanks for your unremitting attention to your duties, your untiring attendance to the sick and dying during the nine years you have been with us.

Allow us also to thank Mrs. Walker for her ever ready help and assistance in all things appertaining to the interests of the church, and particularly for her able leadership of the choir during most of your term.

We can only say, may God bless you both, your wife and family, and may the parish you are going to prosper in your hands as much as the one you are now leaving has done during your time.

We remain, dear sir, yours faithfully,  
MELVILLE PARKER, Bart., and others.

Oct. 21st, 1885.

**O.E.T.S.—Annual Meeting.**—The annual meeting of the diocesan C. E. T. S., was held in St. James' school room on the 26th November, the Bishop in the chair. The attendance was very unsatisfactory owing to several other meetings being held. The speakers were the Rev. O. P. Ford, the Rev. Dr. Roe, Cobourg; Messrs. Holland P. M., Port Hope; and Dr. Elliott, of Orillia, who spoke on the Church, Christian, legal and medical aspects of the work. A slight diminution of membership of the Temperance section, but an increase of over 400 in those who sign the total abstinence pledge. The Bands of Hope show also a large increase close upon 600. The C. E. T. S. is doing a good work, and it is all the better if it is done slowly. Waves of excitement which go up to high tide and go back to low tide, are of no solid service to any cause.

**MEDONTE.—St. George's.**—A new church is to be built next summer to replace the old church erected by the late Rev. Geo. Hallen, about fifty years ago. The local contributions amount to \$600. The following have kindly subscribed: Provost Boddy, \$5; Professor Boys, \$10; Professor Clark, \$5; Rowsell & Hutchison, \$3. Contributions will be thankfully received by Rev. J. Jones, Price's Corner, Orillia.

**UXBRIDGE.**—Under the incumbency of the Rev. J. Davidson, M. A., the church in this locality is progressing quietly but steadily. The work that is being done in the parish is not showy, but solid, and will be lasting; and in every good word and work, especially among the young, Mrs. Davidson is a true and faithful helper. A flourishing Sunday School, and several parochial associations, centres of good and wholesome influences are largely indebted to her exertions for their success. The incumbent has many devoted helpers among the younger as well as the older members of the church. The churchwardens are both young men and are conspicuous for their fidelity to the interests of the church. A new church is in contemplation next summer. Liberal contributions have already been received towards that excellent object, and the management of the building affairs is in the hands of George Solly, Esq., one of the oldest and most respected members of the church.

**COLBORNE.**—Chief Koughteteath, of the Mohawk Reserve, Tyendinaga, paid us his promised visit on Saturday evening last, remaining until Monday morning. He was accompanied by his daughter and his granddaughter, and all, with several others, were hospitably received at the residence of Rev. Dr. and Mrs. Hodgkin. After tea, the company were graciously received by Mr. Rieves at the skating rink, where great curiosity was excited by the presence of the manly form of the chief, who after a short interval sang a song very acceptably in his own language. He attended divine service in Trinity Church Sunday morning and evening, attracting on the latter occasion the largest congregation ever before assembled there. His singing was much and deservedly admired and his majestic appearance and gentlemanly bearing exceedingly pleasant to all with whom he came in personal contact. He had dinner and tea with Mr. and Mrs. J. C. Cumming, and also received kindly attentions from others.

#### NIAGARA.

**ST. CATHARINES.—The Scott Act Vote.**—The Scott Act was voted upon at St. Catharines on the 19th Nov.,

and rejected by a majority of 597 out of 1,860. The citizens very wisely sent commissioners to enquire in to the working of the Act, who reported that *all we have stated is true*—that the Act is a source of more evil than it tries to cure. The *Mail* says: "The evidence offered in opposition to the Act was very forcible. That from Halton, by Rev. Mr. Mackenzie, in which it was shown that drunkenness and private drinking had increased under prohibition, must have had its effect. Besides this there was read a letter from Mr. P. J. Brown, a stalwart Reformer of Ingersoll, in which, speaking of the operation of the Act in Oxford, he says:—'My observation in this county since the Scott Act came into force leads me to believe that there is more whiskey consumed, both openly and behind the door, than ever before. As a matter of fact you, or any other perfect stranger, can travel the county and in nine out of ten houses licensed under the Crook's Act, can ask for and get all the whiskey you want.' Further evidence of a similar import was produced from other Scott Act counties. There is little use in adopting a measure if it only aggravates the evil, and this is no doubt what the St. Catharines people thought."

**EMBRO.—The Scott Act.**—The *Courier*, of Embro, says:—"We have not said a great deal on this subject lately, because we thought the very little drinking that was done would eventually die out; but Thursday night last was a little too much for us. Not only were men seen to be drunk, but young boys not nearly out of their teens went staggering around." This is precisely what we affirmed, but the sight of young boys staggering drunk will not stagger the friends of this Act—victory for their party is all they desire, whoever suffers. "We are fanatics" said Mr. W. H. Howland, and a fanatic is beyond reason.

**MISSION SERVICES.**—The Rev. R. G. Sutherland, rector of St. Mark's, Hamilton, has been holding missions at St. Paul's, Roslin, and St. James, Tweed.

**NIAGARA FALLS.**—The first confirmation held in this parish since the consecration of the present Bishop, were held on Sunday, the 8th Nov. The Bishop arrived on Saturday, and spent the evening with a number of the church people of the town as well as some neighbouring parishes who had been invited to meet him at the parsonage. Among the latter were Mr. and Mrs. Sutherland Macklin, Wilfred H. Munro, President, and Rev. R. G. Harrington, Chaplain of De Veaux College. Three services were held in Christ Church during the Sunday, the first at nine o'clock, when choral litany was sung by the rector, and the choir, assisted by some of the S. S. children, was succeeded by an address to the children by the Bishop. At eleven o'clock confirmation was administered to thirty-two candidates, twenty female and twelve male. Of these all afterwards partook of the Holy Communion except three. The whole number of communicants was fifty-one. In the afternoon the Bishop and the rector drove to Queenstown, when six candidates had been prepared, but only four came forward, as two were unable to attend on account of one of them being seriously ill. By the time this service was over night was coming on. But this did not prevent, in the evening, the Bishop paying a visit to Mrs. Hamilton, relict of the late Sheriff Hamilton. This lady, whose love for the church has ever been conspicuous, and whose life has been fruitful with good works, although now in her 89th year, is in possession of all her faculties, and to the Bishop's surprise was able to converse freely with him on all subjects upon which they touched during his short visit. The large family of children and grandchildren by which she is surrounded, still look up to her for direction and recognize her as the head of the family. By the kindness of Dr. Ferguson, M.P., a carriage with two strong and fast horses before it, brought the Bishop back just in time for evensong at Christ Church. The Bishop preached to a large congregation. All four services were well attended, and all who witnessed the laying on of hands were deeply impressed, not only by the apostolic rite itself and the manner in which it was administered, but by the earnest words addressed to the candidates.

**HILLSBURG.**—A mission has been held in this parish during the last two weeks, and was brought to a close on Sunday evening. The missionaries for the occasion were Rev. R. T. W. Webb, of Grand Valley, and Rev. R. S. Radcliffe, of Mount Forest. They were assisted in the work by Revs. P. L. Spencer, R.D., Elora, A. J. Belt, M.B., Arthur, H. G. Moore, B.D., Shelburne. The services were as follows: Holy Communion every morning at 9. Mission service every evening at 7.30. The church population of this village is very small; but notwithstanding this the services were well attended; members of denominations coming out and taking a lively interest in the services. At the

closing service on Sunday evening the union meeting house was packed to the doors, numbers being obliged to stand during the service; while many were unable to gain admission. At the close of the service the churchwardens stood at the door and distributed memorial cards to the people as they passed out, and thus ended two weeks of the brightest and most hearty services that the church has ever seen in Hillsburg. The good resulting from the mission is already showing itself in a substantial form, and the people have started a plan for building a church for themselves. Although there have been church services held in the village for upwards of twenty-six years, the church has never had a building of its own, the services having always been held in a union meeting house. Let us hope that this state of things has come to an end, and that an edifice may be raised to God's glory and honour and consecrated to His service.

The Bishop of Niagara has been much occupied since the end of September to Nov. 22, in confirmation visits in the deaneries of Wellington, Halton, Lincoln and Welland, South Westworth and Haldimand. Very wet weather and bad roads have been a hindrance to very large congregations in rural districts, but great pleasure and profit have been manifest in every instance, wherever his lordship was seen and heard. A deep impression has been felt, especially by the candidates at confirmation, from the addresses given by him on the subject of their spiritual care and growth.

**WELLAND PORT.—New Church.**—It is but a few weeks since we reported in the *DOMINION CHURCHMAN*, the opening and consecration of a new church at Smithville under the missionary charge of the Rev. F. C. Piper. When we remember that the term of Mr. Piper's ministry has been but recently begun, we are therefore very much impressed with the excellent zeal and labour which he has evinced in the successful erection of a church at Smithville, and the enrolling of a goodly number of members there. Our commendation increases when we find now before us the prospectus and plan of another church to be forthwith commenced at Welland Port, a small village (of about 200 population,) on the Chipewaga creek, scarcely a river, flowing into the Niagara River, about five miles above the Falls. The name might indicate its vocation on the Welland Canal, but it is not so. The new church building is to be a frame, and to seat 140 persons. There is no church or parish of ours within nine and a half miles of Welland Port. The people need help and encouragement. They are anxious and willing to do according to their means. Who will help them, and who also will add a petition to their prayers, that the young missionary's faith may be sustained, and that his work and labor of love be promoted and greatly blessed? The Rev. Rural Dean Bull, Hamilton, will gladly forward donations from his Christian friends and neighbors, who may be willing to give to this most laudable object.

**ANCASTER.—Obituary.**—Church people of Ancaster, Barton and Glanford, have much cause to deplore the death of Mrs. Hannah Kern, widow of the late Wm. Kern, and eldest daughter of the late Thomas Hammill, Esq. It took place on Sunday morning, Nov. 22. Her life was noted for strong attachment to the church, and no less, for her piety and zeal in good works. Indeed, her charity for long years was extended constantly towards Christian objects far and near, public and private. Her quiet, unostentatious and amiable mind and manner, and her busy habits, will long be remembered by her numerous friends, who will think of her to bless her memory.

**JARVIS.**—The Lord Bishop of Niagara in his episcopal progress, made a visitation to this parish and Hagersville, on Friday 20th and Saturday 21st ult., and administered the apostolic rite of laying on of hands to forty-eight candidates, eighteen males and thirty females. His lordship's able and most impressive addresses to the candidates were listened to by large congregations with wrapt attention. At Hagersville the service he held at half past ten in the morning. His lordship was assisted by the Rev. G. R. Caswell, B.D., and the incumbent celebrated the Holy Communion, during which seventy communicated, thirty of whom were the newly confirmed. At Jarvis the service was held at two o'clock on Saturday, the Rev. A. Boulbee, J. L. Newell and Armstrong took the service, the incumbent only presenting the candidates, in number twenty.

**DUNDAS.**—The Rev. George A. Forneret, M. A., who has for over three years been curate-in-charge of St.



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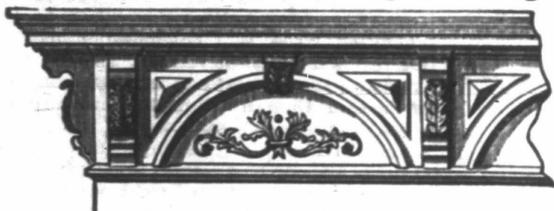
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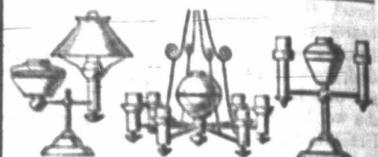


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DECEMBER 13th, 1885.

VOL. V. 3rd Sunday in Advent. No. 3

#### BIBLE LESSON.

"The Healing of the Nobleman's Son." St. John iv. 46, 54.

In the previous lesson we had an account of the first miracle of our Lord, which He did at Cana in Galilee. Leaving here He went to Capernaum, (St. John ii. 12.) for a short time; thence to Jerusalem to attend the passover, verse 13; thence down to the Jordan, (ch. iii. 22.) where He probably staid several months; thence back again to Galilee, (ch. iv. 8.) His road lying through the country of Samaria, verse 5. And then after two days sojourn with the warmhearted Samaritans, verse 40, 48, He goes on into Galilee, and passing by Nazareth, comes to Cana where he had some warm friends. Here our lesson opens. Troubles is sometimes a good thing for us. Compare Psalm cix. 67; Isaiah xxvi. 16; Hos. v. 15; Heb. xii. 11. An example of this to-day.

(1). *The Courtier coming to Jesus.* He was an officer of the household of Herod Antipas, Tetrarch of Galilee, possibly Chuza, Herod's steward, (St. Luke viii. 3) Sorrow enters his house, his son very ill, in fact dying; having heard of the wonderful works of the new Prophet in Judea, he thinks now that Jesus has returned, that perhaps He can heal his son. The case is urgent, he will go himself and fetch Him, he leaves Capernaum early in the morning, travels in haste the twenty miles or so to Cana, makes instant inquiry where the Prophet is to be found, at all hazards He must be seen at once.

(2). *The Courtier pleading with Jesus.* Note how intensely in earnest the nobleman was, he beseeches Jesus to come down to Capernaum; he believes that He can cure his son, but never dreams but that it will be necessary for Jesus to see his sick boy; he does not care for Jesus Himself, nor does he expect an immediate cure, or a cure at a distance, much less of a cure after death. No, He must come at once if He is to be of any use; but though his faith is imperfect he clings to the idea that Jesus can heal his son, so he asks as though he wanted his request granted. And may not we learn a lesson from this? How many of our prayers are unanswered because we have not an earnest desire to obtain what we ask for.

(3). *The Courtier answered by Jesus.* It seems at first as though Jesus would decline, see His answer, verse 48, but this was not spoken to the noble man only, but to the Jews as well. He was contrasting in His own mind the Jews with the Samaritans, "the Jews require a sign," (1 Cor. i. 22,) while the others believed "because of his own word" (St. John iv. 41.) This reply of our Lord does not affect the nobleman; he knew nothing of Him as the Saviour of the world, but as a wonderful healer; his one idea was to get Jesus to the bedside of his son; his faith was very weak, but Jesus will not "quench the smoking flax" (Isaiah xlii. 3) therefore, to the agonized entreaty "Sir, come down ere my child die," verse 49, hear what Jesus says to him, verse 50, "Go thy way, thy son liveth." Instead of going He speaks the word and thus increases and deepens the weak faith of the nobleman. Compare our Lord's dealing with the centurion in St. Luke vii. 7; there by offering to go, He brings out and honors the centurion's humility.

(4). *The Courtier believing in Jesus.* Mark how his faith got stronger; he believed Jesus' word, and his mind was at rest; so much so that he does not at once return to Capernaum, as he might easily have done that same afternoon, the miracle having been wrought about one o'clock, verse 52. He probably lingered a while with Christ, and only

went a part of the way home, as we are told that next day his servants met him with the joyful news of his son's complete restoration to health, and on enquiring the time of his changed state, the father found that the fever had left him at the time of the word of power spoken by Jesus, verse 53. The result was the nobleman himself "believed" and his whole house. Not merely believed that Jesus could cure, this they knew, but believed in Him as the Messiah, became his open disciple, probably braved the sneers of his former companions and friends at Herod's court, and we may be sure was ready to work for and suffer for Christ thenceforth. Let us notice that these are degrees in faith, that it grows by use. In this case it had its beginning, its increase, and its perfecting. It began when on hearing that Jesus was working miracles, he asked Him to come down and heal his son. It increased when he believed the Lord's word, and it was perfected when he received the servant's news, and believed in Jesus as his Lord and Master. This is the faith Jesus likes best, (St. Luke xvii. 5, 6). What is our faith like? Do we believe in, trust in, cling to Him? How can we prove this? see St. James ii. 22. Does our faith in Christ make us "plenteously bring forth the fruit of good works." Let us with the Apostles pray, "increase our faith."

O help us through the prayer of faith,  
More firmly to believe;  
For still the more the servant hath,  
The more shall he receive.

### Family Reading.

#### THE WORTH OF A MANGLE.

The patient had just been carried from the operating theatre and laid upon an hospital bed, still under the influence of chloroform. He was a broad shouldered navy—a Scotchman—his injuries were terrible, and the kind-hearted doctor looked down upon him, thinking how sad it was that so useful a life should be thus cut short.

Meanwhile the patient had come to himself quite suddenly and was looking up in the surgeon's face. A world of anguished entreaty in his eyes. The doctor patted his shoulder gently, and telling the nurse to keep him warm and comfortable, was about to leave the ward when the man grasped him by the hand. 'Doctor,' he said, in a strange, weak, high-pitched voice, 'tell me truly, is it all up with me? Oh, doctor, dinna deceive me, I have a wife and six bairns.'

The surgeon hesitated; it is an old saying that while there is life there is hope, but in this case there was no possibility of recovery. 'I fear we cannot save you, my poor fellow,' said he, kindly, 'but you will suffer no more pain.' 'Pain!' repeated the dying man, 'it is na pain I'm feared for, it is the thocht o' my wife and bairns that is tugging at my heart. Oh, doctor, it is fine to be rich, and to make a will, and just wi' a scart o' your pen to leave hundreds o' pounds to your bairns; but, if I could have just left as much as wad buy a mangle for my poor Jean; but I've naething to leave her but my blessing. God pity her and the bairns!' and the poor patient sobbed aloud.

The doctor was deeply touched; he knew something of this man, and felt interested in him and his family. 'Look here, Sandie,' he said. 'Keep up your heart, I will see that your wife gets a mangle. Now cheer up, she is in the next room waiting to see you, but I can't let her in till you are quiet and composed.' But the doctor did not need to fear, his words had acted like a charm, and already an expression of heavenly peace was settling down on the face of the dying man. 'Oh, doctor,' he whispered, faintly, 'You've aye been good to me; may your ain bairns never want a friend, for you've taken an awful burden off my heart. Bid Jean come in, I'm no feared to see her now, and I wad fain give the bairns a kiss once more.'

Two hours afterwards Sandie passed gently away, his wife holding him by the hand and listening through her tears to the words with which the chaplain comforted the heart of her dying partner.

The doctor kept his word, and often in after-life declared that the best investment he ever made was when he spent £5 upon a mangle.

### TWO FUR-HUNTERS.

Pierre was a Christianised North-American Indian, whose home was in Labrador, and whose occupation (besides hunting for the needs of his family) was to trap the marten and other fur-coated animals for the sake of their skins, which were taken to the nearest station and sold to traders. It is a life of privation and hardship, as it is carried on in winter, at which season all animals have an extra thick and valuable coat of fur to protect them from the bitter winters of the north. Pierre had a lonely enough life of it: his custom was to form a long line of marten traps, sometimes thirty miles in length, then he built a lodge for himself about half-way between the two extremities of this line, and visited his traps first on the one side then on the other. The wolverine was a terrible trial to him, as this creature would follow on his tracks, break open his snares, and devour the bait without being caught itself. To snare thirty martens in the course of a winter, besides a few cats (lynx), otters, and foxes, was about all his reward for three months hard work, but with this he seemed to be content. He often met with strange experiences during this lonely life, as the following will show.

One day while going along his line of traps he met another Indian with a sledge drawn by two dogs. This Indian was of a different tribe, so that Pierre could not understand much of his language; both men, however, knew English enough to enable them to converse.

'You have a heavy load there?' said Pierre, in an inquiring tone.

'Yes, a heavy load,' replied the weary traveller, with a sad expression of face.

'You may come to my lodge if you like,' said Pierre, 'and stay the night.'

To this the new-comer agreed, telling Pierre that he could give him some cariboo meat as a reward for his kindness. (The cariboo is the reindeer of Labrador, the flesh of which is most excellent food.)

The two men soon arrived at the lodge, when Pierre set about preparing supper, the sledge and dogs being left outside. As it grew dark the strange Indian seemed uneasy.

'I have a dead body in my sledge,' he said. 'Might I bring it in? The dogs will attack it through the night if it is left outside.'

Pierre having consented, the sledge with its sad burden was brought within the protection of the hut. Then the two men sat down in silence to smoke, the solemn presence of the dead seeming to throw a spell over them which they were unwilling to break. At length Pierre spoke.

'Have you brought the body far?'

'I have been travelling for eight days,' said the poor Indian. 'He wanted to be buried at home?'

'How did he die?' demanded Pierre after a pause.

The Indian sat looking at the fire, but did not speak; evidently there was a sorrowful tale to tell. After a long pause, however, he began.

'I will tell you how it was. He was my cousin.

We went away together hunting cariboo up by St. Marguerite; there we came upon the track of a cat (lynx), and we followed it. My cousin went round the mountain, telling me to go up the valley with the dogs, so as to circumvent the cat. If either of us met with him we were to fire as a signal to the other. Well, I saw nothing of him, and it began to grow dark. I wanted to rejoin my cousin, so I fired my gun and waited a while; then I fired again, but no answer came. I said to myself, "There is something amiss." But now it was quite dark, and I had to wait till morning before I could go after him. I tell you the cold of that night was awful. . . . When I found him he was dying, and the cat lay beside him dead. He had slipped and fallen down a rock, just as he met with the animal, and his leg was broken. As soon as he fell, helpless, the cat sprung upon him and tore away half of his scalp. He killed it with his knife, but it was an awful struggle, and his gun

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had fallen out of his reach, and so he could not fire his signal. All night he had lain in the bitter frost with those terrible wounds. When I lifted him up I say that his fingers were dead frozen; but he knew me, and whispered, "Water! oh, water!" I made a fire and melted some snow. "He said, "Don't bury me here; take me home," and I promised. Then he pointed to his gun, and I brought it to him. He put it in my hand, and said, "It is yours now;" then he just turned away his head, and died.

'You will never be able to take him home,' said Pierre doubtfully.

'He asked me, and I promised,' replied the faithful friend; 'his spirit will not rest unless I take him home.'

This poor Indian, however, had to leave the body of his kinsman concealed in a cache till returning spring should thaw the land; then his promise was faithfully fulfilled, and the body of the poor hunter was taken to the home he had loved so well.

D. B.

#### HIGH FEELING BEST CULTIVATED BY SPECIFIC ACTS.

It is, no doubt, the soundest of all principles, that men should love God with all their hearts; but it is a very difficult one to obey. The heights of sacred feeling are not to be reached with a bound. We cannot love because we will and when we will. It is a very gracious and merciful thing to begin by telling us what particular things we had better do, and what particular things we had better not do, of the things which immediately surround us. It is for the ignorant and carnally-minded, hardly necessary that they should even be told towards what states of mind and feeling the practical and negative precepts which they are called upon to obey are intended to lead them. Perhaps they might be so perverse as not to wish to reach them. They might not understand nor appreciate them. Perhaps they might think that they could reach them by some other shorter road. And for those also who do appreciate these states of mind and feeling, and very ardently desire to reach them, it is a very blessed and encouraging thing to be told, upon the most infallible authority, that by turning to the right, or turning their steps away from the left,—by doing this apparently little thing to-day, and taking particular care to abstain from that apparently little thing to-day, to-morrow, and the next day, they will be putting themselves in the right road for reaching that which their souls long for—the tranquil, inner, deep, peaceful love of God, which passeth all understanding.

Any person who has attended to his own heart, or who has had the opportunity of observing the hearts of others, must be well aware how delicate and how difficult is the express culture of feeling. It is seen to sicken and decay at once when the attempt is made to stimulate it directly. What seems to grow under direct efforts of cultivation is almost certain to be counterfeit. It is as if you should try to educate a rose to smell sweet, by a cultivation directly addressed to scent, as by watering it with rose-water, or filling the air in which it grew with odors, instead of encouraging its own natural processes of growth, giving it its own proper soil, and using the knife freely and wisely. And just so is the case with high and holy feeling. Though it be the very thing we most crave and prize, the very perfection of character, the very object of life and action, yet will it not bear to be cultivated, except by the seemingly indirect modes of practical holiness and self-denial, except by keeping the Commandments of God in the strength which the Holy Spirit giveth.—*Moberly*.

#### A SAINT'S VIEW OF HEAVEN.

It is related of St. Thomas Aquinas that he one day stood in class among his fellow-catechumens for religious instruction. The subject was "The Joys of Heaven," and at the conclusion of the lesson the teacher asked each boy to tell him what he thought would be the chief of these joys.

One answered, 'God shall wipe away every tear;' another, that 'there shall be no pain;' another, 'It will be perfect rest;' but when the question came

to St. Thomas, he said earnestly, 'His servants shall serve Him!' It was the answer of a Saint, but it touches the heart of every sinner who is painfully toiling along the strait and narrow way. There is nothing sordid in such a reward as this, and also it is boundless and supreme. A man may think that the rest may pall when eternal, the freedom from strong feeling may seem monotonous; but the active, eager, ready service of One whose name is Love, holds out an inducement no ardent spirit can resist. We know a little even here of the delight of serving one superior to ourselves; there is no such pure enjoyment on earth as willing obedience to beloved rule. How a little boy loves to wait upon his elder brother and be at his beck and call! How a dutiful elder son springs to obey his father's slightest wish! But here there may be oppression and tyranny, the faithful service may be unappreciated, and the reward is very small. There, how different it will be! 'We shall be like Him, for we shall see Him as He is;' we shall look up into His glorious face and wait upon his command, making no mistakes as we do here for lack of knowledge, but rendering untiring, unquestioning service to the King of kings, the Lord of lords. We may begin now as St. Thomas did, and daily as we serve Him more we shall grow more enamoured of His service. It is only the slothful servants that say, 'I knew Thee that Thou wast a hard man.' Day by day the task grows easier if we persevere until the patient, humble, faithful servant finds himself so familiar with the wishes of his Lord, and so versed in His ways, that any other service would be unutterably irksome, and his only desire is to serve Him for ever.—*E. M. Leigh*.

#### HINTS TO HOUSEKEEPERS.

If you can do Kensington stitch prettily, there are a great many things that you can make which are of high value to one who cannot embroider. Small square black-silk aprons are lovely if finished with a broad hem, and then in one corner work a bunch or cluster of clover blossoms and grasses; do not have the cluster in a diagonal position, but almost crosswise, though without stiffness. Have one pocket square also, or that and the apron also may be longer than wide; face the pocket and turn one corner over. Embroider a cluster much like that upon the apron, only it should be smaller. Let it be very careless and graceful in composition, a few grasses or a blossom reaching up to the corner that is turned over. The strings should be of ribbon of two contrasting colors, and a small bow should be placed at the side of the pocket.

**TOMATO SOUP.**—Take one quart tomatoes, one pint hot water, a tablespoonful of sugar, one tablespoonful of salt, four cloves, four peppercorns, one tablespoonful of chopped onion, one tablespoonful of chopped parsley, one tablespoonful of butter, two tablespoonfuls of flour. This is a soup without stock. The tomatoes are first put on with the hot water, the sugar, salt, cloves, peppercorns, and onions, and let stew till all is soft enough to strain. It will require from fifteen minutes to half an hour. A little sugar is always a good thing in tomato soup, not to give it a sweet taste, but to take off the edge of the acid. Add the parsley to the soup. Put the butter and flour together as for white sauce; add to the soup, let it cook a moment, strain and serve. Corn-starch may be used instead of flour, one half the quantity being necessary. Strain at once in a hot tureen and serve.

An economical dish is made as follows: Wash a calf's liver; remove the skin, and cut off the white fat from the under side. Lard the upper side with fat salt pork. Brown in a baking-pan two tablespoonfuls of flour in hot butter or dripping; place the liver in the pan and let it brown on both sides. Add one carrot cut in halves, one onion in which six cloves have been stuck, one bay-leaf, and the rind of a lemon. Pour three cupfuls of water or broth in the pan and bake for half an hour, basting often. Then add one teaspoonful of vinegar and one of lemon juice, salt and pepper; baste two or three times. Strain the gravy over the liver, garnish with round slices of lemon, and serve.

The following "fried herbs" are served with the liver: Four handful of young spinach, two of young lettuce, and two handful of parsley well washed and drained. Chop fine and add one handful of young onions well minced. Put them in a saucepan with one ounce of butter and some pepper and salt. Cover the pan and put it on the fire, shaking it until it boils; then set it back and let it simmer until the herbs are tender. Garnish the liver with them.

For quince marmalade, pare, quarter and core the quinces, cut them into little pieces, measure them, and allow an equal quantity of sugar, place the fruit in a porcelain kettle with just enough water to cover it, let this boil, or better still, simmer until the fruit is tender, then skim it out, and add the sugar to the water and let come to a boiling point, skim it thoroughly as the clearness of the syrup depends upon this; after skimming drop the fruit into it; do this carefully to preserve the shape of the fruit; let this boil gently for fifteen minutes, then put it into jelly-molds or glasses. The syrup is like jelly, and the fruit, if it has been cooked with care, will not be too much broken to be distinguished; this makes a very ornamental dish; if you do not choose to take so great care in putting it up, the fruit may, after being dropped into the syrup and boiling, be beaten and stirred until it is smooth and like butter. When parsing the fruit separate the good peel and cores and seeds, removing any that are musky or rotten. These, with water enough to cover, will make an excellent jelly. By straining through a flannel bag the jelly will be clear and bright. Quinces and sweet apples preserved together are delicious; one third quinces to two thirds apples is a good proportion; cook the fruit much the same as for marmalade, only be sure to preserve the form; this is sometimes most effectually done by steaming the fruit, using the water under the steamer to make the syrup with. It is a good plan to can a quart or two of the clear quinces, for it may be used to flavor apple sauce and apple pies when apples are almost without flavor in the spring. Quinces baked and eaten with butter and sugar, or with cream and sugar make an excellent relish at dinner.

#### REACHING THE MASSES.

The people who expect to reach the world, and especially the "masses," by becoming worldly, will be greatly disappointed. That is not the way to do it. Any great success that has been achieved in this direction has been due to keeping apart from the world, and lifting up a standard higher than its own; higher that is, in the way of moral claim and fleshly condemnation. This does not mean, of course, that religion must be austere and ascetic, or that it must deny itself what is fairly its own, either in the way of enjoyment or usefulness; but that it must make its appeal to spiritual influences, and depend on spiritual help for its prosperity. The advice given, and not given too often, to preach the Gospel, is good, and he is the wisest preacher who follows it.—*Es*.

#### SLEEP AS A MEDICINE.

The cry for rest has always been louder than the cry for food. Not that it is more important, but it is often harder to obtain. The best rest comes from sound sleep. Of two men or women, otherwise equal, the one who sleeps the best will be the most moral, healthy and efficient. Sleep will do much to cure irritability of temper, peevishness and uneasiness. It will restore to vigor an overworked brain. It will build up and make strong a weary body. It will cure a headache. Indeed, we might make a long list of nervous and other maladies that sleep will cure. The cure of sleeplessness requires a clean, good bed, sufficient exercise to produce weariness, pleasant occupation, good air and not too warm a room, a clear conscience, and avoidance of stimulants and narcotics. For those who are overworked, haggard and nervous, who pass sleepless nights, we commend the adoption of such habits as shall secure sleep; otherwise, life will be short, and what there is of it sadly imperfect.

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An English clergyman asked an uneducated woman whether she liked his written or unwritten sermons the best. After thinking a few moments she said: "Why, I loike yo the best without the book, because yo keep saying the same thing over and over again, and that helps me to remember what I hear a good deal better."

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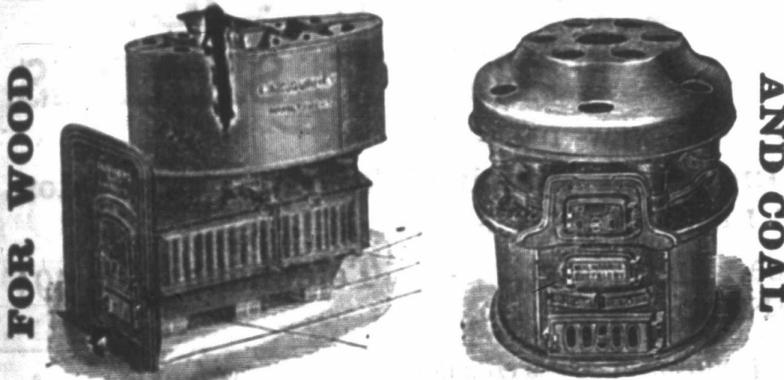
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