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THURSDAY, MAY 20, 1886.

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

IRELAND—HER FRIENDS AND FOES.—It is with satisfaction we record the certain defeat of Mr. Gladstone's Home Rule Bill. As an abstract proposition Home Rule is sound. But the world is not governed on abstract principles, and fools only regard them as supreme over the practical and expedient. The Presbyterian Assembly of Ireland has issued a most eloquent appeal for the sympathy of the anti-Romanists in their position of peril. The Church of Ireland and all non-papist religious bodies would be placed in an intolerable position under Home Rule. Ireland would be made a second Spain. How so-called Protestants, politicians, can desire the Pope to be monarch of Ireland, as he would be under Home Rule, only shows how utterly demoralising is party warfare. The English Churchman truly says:—"When Home Rule is granted the troubles of Ireland will not be at an end nor will the difficulties of England cease. Ireland will be just as poor as she is now, her credit as low, her people as improvident, her climate as variable, and her bogs and morasses as unprofitable as ever they were, whilst Protestant Ulster, prosperous and happy as a party of the United Kingdom, will be discontented and possibly ruined—the victim of intestine discord and civil war."

WHAT LOYALTY MEANS.—Many of our readers will remember well the father of the young man alluded to in the following paragraph from the Church Review:

"The Duke of Newcastle, who upon his coming of age last September joined the English Church Union, postponed the public celebration of the events till the repairs, rendered necessary by a fire some years ago, had been completed at Clumber,

the Duke's seat near Worksop. The restoration being completed, the rejoicings were kept with great splendour on Wednesday. A splendid speech was made at the banquet by Canon Hole, of Causton. All we have room for this week is the following magnificent peroration, which was interspersed with much applause:—"The house of Newcastle has a noble motto—'Loyalty is never ashamed.' I am thankful to think that the head of this noble house knows what loyalty means. It means the loyalty of man to his Maker; it means the loyalty of a Christian to his Church—the Church of England, the old Catholic Apostolic Church of this land, coeval with her history, the source of all her greatness—it means loyalty to our dear Queen Victoria—the Queen of Great Britain and Ireland—it means loyalty to whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are pure, whatsoever things are of good report. It means loyalty to myself in the dignity of manhood, it means my duty to my neighbour and to God. And now, your Grace, I will only express in words that which is in the heart of every man who hears me, the fervent wish, the earnest prayer, more than that, the confident hope, that God will bless the Duke of Newcastle." With this prayer our readers will heartily concur, and hope that a young life of much promise may be blessed to the honor of God, the good of the Catholic Church, and the benefit of the Duke's dependants."

COMPULSORY CELIBACY AND ITS RESULTS.—The Saturday Review says:—"There is one very serious consideration suggested equally by the crime of the Spanish ruffian who murdered the Bishop at Madrid and of the priestly assassin who set him the example at Paris thirty years ago. In both cases the Bishop was murdered by one of his own suspended clergy, who in the language of the canon law would be described as *concupinari*. No thoughtful and well-informed observer of such ugly incidents can forget that ever since the rule of the clerical celibacy was first effectively enforced by Hildebrand in the eleventh century, it has been prolific of such scandals as are thus from time to time obtrusively thrust into the light of day, and not infrequently of criminal vengeance on those who endeavoured to suppress them. In every century, from the time of Hildebrand to our own, clerical incontinence has been rampant in some parts of the old or new world, and is so at present, and nowhere is it more rampant than in Spain and Spanish South America. We have seen recent reports by Roman Catholic travellers of South American priests walking to church to say Mass with a mistress on each arm, and surrounded by half a dozen serving boys at the Altar, who were all their own children. It was reported of a Bishop sent out from Europe some thirty years ago to take charge of a South American diocese that he began by suspending half his clergy for incontinence, and being asked why he did not suspend the other half, replied that they equally deserved it, but he was obliged to proceed by degrees in the work of reform, or there would be no priest left to administer the Sacraments in his diocese. In another case a Bishop of the same region, himself of irreproachable character, confided to a friend that he knew all his clergy were living in concubinage, but it was hopeless to interfere. Such facts, and they could be indefinitely multiplied, speak for themselves, and they recur to the memory on hearing of atrocities like that which inaugurated Palm Sunday at Madrid."

The Madrid correspondent of the Times, in Tuesday's issue, after giving glaring instances of the low tone of morality among the Spanish clergy, adds, "The vulgar do not hesitate to attribute the explosion of a petard in a church at Granada on Good Friday to the priests themselves, who they allege desire to recover the monopoly in the sale of candles, by showing that it is unsafe to procure them else-

where. It has long been felt by all true Roman Catholics in Spain that the immorality which has reached an almost incredible point in their religious teachers must be wept away. The fear of damaging the Apostolic Church has kept them so long silent. Now that events have broken this treacherous calm, a storm that will shake the Church to its foundation appears imminent."

BISHOP MOORHOUSE.—A correspondent writes from Melbourne respecting the departure of Bishop Moorhouse, and says:—"It is a compliment to the colony to select our best man for promotion; but we should like it clearly understood that Bishop Moorhouse is our most influential man, and that we cannot afford to spare him. The late Bishop Fraser was described as the Bishop of all denominations. The same description will aptly apply to his successor. Not only over all the denominations does his influence extend, but over many who stand outside the denominations altogether. Of course, when we consider the different views that men take with respect to Christian doctrine, it is quite impossible that every one can coincide in or have sympathy with a Bishop's views, but it is very seldom indeed that anybody here can be heard speaking against Bishop Moorhouse. He is certainly a Broad Churchman, and Broad Church in the best sense of that much abused expression. There is no doubt whatever about his firm hold on the Christian faith, but he is very tolerant of other men's opinions, and prepared to work with men of every shade of doctrine. The High Church party in this diocese is very small, but with perhaps one or two exceptions its members are filled with the same respect and liking for the Bishop that is felt by others. The Evangelical party is exceedingly strong because of the leanings of the previous Bishop, but amongst the clergy of this party the Bishop has very strong supporters, altogether in some respects he leans further away from their views than from those of any other section of the Church. Probably, however, the Bishop has greater weight with the laity than with the clergy. Many Bishops are content to be leaders of their clergy; this man is a leader of men. Bishop Moorhouse is an admirable preacher. Even in England, where good preachers are not scarce, he will make his mark as a great preacher; but he is a still better orator than preacher. The severest criticism upon him is attributed to an Australian Bishop. 'He is as keen as one of his own Sheffield blades, and as hard.' Many who might have agreed to this epigram a few days ago would now withdraw from the position. In the emotions of the Bishop's last few days in Melbourne men were able to see the depth of his affections, and were prepared to accept his own statement that the *hysterica passio* was nearly mastering him."

We shall give a report of the Bishop of Manchester's first sermon on his return which is marked by his characteristic, keen, logic and boldness of utterance. He was recently "interviewed" by a reporter for the *Pall Mall Gazette*. With reference to his theological opinions the Bishop said that he thought it his duty to be as comprehensive as the Church herself, and to consider in the bestowal of preferment not so much the theological opinions of his clergy as their earnestness and fidelity in work. Perhaps that will stop certain persons claiming Dr. Moorhouse as one of the "party."

—Many stories have been told lately to illustrate the density of the ignorance of children in spite of School Board education. The latest runs as follows:—In answer to the question, put by the Diocesan Inspector, "Describe some effects of the proceeding under Queen Mary," the glib answer was reeled off, "Many of the Bishops were deprived of their sees." One of the managers, however, cross-examined the children on the above answer, and asked the meaning of the statement. After a long pause one boy put up his hand and said, "Had their eyes put out!"

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ST. ALBAN'S CATHEDRAL, TORONTO.

ST. ALBAN'S CATHEDRAL.

The Bishop of Toronto has issued a pastoral letter "to the faithful clergy and laity of the Church of England in the Diocese of Toronto" on the "origin, purpose and present position" of the Cathedral of St. Alban the Martyr. The bishop narrates the history of the movement to provide the Diocese of Toronto with a cathedral establishment. His Lordship states that the first Bishop of Toronto, the Father of the Church in this province, evidently gave to this question much consideration, for in the year 1843 amongst other generous gifts to various Church objects, he devoted four hundred acres of land in the townships of Seymour, Plantagenet and Belmont for a cathedral establishment. The rents derived from those lands, and the proceeds of sales, have formed the Cathedral establishment fund which has appeared for many years in the Church Society and synod reports. In 1861 on motion of Mr. S. B. Harman, a committee was appointed to report regarding the formation of a full cathedral staff, and special committees were appointed at different times, but nothing practical resulted. In 1872 the committee on the memorial to the late Bishop Strachan recommended the purchase of ground on which to erect a church or chapel for the bishop of the diocese, a synod hall and offices, and a see house. This report was adopted, but, in the words of the pastoral, "was one of the good resolutions of the synod which bore no fruit." Nothing more was done until the present bishop brought the matter before the synod in 1881, pointing out that the chief feature should be "not so much a costly structure with ornate services, as the organization of a body of efficient canons to act as an advisory council to the Bishop and to devote themselves to the missionary and educational interests of the diocese." The synod committed itself to the proposal, and in 1883 the chapter was incorporated by the Legislature. The chapter is composed of the bishop as dean, the archdeacons and present honorary canons, with eight lay canons elected by the synod, and the chancellor and registrar of the diocese. Attempts were made to secure a home for the establishment in some one of the existing city churches, but chiefly owing to the parochial organizations, parochial interests, and proprietary pews, these efforts were unsuccessful. It was then decided to secure a suitable site, and a piece of

ground $4\frac{1}{2}$ acres in extent, between Albany and Howland avenues—1,150 feet north of Bloor street—was purchased at a cost of \$10,488. The residence for the bishop has since been erected on a portion of this ground. The St. Alban's park syndicate, who donated one half of the purchase price, then made a further offer of \$2,000, on condition that the choir and chancel were commenced before the 23rd of August last, and roofed in before the end of the present year. This offer was accepted and on the 20th of August last, the bishop turned the first sod of the excavation, and the walls of the crypt of the choir and chancel have been since built. It was then decided to finish the crypt in a plain way, suitable for public worship, and roof it in in order to accommodate a congregation which had been meeting in a room over the driving shed of a tavern in the locality. An accident, however, prevented this from being carried out as soon as had been arranged, when the chapter decided to make an effort to carry up the wall and complete this part of the building. It is for this purpose that the bishop appeals for funds. A building which will serve as a cathedral for many years to come will thus be provided. The work already done has cost about \$4,000. The estimate for the completion of the choir and chancel and choir aisles, is \$21,000. The donations and subscriptions received up to the present time, including the donations of the proprietors of the estate from whom the ground was purchased amount to about \$11,000. The chief ground on which the bishop bases his appeal to Churchmen throughout the diocese for support is that "the cathedral is not a parish church; it has more than local interests and claims. It is the spiritual home of the whole diocese. What a church is to the parish, the cathedral is to the diocese—the centre of religious life and activity. Every member of the Church, wherever his customary residence may be, should feel when he comes to the see city that there is a sanctuary there to which he has a right as the common heritage of all the sons of the Church." The bishop then appeals for contributions for more important parts of the enterprise—the endowment of missionary canonries and the "establishment and maintenance of a free school, primarily for the benefit of the sons of our missionary clergy, but also of choir boys to be trained for the service of the cathedral, and, when found to possess the necessary qualifications, for the ministry of the Church."

Subscriptions for the completion of the building may be spread over five years.

THE BUILDING.—The entire design for a very imposing stone building has been prepared, but, as already intimated, only the erection of the choir and chancel is contemplated at present. This part, however, will make a comfortable church. It will be 90 feet long, with a width of 84 feet, exclusive of side aisles. In order to give an opportunity to those who wish to become identified in an enduring manner with this work, a suggestion has been made that the bays 18 in number, of which the choir and chancel are to consist, should be assigned separately to be built by individuals, families, corporations and the like, and named appropriately. One has been already so set apart, and the money for its erection has been subscribed. A sum of \$1,500 (payable in instalments extending over five years), or land to the value of \$2,000 would be sufficient to secure one of these bays.

THE SHADY SIDE OF THE REFORMATION.

THE Reformation, like all great historic movements, was accompanied by evils most grave and disastrous, arising from the rapacious lusts of men who saw their opportunity to enrich their families at the expense of the Church and the poor. A recent work by the Rev. R. H. Dixon, M. A., Canon of Carlisle, brings out this dark feature in the Reformation very fully. The following is from a review of this work in the *American Quarterly* for April:

"An ignorant tradition calls the reign of Edward VI. 'The Triumph of the Reformation.' It was rather the triumph of corruption and covetousness; of license in morals and heresy in doctrine; and the wonder is that the Church of England came out of those dark days with any just claim to be a branch of the Catholic Church of Christ, with her Priesthood and Sacraments, her doctrine and worship yet remaining to her.

"Disintegrating forces at work within her, make the history of the English Church an absorbing study, never devoid of interest. The social and political character of the Reformation in England was that of a revolution of the rich against the poor; a revolution in fact, but not in name or form. Every step in the great process of change in State and Church which was inaugurated by Henry VIII. was taken within the forms and limits of the English Constitution; not by the subversion of it. Precedents of one sort or another were constantly cited, and there were frequent disclaimers of revolutionary intentions or actions. Yet there was a revolution of vast extent through England. The Church and monastery lands were the lands of the poor, being occupied by the farmers and tenants upon long and easy leases, and the Monks were generally indulgent landlords. The same may be said of those Church lands which were held in Mortmain by the Cathedral and Collegiate Chapters and by many parishes. Again, the large number of these bodies and their *raison d'être* as religious corporations made them easy landlords. Their interests were in common with those of the

mass of the people. Moreover, during the preceding centuries a vast and widely beneficial system of charitable organizations had been founded and endowed, such as hospitals, almshouses, and parochial and monastic free schools, all for the benefit of the poor. Besides, there was everywhere the right of use to the public common lands in every parish, which the poor enjoyed. There were monthly and weekly doles of food, clothing, or money, which proceeded from endowments and such like pious benefactions to the poor, and were distributed by the parish priests or the Monks. The monasteries themselves expended a large portion of their incomes in charity. The monastic lands and revenues, and a vast amount of Church lands proper passed into the hands of a few greedy and rapacious courtiers, either of the old nobility, or of those who succeeded in becoming ennobled. The ancient landmarks were removed, field was added to field, and the possession of much only whetted the appetite for more. The new nobility were as hard landlords as they were greedy gatherers of spoil. They extracted from their great estates all that they could compel them to yield. The hand of one great lay lord was heavier upon the poor than that of the church corporations. We wonder at the vast increase of paupers, 'sturdy beggars,' and vagabonds in the days of Edward, Mary, and Elizabeth. The revolution of the rich against the poor explains it clearly. The common lands, often the chief dependence of the weary poor, were enclosed by these landlords, to the untold hardships of the people. Canon Dixon gives several lists of Abbey and Church lands bestowed upon these leeches, and one cannot fail to remark how few were the beneficiaries and how numerous and valuable were the 'donations.' The parishes suffered severely in the spoliation of the monasteries, for the tithes of many parishes had been impropriated by the monasteries. When the monasteries were despoiled their new possessors were careful not to restore the tithes to the parishes but retained them, appointed a 'cheaper' vicar, often from among their own servants, and pocketed the difference. When the bill for the suppression of chantries and colleges was before the Parliament of Edward VI., Cranmer himself endeavored to save their lands to the Church to devote them to increasing the many livings which had been reduced to poverty in the course of the revolution. His efforts were of no avail; not only chantries but hospitals also, which were not included in the bill at all, fell into the capacious pockets of the hungry crew which held the reins of government. There seemed to be no power to stay the tide of spoliation.

"But the most remarkable thing in this act was that it contained clauses which condemned to destruction all corporations whatever, not only clerical but lay; all guilds, fraternities, companies, and fellowships of mysteries and crafts, and all the lands and possessions belonging to the same. All were made over to the crown, and commissioners were to be appointed to examine and take possession. The

true nature of the revolution of the rich against the poor was now clearly manifested. It was designed to have been a universal reversion into private ownership, and an utter abandonment of the old principle of corporate holding, which has always been at the bottom of the institutions that make nations great. Corporate holding has ever been the safeguard of poverty. It has ever enabled men to profess poverty, and yet be great."

How little the mass of mankind know of the facts of history! Instead of the Church of England being endowed at the Reformation, she was thoroughly disendowed and plundered. This is true of the Church proper, excluding from consideration the Church's monastic possessions.—*Am. Church Quarterly, April*

RURAL DEANS.

BY REV. JOHN CARRY, D. D.

IN a neighboring diocese lately has arisen some disputation as to the appointment of Rural Deans, whether they should be of Episcopal nomination or of clerical election. The friend who informed me of this is himself a Rural Dean in that diocese, and requested me to favor him with any information on the subject which I might possess; and on my sending him the substance of this communication he expressed himself as "much interested and pleased," and encouraged me to send it to your columns for wider use. I do this more readily as the small amount of information attainable on the subject is not always accessible. The principal, if not the only, work on the subject in English is the Rev. Wm. Dansey's *Horæ Decanica Rurales*: 1885. This work, which I read some years ago, I have no copy of, but while it contains a great deal of curious and now somewhat useless matter as to the duties of Rural Deans, it has not much on the present subject of dispute; perhaps because there was little dispute formerly about it, the author informing us that Rural Deans were "originally chosen by the clergy of their own Deaneries," though there are some authorities that took the other way. I shall simply set down what I find.

1. In *Field* "Of the Church," Bk. v.c. xxix., that learned divine says: "The Bishops in former times for the better governing of their churches, chose out certain of their presbyters to assist them in the supervision and direction of the rest, whom they first named Arch-presbyters and afterwards Deans. They were of two sorts, *Urbani* and *Vicani*, that is, such as lived in the great church in the city, and such as lived abroad in the country, and were therefore named rural Arch-presbyters or rural Deans." These "had the oversight and direction of the presbyters that were placed in the lesser titles or meaner churches abroad in the country."

2. His first authority is Decret, Greg. 9 ex-Synod, habit. Ravenæ i. i. Tit. 25, which he then translates: "That each division of the people of God in their several limits have their Arch-presbyter, who may not only take care of the rude and ignorant multitude, but may also

with continual circumspection observe and look unto the life and conversation of the presbyters which dwell in the lesser titles, and show unto the Bishop with what diligence each of them performeth the work of God. Neither let the Bishop contend and say that the people committed to his charge need no Arch-presbyter, as if he himself were able sufficiently to govern the same, because, though he be exceedingly worthy, yet it is fit he should divide his burdens, that is as he is over the Mother church, so the Arch-presbyters may be over the people abroad, that the ecclesiastical care stagger not, or be not too weak in anything. Yet, let them refer all things to the Bishop, neither let them presume to order anything against his liking and decree. These rural Arch-presbyters were to be chosen by the clergy and confirmed by the Bishop, and being so placed might not be removed without the consent of the clergy." For this he quotes the Council of Tours, Can. 7, (A. D., 580.) "Let not the Bishop presume to remove or put an Arch-presbyter from his place without the consent of all the presbyters; but when the negligence of any one of these maketh him worthy to be rejected and put out, let him be rejected with the counsel and advice of all the presbyters." This is all that Field has on the manner of appointment, though he has much as to the duties of the office.

3. Dansey says that Rural Deans were so elected in the diocese of Kilmore, referring to Bishop Burnet's *Life of Bishop Bedill*, p. 184, which I am not able to consult.

4. In Chas. II. "Declaration concerning ecclesiastical affairs," it is said of Rural Deans, "these deans, as heretofore, to be nominated by the Bishop of the diocese." Cardwell's *Documentary Annals*, vol. ii. page 245.

5. In the Canons of 1571, (Parker, Abp; Elizabeth, Queen), Archdeacons are to inform the Bishop at the visitation which of the clergy are the fittest, for learning and judgment, and "ex illis episcopus potent delectum facere, quos velit esse decanos rurales." Cardwell's *Synodalia*, p. 117.

6. In the Petyt collection, Mss. 9, is a paper partly written by Abp. Parker, entitled "General notes of matters to be moved by the clergy in the next Parliament and Synod," the act of 1562. In Cardwell, p. 505, it reads, "That in every deanery in the country there may be constituted by the Bishop one grave and discreet priest to be arch-presbyter, or *decano-ruralis*."

7. In Queen Ann's license and heads of business to the consecration, 1710, Cardwell, p. 731, is this; "The establishing rural deans, where they are not, and rendering them more useful where they are."

8. The report of the committee of both houses on this head is the most interesting public document we have in reference to Rural Deans. It fills twelve pages of Cardwell. The Upper House reports, sec. iv. "That the clergy of every deanery, or the greater part of them, shall choose a person thus qualified, who shall be presented by the Archdeacon or other ordinary to the Bishop for his approbation for three years," &c. The Lower House desires

the rural deans to be chosen by the Archdeacons, or, if there are none, they desire the Bishops to choose themselves. To this the bishops agreed. Rural deans were to be resident within the deanery.

9. Abp. Secker, when Bishop of Oxford, in his fifth charge to his clergy, in the year 1753, says: "Another very useful institution, for these and many valuable purposes, was that of rural deans, which took place here before the conquest, was kept up till the great rebellion, was restored afterwards in several dioceses, and particularly in this by the admirable Bishop Fell, was found not quite extinct by the late excellent Bishop of Gloucester, (Benson), in that county, and is preserved to this day in some parts of the nation besides. These deans being chosen out of the resident parochial clergy, could inspect, with small trouble, the churches and parishes within their several narrow districts, and being bound to report what they found amiss could do it with little or no offence. In the latter end of Queen Anne's and the beginning of the late king's reign the convocation made some progress towards the re-establishment and better reputation of the office. When that or any other branch of discipline may be the subject of public consideration again is very uncertain. I should be very glad, with your approbation, to set it up once more amongst us, in such form as might be most beneficial and satisfactory; but, contented at present with hinting the matter, I leave and recommend it to your serious thoughts." Works, vol. iv. 1804. Between 1800 and 1842 the office was revived in no less than nineteen dioceses.

10. I know of no statement on the subject from that time down to our own day, in which it has been frequently noticed. In the *Guardian* reports of charges and conferences I find the following: *Guardian*, 24th June, 1885. Bp. Ridding, of Southwell, says to his synod: "You have before you a proposal that rural deans shall be elective," not because he objects to the staff he found, "but this new See has no custom and should adopt the truest," which he considers the "representative" character of the office. "I think it is the natural one." He asks the consent of his clergy "to the election principle and to the term of five years."

11. The Bishop of London has given directions that for the future the clergy of that diocese shall elect their rural deans. *Guardian*, 1 July, 1885.

12. Bishop Temple says, as quoted in same paper, 8 July, "I have no hesitation in saying that the custom of the diocese of Exeter, that the clergy should elect the rural deans, is exceedingly convenient both to the clergy and to the bishop, and that neither would wish for a change. I can give an authority to any rural deans which I should hesitate to do if they were my own nominees."

13. Bp. Benson established this usage in Truro, I believe, and certainly as

14. Archbishop of Canterbury follows it in his arch-diocese. See *Guardian*, 27 Jan., 1886, p. 131. "The archbishop having desired the clergy of Sutton to recommend to him one of

their number to be appointed rural dean, the Rev. J. W. Nutt, rector of Harrietsham, was elected at a meeting held at Maidstone and presided over by Archdeacon Harrison."

15. The Bishop of Ely writes to his archdeacons that in his opinion it would be better if the rural deans were elected by the clergy as in the diocese of Exeter. *Guardian*, 10 March, 1886, p. 368.

16. The custom of election has prevailed in the diocese of Quebec from the introduction of rural deans, (for periods of three years) and I have never heard of any complaint of its working.

I have now exhausted the information within my reach and gladly lay it before your readers.

I am not conscious of any predilection for either mode, but I have always had a very strong conviction, which I earnestly expressed when the present constitution of the Mission Board was discussed, that, save the archdeacons, there should be no *ex-officio* members on it. My conviction is still the same, and is based on the principle of representation which runs through the whole being of our synodal life. Where the money and work of the diocese are mainly expended, there should be the freest and most untrammelled representation. Either let rural deans be elected or let them cease to be *ex-officio* members of the Mission Board.

BOOK NOTICES.

EASTWARD WORSHIP.—*The Primitive Protestantism: By the author of Disclosures of Concealed and Increased Romanism.* Rowsell & Hutchison, Toronto.

This essay is a highly interesting and able statement of the grounds upon which rest the argument favoring the custom of turning to the east during divine worship. The writer admits that on first seeing a clergyman and Choristers turn to the East in reciting the creed he regarded the practice "as Romish, or at least superstitious." On considering the question by the light of Church and secular history, he found that the custom arose from the practice of idolaters to worship westward. To ensure uniformity among converts "all demanded that Christians should be known by the direction in which they turned their faces in prayer, as well by other characteristics of their religious belief and practice. It was, and must have been in answer to this perplexing question of sincere converts to Christ from among idolaters that the Church instructed them at baptism to turn their faces westward, as they had formerly done in idolatrous worship, and renounce the devil, the prince of darkness, and all his works. That is, renounce all idolatry, which consists of delusions of the devil, and the service of the devil; with all the works of darkness, the abominations and immoralities, and pomps and vanities of that service. Then turning the face eastward, and with hands and eyes uplifted to Heaven, profess faith in Jesus Christ, and vow to be henceforth his obedient soldiers and servants forever. This eastward direction in which the early Christians first entered into solemn prescribed covenant, became, of course, henceforth the direction in which they prayed, especially in social or public worship, that they might thereby manifest their continued renunciation of idolatry and avow their steadfast love and obedience to Christ. It was not a superstition but a protest against superstition. It was not a useless ceremony but a necessity."

Thus as the author asserts in his title, "Eastward worship was primitive Protestantism," the protest of those converted from idolatry to Christ, against the errors and superstitions of heathenism which they thus formally and publicly and continuously renounced. The conclusion arrived at is that "facing the east in public prayer was, and yet is, a part of the outward profession, before men, of faith in Christ." The essay is published at a mere nominal price. The name of the writer is withheld, but we may say that he is one of our most diligent and faithful clergy, one whose "moderation is known to all men." We trust the essay will be generally read, not only by Church-

men, but those outside the pale whose notions on this subject are often very bigoted and illiterate.

CHART OF ECCLESIASTICAL HISTORY, by the Rev. A. J. Bell, M. A.—This chart is designed for a like purpose to that of a maritime chart, by its use the student of history may pilot his way safely down the channel of history and avoid those shoals and rocks and dangerous currents which might prove disastrous. To schools a chart of this kind will be most valuable, and Churchmen cannot do better than place it in their homes where the young people, by observing it, will become familiar with the main outlines of Church history and be incited to read for further information.

Home & Foreign Church News

From our own Correspondents.

DOMINION.

MONTREAL.

MONTREAL.—The annual convocation of the Montreal Diocesan Theological College was held in the college last evening, under the Presidency of his lordship Bishop Bond. Among those on the platform were: Principal Henderson, Judge Mackay, Ven. Archdeacon Evans, and Sir W. Dawson. After Bishop Bond had made a short address, congratulating the college on its marked progress, and on the success the students had met with, his lordship referred to the granting of degrees and hoped that the Montreal Diocesan Theological College would have this power.

Prize Winners.—R. B. O'Sullivan, testamur. In reading, R. B. O'Sullivan. In extempore speaking, R. B. O'Sullivan. In composition, O'Sullivan and Yates. In atonement, King. In Scripture history and apologetics, W. S. Fyle. In ecclesiastical history, W. S. Fyles.

After his lordship had presented the principal with a purse of gold, a resume of the college was given by Rev. Mr. Newnham. The proceedings were brought to a close by his lordship's pronouncing the benediction.

Bishop Sullivan, of Algoma, preached in Christ Church Cathedral on May 10th, and in the evening, when his lordship made an eloquent appeal on behalf of the missions of his diocese. In June there would be a deficit of \$2,300. Some might say that the missionaries and clergy were paid extravagant stipends, but the average was only \$750, the largest \$900 and the smallest \$500. Out of these the missionaries had to support their families, keep a horse, pay house rent, doctors' bills, and supply the calls of charity. No one could say this was too much. No, they deserved it all. They were a little band not surpassed in the whole of Canada. Sometimes they had walked forty miles on snow shoes to administer to sick families, and sometimes they had to sleep wrapped up in their blankets, in a hole dug in the snow.

ONTARIO.

KINGSTON.—The Rev. Mr. Bousfield has obtained two years leave of absence from the Bishop of Ontario, and has consequently resigned the incumbency of All Saints' Church and the librarianship of the diocese.

The Synod of this diocese will meet in Kingston on the 15th of June next.

KINGSTON.—The thanks of the Widows and Orphans fund committee were, at its present meeting, tendered to Mrs. Kirkpatrick, Mrs. Leathley, and Rev. F. W. Dobbs, for their generous donations to the fund under their management.

The See House committee are about to purchase or build a residence in Kingston for the Bishop.

The Bishop has appointed Tuesday, June 15th, as the date for the next session of the diocesan Synod in Kingston.

The committee appointed to make arrangements for the annual conference during the session of Synod, suggest as subjects for discussion, first, "Religious education of the young," second, "Sisterhoods and deaconesses," third, "Neglect of religion by the masses; causes and remedies."

The diocesan depository will probably be closed. Amherst Island, Leeds Rear, Nepean, and Tweed, have been placed on the list of self supporting parishes.

GRIFFITH.—The Rev. Thomas Bate, missionary deacon at this place, county Renfrew, has sent an urgent request to the Mission Board, asking for a grant for an unmarried priest for his mission.

CORNWALL.—*Trinity Church.*—The Church is making progress in this parish. All Church people here seem interested in the good work going on. Easter was celebrated by the attendance at the services of large congregations. A large body of communicants received the holy sacrament in the morning. The new chimes, the gift of the Rev. Dr. Mountain, Isle of Wight, rang merrily, in token of the joys of Easter. On Monday the annual vestry meeting was held, but was adjourned until the Monday following to finish its business. Henry W. Weber, Esq., was elected rector's warden, and G. C. Smith, Esq., people's warden for the ensuing year. At the after meeting Judge R. B. Carman was elected lay delegate to Synod for three years.

The vestry had the pleasure of hearing the announcement from the rector, the Rev. Canon Pettit, M. A., that the Rev. Dr. Mountain, above mentioned, had presented them with a gift of \$8,000, to be devoted to the erection of a church at the east end, which is to be a new centre of missionary life and activity. The above named generous patron of the work in this parish has also given \$100 a year towards the support of a rector's assistant to carry it on. The vestry has voted \$300 for one year for this object, and the Mission Board of the diocese has made a grant in aid. It may, therefore, be hoped and expected that the religious work in this town and the adjacent country will now receive an impetus which will enable the Church properly to fulfil her mission, not only to the faithful, but to the many who have strayed or are being beguiled into other flocks. Immediate steps are to be taken for the selection of a suitable site and the erection of the proposed new church thereon. There is a large Sunday School here in connection with Trinity Church which assembles at Trinity Hall, a commodious, well appointed, and well finished Sunday School room, used also for week day services and confirmation classes, lectures, entertainments, and socials. Thus it is alike a busy work room and a room for the cultivation of Christian and fraternal relations among the members of the congregation. I may add that the Sunday school children are publicly catechised at divine service in the church by the rector once a month.

As well known, Trinity Church, Cornwall, is the Bishop Strachan Memorial Church, in which Churchmen throughout the province, are, or ought to be, interested. At the Easter meeting, the vestry passed the following resolution, viz: "That the churchwardens and sidesmen be a committee to solicit subscriptions, and receive tenders for the erection of a spire on Trinity Church." An engraving of this beautiful church is on the walls of hundreds of houses in this province—spire and all; but the spire has never been built for want of the necessary funds. On those interested in perpetuating the memory of the venerable Bishop Strachan, not much credit is reflected by their long delay and neglect in providing the necessary means for completing the church. The congregation here are ready and anxious to do their part, and now look for the generous co-operation of Churchmen throughout the province, hoping that contributions may flow in as soon and as rapidly as possible. The rectory is now being re-shingled and put in a thorough state of repair.

TORONTO.

Rev. A. F. McGregor, Secretary U. C. T. Society, acknowledges the sum of five dollars from B. A., towards the new Bible house.

ALLISTON.—*Vestry Meeting.*—*St. Andrew's Church.*—Churchwardens appointed: Mr. Hancock, clergyman's; Mr. La Franco, people's. Delegates to Synod: Mr. Davey and Mr. Hau. A vote of thanks was unanimously tendered to Mrs. Hugh Wright for her persevering and able management of the Sunday school.

WEST ESSA.—*Vestry Meeting.*—*St. Peter's Church.*—Churchwardens appointed: Mr. Whiteside, clergyman's; Mr. Blanchard, people's. Delegate to Synod: Mr. Brown.

KESWICK.—At the Easter vestry meeting of Christ's Church, the following gentlemen were elected representatives to Synod: Lewis Moffatt, Richard S. Jelling, W. R. Strickland.

PORT PERRY.—On Wednesday, May 5th, the Church of the Ascension was consecrated by the lord Bishop of the diocese, who arrived the previous evening, on which occasion he held a reception of the parishioners at the residence of the Rev. Dr. Carry. On Wednesday morning, at 11 o'clock, the Bishop, with attendant clergy, met a delegation from the congregation at the church door, where he received the petition of the people praying him to consecrate to the worship

of Almighty God for ever, the church situated on the property described in the petition. His lordship, preceded by his clergy, then walked to the Sanctuary and proceeded with the service prescribed for the occasion, at the proper time signing the declaration of consecration which was first read to the people by the incumbent. The clergy taking part in the service being the Rev. John Davidson, Uxbridge; the Rev. James Harris, Brooklyn; the Rev. John Creighton, Cartwright; the Rev. Rural Dean Fletcher, Unionville; and the Rev. Dr. Carry, Port Perry. The Bishop next, after the preface of the confirmation service had been read, addressed the candidates for confirmation—eleven in number. The first part of the address, referred to the consecration of the church, and the second part to the consecration of the individuals about to be confirmed. The analogy existing between the two services of the morning was clearly brought out, and after an interesting and instructive address in which the imperative necessity for preserving the body—temple of the Holy Ghost—in purity, if the command to "grieve not the Spirit" was to be obeyed, was strongly dwelt upon, the solemn service of laying on of hands upon those baptized ones who, having come to years of discretion, now presented themselves, was engaged in. The church was adorned with many beautiful flowers which, with the handsome pulpit and reading desk hangings and book marks furnished recently, by loving hearts and hands, were much admired.

NIAGARA.

JARVIS.—At the residence of her daughter, Mrs. David Jones, on the 22nd day of April, died, Mrs. Jane Till, in the 76th year of her age. Having come to this section when the country was new; before there were schools established or churches built, the deceased felt a deep interest in every progressive movement, and while devoted to her household duties, her genial influence was felt in every thing of an elevating and refining nature. She was especially devoted to the Church. She was, indeed, a mother in Israel. Her kind word of encouragement will be missed. She died in humble, hopeful trust in Him in Whom she believed. He giveth His beloved sleep.

Valedictory address and presentation to the Rev. E. A. Irving.—There was a large attendance of the members of St. George's Church recently in order to present a farewell address and a well filled purse to the Rev. Mr. Irving on his removal to Dundas. The venerable Archdeacon Dixon took the chair. After prayers in which were special supplications that the minister now about to leave them, might be blessed in his work in the new field of duty to which he was called, the Archdeacon stated what the object of the meeting was. They had been called together to show their high appreciation of the services in the parish for four years of the curate who was now about to leave them. Their feelings were of a mingled character, regret that one who had endeared himself to them all by his zeal in his sacred functions was soon to depart, and gladness that the change was for his benefit, being promotion to the sole charge of a desirable parish. As regarded himself the Archdeacon said his loss would leave a blank hard to be filled, as for four years they had been working together in brotherly harmony, taking sweet counsel together and walking in the House of God as friends. He most heartily wished him and Mrs. Irving God speed. He then called on Mr. George Murton to present the address and testimonial, which was a beautiful purse containing \$800. The address was as follows:

To the Rev. E. A. Irving, Curate of St. George's Church. REV. AND DEAR SIR,—The congregation of St. George's Church to whom you have faithfully ministered in spiritual things for nearly four years, feel that the approaching severance of your connection with them should not take place without something being done to mark the esteem in which you are held by them, and we, the Church Wardens, on behalf of the congregation, beg to present to you this address in acknowledgment of the faithfulness and zeal with which you have ever discharged the important duties of your sacred office as curate of this parish from your unceasing labors in it. It is felt that the parish will suffer a great loss by your removal from it—a loss which will long be felt. Still your acceptance of the advantageous offer from an adjoining parish in the diocese is to be commended, and rest assured that in leaving us you will take with you the best wishes of this congregation for the welfare of yourself and Mrs. Irving, in the new sphere of labor upon which you are entering.

The congregation have expressed a desire to assist you, if you will allow, in bearing the expense of your change of residence, and for that purpose we ask you to accept from them this purse, which is attended by their earnest prayers that God may abundantly bless you and Mrs. Irving, and spare you both in health and strength to continue your labors in the vineyard.

We remain, dear sir, on behalf of the congregation. Yours faithfully,

EDWARD MORRIS,
GEORGE MURTON, Churchwardens.

Guelph, April 16, 1886.

The Rev. Mr. Irving made an eloquent reply on behalf of himself and Mrs. Irving. The Archdeacon then called on Mr. George Elliott to address the meeting, which he did, expressing his strong friendship for Mr. and Mrs. Irving, and high appreciation of his services in the parish. Mr. George Murton also spoke to the same effect, and likewise Mr. T. W. Saunders who had many opportunities of seeing Mr. and Mrs. Irving's good work among the poorer classes especially. A feeling of harmonious unity of sentiment pervaded the whole audience, and at the close many pressed forward to shake hands with Mr. Irving and bid him farewell. The Archdeacon closed with the benediction.

DUNDAS.—After the Lenten services in St. James church Sunday school on Easter eve, a few friends and the members of the choir assembled for the purpose of making a presentation to Rev. G. A. Harvey. Dr. Abbott read an address to the Rev. gentleman, in which was expressed high appreciation of the diligence and faithfulness with which he had discharged his duties while in Dundas. Special gratitude was expressed for the active interest which Mr. Harvey had taken in the choir, and for the valuable assistance which he had rendered in improving the musical part of the service. As an accompaniment to the address Mr. Harvey was presented with a cassock as a mark of the esteem in which he was held by the donors. Rev. Mr. Harvey made a brief and appropriate speech of thanks for the kindness exhibited towards him, and congratulated the congregation of St. James upon the selection of so faithful a worker as Rev. Mr. Irving as minister in charge.

HURON.

WINDSOR.—The churchwardens' reports show the receipts to be \$5 783 18, being \$181 86 increase on last year. The church is now entirely free from debt, with a cash surplus on hand.

On April 10th, Rev. F. D. Brown, late incumbent of Clarksburg, was instituted by the Lord Bishop of Norwich to the Church and Rectory of Winesham, near Norwich, on the presentation of the Master and Fellows of Peterhouse College, Cambridge, at the request of the Parishioners, he having been curate to Rev. Canon Potter, late Rector, for the last two years.

Rev. P. E. Hyland is incumbent of St. Mary's Church, Warwick, and the Rev. Geo. Wye is incumbent of Trinity church, Watford, St. James' Brooke and Grace, 4th Line.

BERLIN.—The adjourned vestry meeting, held a few days since, under the presidency of the Rev. Dr. Beaumont, was one of considerable interest. The accounts presented and audited, showed that the parish, for the first time in its history, is totally out of debt. The free-seat system, adopted two or three years ago, has worked so well that the attendance at the services has been increased to the extent of fully fifty per cent. The financial condition of the church under the weekly envelope system, adopted on trial at the same time, is found to be highly satisfactory. An addition of \$100 per annum was made to the Rector's stipend. All the demands made on the parish for Diocesan and Foreign Missions have been liberally met.

WOODSTOCK.—At the Easter Vestry meeting of New St. Paul's Church, held in the School-house on Easter Monday, the attendance was very good. The annual financial statement was very satisfactory, exhibiting an increase of more than \$800. The weekly offertory system, which has been in operation for the past year has proved very successful. The people's churchwardens were unanimously re-elected. Messrs. W. Gray, W. D. Eabins, and Frederick Martin, were elected delegates to the Synod. The Rector of New St. Paul's has been evidently doing a good work.

STRATFORD.—The church at Sebringville, an outpost of the Home Memorial Church, at Stratford, have held their Easter meeting. The church is in a state of vigorous health and steadily growing. They contribute an important item to the parent church. The delegate to the Diocesan Synod is Mr. King, and the Churchwardens Messrs. Coulton and Raston. The Home Memorial Church, to which Sebringville is an adjunct, has been steadily progressing. Many improvements have been made. The debt on the church has been lessened. The receipts last year were \$912, being an increase of \$104 over last year. The Rector,

Rev. D. Deacon's rigid adherence to business methodⁿ is said to be bearing fruit and approved of by the church members. The delegate to the Diocesan Synod is Mr. C. F. Neild.

STRAFORD.—*St. James' Church*.—At the meeting of the Vestry on Easter Monday, Rev. C. Patterson, Rector, the financial statement presented by the wardens showed *St. James' Church* to be progressing steadily and satisfactorily. Messrs. G. W. Lawrence and W. Maynard were elected delegates.

INGERSOLL.—The choir in *St. James' Church* last week presented Miss Ella Sainson with a diamond ring, on the occasion of her leaving for a trip to England.

DELAWARE.—The Easter services in Christ Church were very interesting. The church was nicely decorated. The new organ proved a great acquisition to the musical service, and the choir the best that has been in the church for years. Added to this was a large and appreciative congregation.

PARIS.—The Vestry meeting of *St. James' Church* was held on Easter Monday evening. The Rev. Alfred Brown, Rector, presided, and opened the meeting with prayer. It was moved, seconded and carried, that the Rector's salary be increased \$200 per annum. The churchwardens appointed for the coming year are Messrs. Pettitt and Platt.

DURHAM.—*Deanery of Grey*.—Trinity is at present undergoing repairs and improvements. The small windows in the roof have been taken out and other alterations made. It is expected that the church services will be held in the Presbyterian Church till the works are completed.

MEAFORD.—*Deanery of Grey*.—The Easter offertory at Christ Church was the largest ever held in the history of the church, amounting to \$75. Rev. C. H. Channer, incumbent, sees an improving prospect in his mission parish comprising three churches.

MITCHELL.—The C. E. T. Society hold their regular meeting, fortnightly. The meetings are opened by the President, Rev. John Ridley. The hall, at last meeting, was well filled with an attentive audience. Mr. Dowling was appointed vice-president.

WINGHAM.—Mr. Crowell Wilson has generously offered to donate to *St. Paul's Church*, Wingham, the sum of \$2,000 towards the erection of a new church, on condition that those who subscribe to the parsonage fund will pay the amount of their subscriptions, and thus clear off all present indebtedness.

TILSONBURG.—Services were held in *St. John's Church* morning and evening on Good Friday, which were both fairly well attended; but we fear many followed the miserable example of Puritanism, and took advantage of the fine day to indulge in sport and pastimes, anything but appropriate to the day. On Easter Sunday two celebrations of the Holy Communion were held, at 7.30 and 11 a.m. The church was profusely and neatly decorated with flowers. The incumbent, Rev. R. F. Dixon, delivered two very impressive sermons on the Resurrection of our Lord. Very large congregations in attendance both morning and evening. Mr. Dixon, though only about ten months in the parish, has, by his strict attention to parochial work, forcible preaching and godly example, enchained himself to the people under his care, while his liberal yet firm Church principles have won for him respect from all who know him. The Vestry reports show very satisfactory financial and numerical progress; while the zeal and earnestness of the people prove a marked increase in their spiritual condition. To Him who hath redeemed us by His most precious blood, be all the glory.

FOREIGN.

There are said to be 16,000,000 boys and girls in the United States, and only 6,000,000 of them are in the Sunday-schools. Here is a mission field that children can work.

The Bishop of Liverpool held a confirmation service at *St. Andrew's Church*, Southport, when the candidates for confirmation numbered 458.

The Archbishop of Canterbury attended a confirmation service at *St. John's Church*, Croydon, on April 10th, when there were four hundred candidates.

Within two months more than 508 persons have been confirmed in the diocese of Maryland, the largest number presented by one rector being sixty one, who were prepared by the Rev. W. A. Leonard, of *St. John's Church*, Washington, D.C.

Mr. Charrington intends to move that Mr. Picton's proposed inquiry into the revenues of the Church of England should be extended to the endowments and revenues of Dissenting chapels in England and Wales.

Eccles-next-the-Sea, one of the smallest parishes in England, has been bereft of its rector by the death of the Rev. J. Francis Osborne. The rector receives £4 8s. 6½d. per head of the population, but the number of the inhabitants is only seventeen, babies included.

At Calcutta the Bengali Cathedral congregation wish to erect a new church, as they say their present worship is neither convenient in place nor in time. This congregation dates from 1858, it now numbers 300.

The new Episcopal Church at Paris is rapidly approaching completion. When the marble flooring is laid and some of the windows put in it will be ready for consecration. We believe that Bishop Jagger is to act as consecrator.

Bishop Hare says that he could to-day organize twenty new congregations of heathen Indians, had he churches or chapels to put them into. These chapels would cost from \$300 to \$1,500 each. The Church is proving to be the most efficient instrument in civilizing the Indians.

Bishop Morris writes that in Eastern Oregon there are now six clergymen, nine churches, seven rectories, two diocesan boarding schools, one parish school, 230 communicants, and church property \$40,000. In 1870 there was nothing.

A proposal having been made in Newcastle to raise £100,000 in from five to ten years, already within two years £50,000 has been subscribed. In the Diocese of Chester £80,000 has been raised in one year for church building, restorations, etc.

St. Philip's Church, New York City, which for a long time has been owned and occupied by a colored congregation of the Church, has been purchased by Miss Catherine L. Wolfe for \$45,000, for the Italian mission of the Church of this city, under the charge of the Rev. Mr. Stauder, formerly a priest of the Roman Catholic Church. W. M. Kingsland has contributed \$5,000 toward the interior fixtures and decorations.

The Bishop of Llandaff reports that of £50,000 which he is striving to raise for Church extension in his diocese, no less than £24,000 have been already promised, notwithstanding the depressed condition of trade and agriculture. At the last meeting of the Council liberal grants were made for new additional churches at Temperance Town, Cardiff, Porth, Kenfigh, Trelewis, and *St. Fagin's* Aberdare. The new buildings will cost £10,000, and will afford accommodation for 2,000 persons.

The Archbishop of Canterbury recently assembled at Lambeth Place for the purpose of conference and united devotion, the clergymen ordained by himself and still working in the diocese, who had been in priest's orders for twelve months and longer. The addresses at the celebration and at evensong were given by Canon Mason. On a later day a similar gathering of the lay-readers of the diocese was held, the addresses were given by the Bishop of Dover.

NEW ZEALAND.—The mission clergy sent out by the Bishop of Auckland last July, at the request of the Bishop of Auckland, to conduct a series of mission services in New Zealand, have now concluded their five months' work in the North Island, and early in February they proceeded to the Diocese of Christ Church, in the South Island. The clergy of Auckland, including the four archdeacons, have written a letter to the Bishop acknowledging the services of the missionaries, and expressing their gratitude for the work done. The missionaries are now in the midst of a series of thirteen missions, which they are conducting in different churches during the fifteen weeks between February 26th and June 15th.

A letter from the Archbishop of Canterbury to the Colonial Primate is published by the *Australian Churchman*, in which he says: "There is not the slightest foundation for the impression, which you tell me has got abroad, that the Bishops of the

Mother Church are disposed so to use the enactments of the Colonial Clergy Act of 1874, as practically to debar all colonially ordained clergy from ministrations in England under any circumstances. Every single case is dealt with, as you would suggest, 'on its merits.' I need only mention that from June 1, 1884, to June 1, 1885, seventy-nine colonially ordained clergy were admitted to licenses in England, as against sixty three from June 1, 1883, to June 1, 1884. What is a serious danger, is, that men are attempting to use the Colonial Church as a side door for Orders to the Church of England. They get ordained abroad, and return very speedily on various pretences, and claim to be entitled to be licensed and beneficed at once. This is a question to which the Colonial Church ought to take great heed."

Correspondence.

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

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

WILL THE CLERGY SUGGEST.

SIR.—I want to ask a question of the clergy of our Church. I am a licensed lay reader and catechist and have been for a considerable time, giving up my whole time to the Church's work, and intend if possible to enter holy orders with honest work. Our bishops have, however, determined not to admit candidates, unless they have had a university course. Now, I have not had that pleasure, and have not the means either. Would some of our clergy suggest a method with which one could, by hard, honest, Church work, obtain sufficient means to pay his university course. Some have suggested to me "school teaching," which, however, I do not appreciate, as I would like to be able to do parish work, which in large missions would then be impossible. Any suggestions would, I am sure, be much welcomed by my brother lay readers as well as myself. Yours very sincerely,

May 8th, 1886.

AGRICOLA.

ADMINISTRATION OF COMMUNION.

SIR.—In answer to "A Subscriber" I would say that the Anglican Rubric distinctly requires that the whole of the words should be said before each recipient as a rule. Every rule, however, has its exceptions, and various excuses are given at times for violating this one. The clergyman may find himself unable (physically) to administer to all his communicants. It may be Easter Sunday, an unusually and unexpectedly large number present, an expected assistant detained by an accident, or even the celebrant himself unable to be present, and some substitute provided at the last moment who has to take another celebration elsewhere at a given time. I have known such cases. Of course every precaution possible should be taken to prevent the necessity of having recourse to such exceptional proceedings. But when emergencies do arise, then charity is greater than Rubric—as even the strictest ritualist, or even lawyer or judge will allow. Any habitual disregard of the plain letter of the Rubric ought to be reported to the Ordinary. Laymen have a right to see the Rubrics carried out fully, for their spiritual benefit; while the greatest good for the greatest number is procured. Yours,

A PARIST.

THE RITUAL OF THE SALVATION ARMY.

SIR.—Your admirable article on "the Fisher Simile," was extremely well timed. The Salvation Army is certainly a revival of the "ranting" spirit which had been dying out of Methodism. It is bound to die out of the Salvation Army too; witness the formation of the "Gospel Army," which is simply an attempt to "tone down" the extravagancies of the other.

One must, however, expect such revivals. There will, probably, always be a large number of ignorant, untutored people, who, like the plantation negroes, tend to wild and extraordinary (but natural) proceedings and demonstrations. It is a grave question whether the Church is not morally bound to provide suitable pabulum for this as well as other classes of human beings, she must if they are to be reached and saved. They cannot be reached except by proceedings that attract their attention and retain their interest. Why should we neglect this low grade of humanity, even though it so strongly resembled the savage of the woods and wildernesses? Yours,

COMMON SENSE.

COLOURS AND SEASONS.

SIR,—I am pleased that "Presbyter Anglicanus" is able to write such a sensible letter on the subject; his reasoning and common sense are getting the better of his Philo Roman training—if applied consistently, it would upset the whole sequence of the modern initiators of the Roman Curia. I must protest, however, against the "Council of Macon" being dragged in to over rule the Anglican method of observing Advent, which inexpressibly and distinctly (according to the Prayer Book) is not "like Lent." However, he deals so well with white and violet, that one may hope that he will presently become reasonable and consistent in the use of red and green, according to the British and Oriental systems. Yours,

SARUM.

DOES THE CHURCH NEED TO UTILIZE LAY HELP?

LETTER No. 4.

SIR,—I have tried to show in previous letters:— 1. That many who might now be lay workers in the Church, have, for want of proper education, wise management and hearty encouragement "at home," taken up with, and been taken up by other religious bodies. [Do I hear from some quarters a whisper, which seems to say, "Let them go! We are better without them! They are not true Churchmen anyhow?" Why not? Who is responsible for it that they have not been properly instructed in Church principles? Once they were children of the Church. Why have they gone out from us? "Quis custodiet ipsos custodes? There may be still among us some whose zeal for party and love for power has been one cause of the schism which they so harshly judge.]

2. I have shown that the Methodists (and I might say the Salvation Army) who fully utilize their lay helpers, exhibit a numerical growth which the Church may envy, but which she does not emulate:—and

3. I have shown that for want of lay help, the Church in this Province of Ontario, has fallen far short of fulfilling her Master's commission to "preach the gospel to every creature": that even in the city of Toronto, where she is strongest, a large proportion of the population seldom or never hear her message, or receive her sacraments, and that in many rural parishes and missions she halts even more hopelessly behind her work. Additional proof (if any were needed) of this last proposition, is furnished by some statistics given in the address of the Bishop of Toronto to his Synod last year. He there stated that while the census returns of 1881 (six years ago) showed the diocese of Toronto outside the city to have a Church population of 76,640, "nearly 40,000 of these, or more than one-half of the people of the diocese, who in 1881 returned themselves as members of the Church of England, cannot be counted in 1885 among the flocks under the pastoral oversight of our clergy." [Synod Journals, 1885, p. 27]

If this be the case in the diocese of Toronto, what shall we say of the North West, of Algoma, or of the new districts lately opened up by the Canadian Pacific Railway in the diocese of Ontario?

4. Not to weary your readers, I will add but one more argument in favor of a more thorough organization and utilization of lay help.

It is this. Much of the work which the Church now leaves undone, can be better done by laymen than by clergymen.

I know that this statement will startle many, and will probably provoke hostile criticism, but I am prepared to defend and to justify it to any earnest and fair minded Churchman.

Do I then deny or decry the "grace of orders?" Far from it. In my regard for this I yield to none of my brethren. But let us consider for a moment where it is that the Church now chiefly fails. Not, I think, in retaining her communicants or in edifying those who attend her services and partake of her sacraments; but in aggressive evangelistic work;—in the sort of work which the Methodists used to do before they became "respectable" and fashionable,—the work which the Salvation Army is undoubtedly doing, however grotesque may be its methods, and however evanescent their effects. The Church does not "go out into the highways and hedges and compel them to come in." She leaves that to others,—and others do it; and so the Church which should be Catholic—all embracing,—the Church of (all) the people—lets others care for the "residuum," and becomes the Church of the respectable classes only. She stumbles at the very threshold of her mission, which (as the Dean of Manchester, Dr. Oakley, said last year at the Portsmouth Church Congress) is first and chiefly, "to engraft, to enroll, to enlist."

Now, I venture to think that this aggressive or evangelistic work can best be done,—indeed, can only be done—by the employment of lay helpers.

Let me give two or three reasons. First. The clergy have not time to take it up without neglecting other and more important work, of a distinctly clerical character, e. g., the administration of the sacraments, the visitation of the sick, marriages, burials, preparation for the pulpit, &c.

Secondly. The work is better suited for laymen than for clergymen.

It is the work of the Sunday School Teacher, the district visitor, the work of the Mission Room and of the Church Army.

Thirdly and chiefly. Laymen are more fit than clergymen for the work.

This is not, as it may seem at first, a *petitio principii*, or a mere repetition of the last statement. It is a fact, which any clergyman who takes the trouble to think about it will probably recognize and admit. One great reason why the preaching of the clergyman has not more effect, is simply because he is a clergyman and is therefore expected to say what he does. It is like the address of a counsel to the jury—part of his brief,—and to be discounted accordingly. As the Rev. J. W. Horseley said at the Carlisle Church Congress in 1884, "Would that our lay preachers could realize the advantages they possess. Nobody swears in the presence of a clergyman; but it needs a layman effectively to rebuke the vices of laymen."

It often seems strange to me, that if I say anything in the pulpit, the first thing the hearer does is to criticize it: whereas if I say the same thing in a newspaper, the first thing he does is to believe it. And the Bishop of Truro, speaking in Convocation about the Church Army, truly and wisely said, "There is a great work to be done among workingmen which can only be done by workingmen themselves."

If any one desires to see how far we are behind the Mother Church in our appreciation of the great possibilities of lay help, and to know what noble work lay helpers (not "lay hinderers") are doing for the Church in England to day,—let him read the speeches made at the Portsmouth Church Congress last October by the Bishop of Newcastle, the Rev. W. Carlile of the Church Army and others on the subject of "Evangelizing Agencies Supplementary to the Parochial System."

For all these and many other reasons, I think the Church in Canada needs to utilize lay help, and I am glad to know from the address of the lord Bishop of Toronto to those whom he recently confirmed at St. Barnabas, (as reported in the DOMINION CHURCHMAN of April 29th) that he for one, fully appreciates this need and desires to see it met and satisfied.

R.

TITHES AND CRITICISM.

SIR,—Will you allow me a few more words in reference to Dr. Carry's letter, in the DOMINION CHURCHMAN of April 8th. I should be very sorry to misrepresent anything that he has said, but I do not think that I put an unfair construction on his language: "A society or propaganda boasting of thirty-five Episcopal patrons

I do not believe that thirty-five bishops of the Anglican Communion can be found, who commit themselves to the crudities which the 'Society of the Treasury of God' makes them responsible for." They authorized the use of their names; they must have known to what use they would be put, or there was ignorance; and if they knew that those names would be used to pass off "crudities" as necessary Christian duties, that to my mind would have an appearance of insincerity.

With regard to the expression about my defence of the bishops, allow me to say that I had not such a thought; things will have come to a sad pass when they need defence from such a one. But the remark does not apply; a bishop may be quite convinced of the duty of paying tithes without any opportunity of initiating a movement to impress that duty on the minds of men, and in these days, when we are all so moved by societies, I can well understand how they would welcome one so useful at least, if not necessary. It will look like an impertinence in me to say that I am persuaded the "thirty-five Episcopal patrons" are convinced that it is the duty of Christians to pay a tenth of their income to the Treasury of God, whether through a society, the offertory, or any other way. Such has been my strong conviction for very many years, and that a man cannot be said to give anything until he has paid. It is this feeling which caused such pain and surprise on reading Dr. Carry's letter; that one so unquestionably well read, should have spoken with such asperity of a well meant effort to enforce what many hold to be a sacred duty.

Regarding Dr. Carry's postscript in your issue of 6th inst, I should like to say that I have not seen nor do I intend to see, the Revised Bible—either Old or New Testament. The Church is the witness and keeper of Holy Writ—the custodian of God's Word; and when she, or that part of the Holy Church represented by the Convocation of Canterbury, commits

the re-translation thereof to heretics and schismatics, she is guilty of an act of unfaithfulness, which I drop in the ocean though it be—will not countenance. Let the revision be revised by a committee of faithful Churchmen, High and Low, and I think thousands will accept that, who reject the late. Yours,

May 10th, 1886. P. HARDING.

Notes on the Bible Lessons

FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese.

Compiled from Rev. J. Watson's "Lessons on the Miracles and Parables of our Lord" and other writers.

MAY 30th, 1886.

VOL. V. Rogation Sunday No. 27

BIBLE LESSON.

"The Unbroken Net."—St. John xxi. 1, 23.

The miracle which forms the subject of our lesson is very similar in character to one which occurred early in our Lord's ministry, recorded in St. Luke v.; and the same beautiful lake was the scene of both. The apostles were now back again in Galilee, at their old home by the lake. They had come thither by their Master's command, and were waiting to meet Him, see St. Mark xvi. 7; St. Mark xiv. 28; St. Matt. xxvi. 32. Strange events had taken place lately. Their beloved Master had been cruelly put to death on that awful Friday, and then on that first Easter Day had burst the bars of the grave, and appeared several times to them. They were in a puzzled state, and no doubt used to talk over all that had happened in the last few weeks, and wonder how it was all going to end. Seven of them were together one evening; the names of five are recorded in verse 2; possibly the other two were St. Andrew and St. Philip, who came from Bethsaida. By way of providing for their necessary support, now that they had no longer a common purse, and not as some have thought that they had abandoned Christ's service, Peter proposes that they should spend the night fishing. The rest agree to join him.

1. On the Sea. See them starting off in a large fishing boat in the evening, toiling all night at casting and drawing in the net. Have they lost their skill? They are coming back in the morning empty-handed. No, in this as well as in their spiritual fishing, they must expect discouraging work sometimes. So it is with teachers sometimes, they toil all the year, and take nothing. But let them not be discouraged. Just as the fishermen had determined to try no further that night, but to return to the shore, and were now within a hundred yards or so of the beach, they see in the twilight the figure of a man standing on the edge of the lake. They cannot recognize Him. He hails them, verse 5. Have you caught anything? No, is the answer that goes across the waves. See what he tells them to do, verse 6, "Cast the net on the right side of the boat, and ye shall find." Perhaps they think that from the cliff or bank he can see a shoal of fish, so they do not delay, but at once let down the net, and now they can hardly draw it in with the weight of fish. How their memory leaps back to the time when a similar thing happened to them, St. Luke v. 6. What had that miracle taught them? That their life work was henceforth to be, to catch men in the Gospel net. Their work as apostles to be on the sea—on the "waves of this troublesome world," in the "ark of Christ's Church," not doing their own work, but Christ's, 2 Cor. v. 20, and as on both occasions in their ship, no success till Jesus came to their aid, so has it been ever since, no real success unless Jesus helps and directs us.

2. On the Shore. How little the disciples thought that their Master was so near them! yet he was close at hand, waiting to help them. So with Jesus now. His eye is on His servants as He stands on the shore waiting to bless them. Are we like in Habakkuk ii. 1, "Watching to see what He will say unto us?" The loving John is the first of the disciples to recognize the beloved Master, verse 7. "It is the Lord," and instantly the impulsive Peter, strapping his garment tight round him, leaps into the sea to swim the short distance between them, and is soon at Jesus's feet. The others come in a small boat dragging the net full of fish, with its hundred and fifty-three large fish, all safely brought to shore, as Trench points out, emblematic of the final gathering of the redeemed, not one left out by accident; He knows them all, St. John x. 28, none taken but the good, and of these a definite number, all from the right side of the ship, S. Matt. xxv. 33. What a happy meeting as they stood on the shore of the lake! Jesus had miraculously provided a meal for His servants, verse 9. See His



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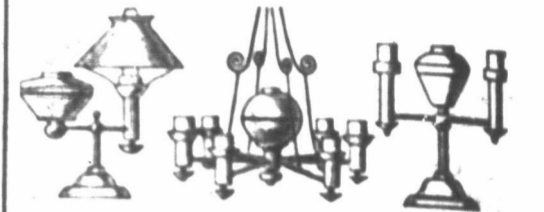
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invitation, verse 12, "Come and breakfast," a type of the heavenly feast in which we are told "He will gird Himself, and make them to sit down to meat, and will come forth and serve them," St. Luke xii. 37, see also come forth and serve them," St. Luke xii. 37, see also St. Luke xiv. 15; Rev. xix. 9; St. Matt. viii. 11, and St. Luke xiv. 15; Rev. xix. 9; St. Matt. viii. 11, and as verse 10 tells us some of the fish they had caught helped to make the feast, so this would teach the apostles that part of their joy in heaven would arise from the presence of those whom they had taken in the Gospel net, and if true of them so of all faithful fishers of men who shall sit down on the heavenly shore with their Master in glory.

Family Reading.

I CANNOT TURN THE KEY AND MY BAIRN OUTSIDE.

[In the villages of the West Riding of Yorkshire there is a tender sentiment, or custom, still prevailing. When one of a family has been buried, or gone away, the house-door is left unlocked for seven nights, lest the departed might, in some way, feel that he was locked out of his old home.]

"Suspense is worse than bitter grief—
The lad will come no more;
Why should we longer watch and wait?
Turn the key in the door.
From weary days and lonely nights
The light of hope has fled;
I say the ship is lost, good wife,
And our bairn is dead."

"Husband, the last words that I spoke,
Just as he left the shore,
Were, 'Come thou early, come thou late,
Thou'lt find an open door;
Open thy mother's heart and hand,
Whatever else betide,
And so I can not turn the key
And my bairn outside."

"Seven years is naught to mother love,
Nor seventy times the seven;
A mother is a mother still,
On earth or in God's heaven.
I'll watch for him, I'll pray for him—
Prayer as the world is wide—
But, oh! I can not turn the key,
And my bairn outside."

"When winds were loud, and snows lay white,
And storm-clouds drifted black,
I've heard his step—for hearts can hear;
I know he's coming back.
What if he came this very night,
And he the house door tried,
And found that we had turned the key,
And our bairn outside?"

The good man trimmed the candle light,
Threw on another log,
Then suddenly, he said: "Good wife!
What ails—what ails the dog?
And what ails you? What do you hear?
She raised her eyes and cried;
"Wide open fling the house-door now,
For my bairn's outside!"

Scarce said the words, when a glad hand
Flung wide the household door,
"Dear mother! father! I am come!
I need not leave you more!"

That night, the first in seven long years,
The happy mother sighed:
"Father, now you may turn the key,
For my bairn's inside!"

EGGS.

Pythagoras and his disciples considered it a sin to eat eggs, because they contained the germs of life. The kings of Persia drank in olden time out of a gold egg. In celebration of the new year, which fell, amongst the Romans, about our Easter time, they gave each other presents of colored eggs. A similar custom still prevails in France and other countries. With the Romans, every meal began with an egg and ended with an apple, from which the Latin proverb, "ab ovo usque ad malum," i.e., from beginning to end, is derived.
Louis XV. of France presented painted and golden eggs on Easter day. This custom is followed to this day at the court of St. Petersburg.

DON'T BE TOO POSITIVE, OR THE PASSENGER IN THE GRAY CLOAK.

BY DAVID KER.

"When I was a young fellow," said Mr. Thomas Bullion, of the well known London firm of Bullion, Silverley & Co., "I was the most positive man alive—never let anybody else say a word when once I'd made up my mind about anything. If I'd heard Nelson talk about sea fights or Soyer about cooking, I'd have been sure to contradict them, and make out I knew more about it than they did. Somebody said once to my poor brother Jack, the lawyer—who was rather a dictatorial sort of a chap himself—that he did well to lay down the law, for he certainly had not gained much by taking it up. But I was every bit as bad as he was, and worse, too."

"You remember that story," he proceeded, "about the argumentative man, who, hearing a watchman calling out under his window one bitter January night, 'Past one o'clock, and a fine starlight morning!' jumped out of bed, rushed to the window, threw it up, and bawled out to him, 'Yes; but is it past one o'clock?' Well, sir, that's just the sort of fellow I was when I first started; but I've had a lesson about contradicting and being positive that will last me all my life."

"This was how it happened. One cold morning in the early spring (I don't exactly remember what year it was, but any way more years ago than I'd particularly care to count now), I was going into the city as usual by omnibus. There were four or five other men in the same line of business as myself, who generally went in about the same time as I did; and when I got into the bus that morning, I found the whole lot of 'em together. The only man there that I didn't know was a queer-looking chap who sat in the far corner, with his hat so pulled down over his eyes, and the collar of his gray cloak so turned up round his neck, that his face could hardly be seen at all; and he kept so still that I made sure he must be asleep, and thought no more about him."

"Well, we all began talking, and somehow or other we came round to the battle of Waterloo, and there came up a dispute about whether the gate of Hougoumont had really been shut against the French by one man or not. Sam Lockitt, of Lockitt & Redwood, (he's dead now, poor fellow!), stuck out that it had, and I, of course, contradicted him flat, and said that it was all bosh, and that no one man could be strong enough to do it."

"Ah! we all know your ways, Tom," says Sam; 'you'd say black was white if anybody else said it wasn't. Did you happen to be engaged at Waterloo yourself without knowing it?'
"Never you mind," says I; 'if I wasn't I've known them that were, or that have met others who were, which is the same thing.'

"Of course it is," says Sam, winking at the rest. 'Why, Tom, you're as good as that countryman in the story, who, when they asked him if he'd ever seen the king, replied, "Noa, I niver saw the king, but I've got a cousin as once cosm very nigh seein' the Dook o' Wellington.'"

"Well, then, I got pretty savage, for in those days I could never abide being laughed at; but before I could break out, one of the other fellows struck in suddenly:
"Look here; we're just three to three—Sam and we two against Tom and you two. This gentleman here' (pointing to the man in the gray cloak) 'has the casting vote. Beg pardon, sir; which way do you say it was?'
"The gray cloaked man turned his head slowly round, just like that moving wax figure in Madame Tussaud's, and said, in a sharp, chopping kind of voice, as if he were giving orders to cut somebody's head off: 'One man shut the gate. It was Colonel McDonnell.'

"On! indeed!" says I. 'You don't happen to be a friend of Colonel McDonnell, do you? or perhaps you're Colonel McDonnell himself, and we're to take your own word that you did it, I suppose? What do you know about Waterloo, I should like to know?'
"The man never answered a word, but just turned down the corner of his cloak, lifted his hat about an inch off his head, and looked me full in the face."

"Talk of being hit by a thunderbolt! If half a dozen thunderbolts had gone down my throat one after the other, I couldn't have been more utterly floored. This man whom I'd been contradicting, and bullying, and asking what he knew about Waterloo, was the Duke of Wellington himself!"

"I've never been positive since that day, and, what's more, I don't think I ever shall again."—*Es.*

RELIGION AND BUSINESS.

You wonder why you find it difficult to be interested in religion; why its demands so often seem irksome, and its duties distasteful; why you do not find in it more pleasure and peace. There are more reasons than one, no doubt, but a chief reason is that you have never yet determined to make the service of God the very purpose of your life. You have faith enough to make you uncomfortable, but not enough to bring satisfaction of soul. You are not guided by Christian principle, but very much by mere inclination and feeling. You attend church when you feel like it and you do not generally feel like it. You come but rarely to the Holy Communion. You acknowledge the duty but you often turn away because, as you say, you do not feel inclined to come. And this characterizes your giving, praying, doing—in short everything pertaining to Christian living. The only wonder is that you have not made shipwreck of your faith. A like course, as you know very well, would ruin your business in short order. You will arise to-morrow and breakfast and go to your office whether you feel like it or not. You go to your work every day because you know that you ought to. You attend promptly to business affairs quite irrespective of any mere whims and inclinations. Your office is open every day promptly at nine o'clock in the morning, and soon after you are regularly at your desk ready for work. Suppose that to-morrow you do not go to your office at all, because you do not feel like it. Suppose you stay away from it whenever inclination might lead you elsewhere. Suppose you never give attention to your business affairs save when you feel like it. In such case your prosperous business would be ruined in a month. In such case you would not deserve or expect success. Why then should you look for anything like success in the Christian life? What you admit would ruin your business you do not seem to suppose will ruin your faith. It is certain, however, that it will, unless, by God's grace you come to act more on principle and less on caprice. If you would only do what you ought to do because you know that it ought to be done, your way would be made clear before you. Until you do that you cannot hope for either pleasure or peace in the service of God. "If any man will do His will," said our Lord, "he shall know of the doctrine." Make up your mind to that, determined by God's help, that you will do His will, whatever it is, and whenever opportunity presents; that you will do what you ought to do, because you ought to do it, if you cannot from any higher motive, and therein you will find peace if not pleasure, and the time will soon come when you will find in it not peace only but pleasure as well. A. W. S.

THE MANNER IN WHICH THE VISITATION OF A BISHOP TO ADMINISTER THE RITE OF CONFIRMATION SHOULD BE ANTICIPATED.

BY THE REV. JOHN WRIGHT.

What the Minister should do.

- 1.—Pray that the Holy Spirit may accompany his ministrations.
- 2.—Preach earnest, practical sermons on faith and repentance.
- 3.—Instruct his hearers on the claims of Confirmation, as proved by Scripture and the writings of the Church from the Apostolic Age to the present.
- 4.—Appoint a time when candidates for Confirmation can be met, that their difficulties may be considered and their hearts encouraged.

- 5.—Plead with the young, to give their best days to Christ.
- 6.—Speak to those who are in middle life of the perils of neglect.
- 7.—Warn the aged of the short time that remains for repentance.
- 8.—Visit his parishioners and talk with them face to face on personal religion.
- 9.—Keep before them his accountability to God.
- 10.—Strive in all things to be an example to his flock.

What Parents and Sponsors should do.

- 1.—Think frequently of their obligations to others.
- 2.—Remind the young of the "solemn vow, promise and profession" made in their name.
- 3.—Pray for them, both at family devotions, and in private.
- 4.—If old enough, bring them to Church.
- 5.—Instruct them affectionately in spiritual duties.
- 6.—If their minds and hearts are prepared, have them directed to Confirmation.

What Sunday School Teachers should do.

- 1.—Spend a short time in prayer for their scholars before going to their classes.
- 2.—Make it a point to speak directly to the young about their salvation.
- 3.—Teach them out of the Holy Scriptures and also explain to them the Catechism, and the offices of Baptism and Confirmation as contained in the Book of Common Prayer.
- 4.—Visit them in their homes.
- 5.—Invite them to visit the teacher's home.
- 6.—Impress upon them that Confirmation is an especially "accepted time" and a "day of salvation."
- 7.—Take an individual interest in them.
- 8.—Be always at the post of duty, and in time, for example's sake.
- 9.—Remember that an account must be rendered to God.

What the Congregation generally should do, Now, and at All Times.

- 1.—Pray for their minister.
- 2.—Pray that a spiritual blessing may rest upon the whole parish.
- 3.—Be faithful in attending the Sanctuary.
- 4.—Be regular in receiving the Holy Communion.
- 5.—Be reverent in the House of God.
- 6.—Be attentive to strangers, that they may feel themselves cordially received.
- 7.—Encourage those who may be anticipating Confirmation, so that they be drawn toward the household of faith.
- 8.—Participate in the services, always joining in the responses.
- 9.—Be both hearers and doers of the Word.
- 10.—After the service, go directly home and think over what has been said, and do not linger in the aisles of the Church or in the streets to talk over worldly affairs.
- 11.—Forgive and forget any animosities that may exist among brethren.
- 12.—Be more willing to overlook the faults of others than to condemn them.
- 13.—Live in peace with all men.
- 14.—Take part in the work of the Church, and not leave it to others.
- 15.—Not only work and pray for the building up of the kingdom of Christ, but give toward it.
- 16.—Show that body, soul and spirit have been dedicated to God.
- 17.—Strive to be pure and unblamable, thus ornamenting the religion of Christ.
- 18.—Live each day as if it were the last.

Reasons why those who have come to the Years of Discretion should be Confirmed.

- 1.—Because they are living in sin every day that they neglect to ratify the vows that were made at Holy Baptism.
- 2.—Because the services of their lives belong to God.
- 3.—Because they are not able to live aright in their own strength.
- 4.—Because neglect hardens their hearts.

5.—Because, if they fail to come to this confirmation, God will call them to account for a sin of omission.

6.—Because their example in postponing so important a duty is a detriment and hindrance to others.

7.—Because they need all the aids to a Christian life which God grants to His covenant children.

8.—Because they can secure no true happiness away from Christ.

9.—Because the opportunities for Confirmation are passing away.

10.—Because each setting sun brings them one day nearer the grave, and leaves them one day less to repent in.

11.—Because they shall find peace in the hour of death in looking back upon a consecrated life.

12.—Because they can have no hope of a blessed eternity, unless they are willing to profess their love for Christ before the world.

DO THINGS WELL.—A LESSON FOR GIRLS.

Laura came into the disorderly sitting-room, put a sweeping-cap on her head and began listlessly drawing a broom over the dirty carpet. In a few moments a goodly pile of dirt was swept out the door, when she took a duster and looked around, quite puzzled where to begin.

"I wish I'd never been to Aunt Sarah's," she said, dropping down on the lounge with a more discontented look than before. "It's all very well for her to talk about keeping things in order, but her children seem different from ours. Just look here."

It was rather discouraging. On one chair lay some crusts of bread and molasses; on another a torn picture book and some paints over which the glass of water used with them had been spilt. On the table, mother's over filled work basket was running over, some spools of thread tangled among broken toys. The ashes from the grate widely scattered, and every corner seemed to have its separate litter.

Who sweeps a room well, does God's service. Something like this Laura had heard said while at her aunt's house.

"I don't believe God has much to do with such a room as this," she said fretfully to herself. "And it don't make much difference how it's swept I'm sure." But her eye noted rather uneasily the untouched corners, and the dusty patch under the table which her lazy broom had not reached. Aunt Sarah's cheery watchword: "Thorough, my dears, thorough," seemed to sound in her ears as she remembered how she had come home with a firm determination to institute a better order of things.

"I'll try it anyway." She dusted and carried out every movable article of furniture, sprang to her broom again, and this time wielded it with an energy which left little chance of peace to the seldom disturbed dust. And into the fire went many a fragment of broken playthings that would surely never be missed. Aunt Sarah believed in a judicious keeping down of worthless trash.

The dirt being gathered this time in a dust pan and sent after the trash, Laura straightened and dusted the pictures, then the curtains. Books not needed were carried away, the others piled neatly in order. Newspapers were sorted, and those not to be saved taken to the kitchen for kindling. A basket was found for the toys, and the rubber shoes and a slate which had lain under the lounge were put away in the closet. There was not time for a thorough cleaning of finger marked windows, but a quick rub with some white paper brightened them amazingly. Then she washed up the oil cloth before the grate, and when the furniture was back in place sat down with the work basket glad of a rest.

"I do think it's the most hopeless snarl I ever saw, but I'll try what thorough will do here." A number of pieces for chance mending were rolled into a bundle, the thread untangled as far as it could be, wound and fastened. Needles were placed in the needle book, and buttons in a box by themselves. A jumping jack and a tin horse on wheels were rescued from a woeful entanglement in a skein of darning yarn, which was wound up and laid with

the stockings, mated ready for mending. Almost everything went back into the basket which had been there before, but it was not half full.

Lastly, Laura went to the parlour and brought out a gay coloured tily for the large chair and a worsted mat for a vase which she hastily filled with flowers. "I'm not going to keep all the pretty things out of sight," she said, "and I'm going to have a cretonne cover for this old lounge. It won't cost much and will lighten up the room."

Even baby gave a crow of delight as he came into the room on mother's arm. Then scrambled down and laughed aloud as he crept toward his tin horse, which had been lost for a week. And mother looked around the room with a brighter smile than Laura had seen on her face for many a day.

"Oh, my daughter—have your little hands done all this? Why, I didn't know the old carpet could look so fresh—and what a cheery looking room it is, after all. What a precious comfort you are, my darling."

Laura looked around the tidy room with great satisfaction.

"I've been over every inch of it, mother. How pleasant it is to feel that you've done a thing thoroughly."

Try it, girls. Try what satisfaction there is in bringing order and sweetness out of confusion. Try what a joy there is in lightening mother's cares, in making dear faces brighter because the dear home is brighter. And be sure that the Master who has said, "Whatever thy hand findeth to do, do it with all thy might" will tenderly bless even a smaller service, conscientiously and heartily performed, than that of a room well swept.—*Church Press.*

ATTENTION TO STRANGERS.

An evil common in many parishes, and damaging to parish growth, is the neglect of our regular worshippers to show due courtesy to all who come to church, and especially to strangers. There are some who mistakenly suppose that this duty devolves upon the rector, vestrymen, and ushers, alone. It belongs to every parishioner.

As in private life, we are pleased with the graceful hospitality which prompts our host to meet us at the door with a cordial grasp of the hand, we are impressed with that Christian courtesy which meets us at the church door with a hearty welcome, assigns us a comfortable seat, makes us feel at home, and invites us to come again. Thoughtful parishioners will invite strangers to tarry after service to meet the rector; for it often happens that a rector sees strangers repeatedly at service, but has no opportunity to find out who they are, where they live, etc., because they leave the church before he can lay aside his surplice and return to see them.

If our parishes are to grow, then "be not forgetful to entertain strangers." Many a stranger in a community, with a strong predilection for the church—though not a member—has been forever repelled by the exclusiveness and chilling formality of church members, who haven't the thoughtfulness to hand a prayer book from which to read the service, not to mention the reiterated failure to give an invitation to come again.

Let parishioners make it their business to invite strangers to church, to offer them a seat in their pew, to introduce them to other members, and especially to the rector. Let them, as soon as ascertained, furnish the rector with the names of new comers to the church and town, in order that he may visit them. This is a practical way to build up a parish in which every one can join.—*Selected.*

—Statistics prove that in Rome (Italy) one has 237 times as many chances of being murdered as in England, and 188½ times more than in Protestant Prussia. In London there are for 100 legitimate, 4 illegitimate, children; in Leipsic, 20; in Paris, 48; in Munich, 91; in Vienna, 118; and in Rome, 248.

—In the space of thirty years the number of foreign bishoprics established by the Anglican Church has increased from seven to seventy-five.

Childrens' Department

LADDIE.

CHAPTER IV.

"It is too late to think of that," she said, with a little coaxing laugh; "too late, for you asked me to be your wife a week ago. Yes, John,"—the name came still with a little hesitation,— "a whole week ago, and I will not let you off. And then I have no mother of my own; she died before I can remember, and it will be so nice to have one, for she will like me for your sake, won't she? And what does it matter what she is like, you silly, old John?—she is your mother, and that is quite enough for me. And don't you think I love you more ridiculously than ever because you are so good and noble and true to your old mother, and are not ashamed of her because she is not just exactly like other people?" And she laid her soft cheek against his sleeve, by her clasped hands, as she spoke.

But he drew away with almost a shudder. "Love me less, then, Violet; hate me, for I was ashamed of her; I was base and cowardly and untrue, and I wanted to get her out of the way so that no one should know, not even you, and I hurt and wounded her—her who would have done anything for her 'Laddie,' as she calls me—and she went away disappointed and sad and sorry, and I cannot find her."

He had sunk down into Violet's low chair, and covered up his face with his hands, and through the fingers forced their way the hot, burning tears, while he told of his ineffectual efforts to find her, and his shame and regret.

She stood listening, too pitiful and sorry for words, longing to comfort him; and at last she knelt down and pulled his hands gently away from his face, and whispered very softly, as if he might not like to hear her use his mother's name for him. "We will find her, never fear; your mother and mine, Laddie." And so she comforted him.

What an awful place London is! I do not mean awful in the sense in which the word is used by fashionable young ladies, or schoolboys, by whom it is applied indiscriminately to a "lark" or a "bore," into which two classes most events in life may, according to them, be divided, and considered equally descriptive of sudden death or a new bonnet. I use it in its real meaning, full of awe, inspiring fear and reverence, as Jacob said, "How dreadful is this place," this great London, with its millions of souls, with its strange contrasts of riches and poverty, business and pleasure, learning and ignorance, and the sin everywhere. Awful indeed! and the thought would be overwhelming in its awfulness if we could not say as Jacob did, "Surely the Lord is in this place, and I knew it not," if we did not know that there is the ladder set up, reaching to Heaven, and the angels of God ever ascending and descending, if we did not believe that the Lord stands above it. It seemed a very terrible place to the old country-woman as she wandered about its streets and squares, its parks and alleys, that November day, too dazed and stupefied to form any plan for herself, only longing to get out of sight, that she might not shame her boy. She felt no bitterness against him, for

was it not natural when he was a gentleman, and she a poor, homely old body?

In the early morning, when the streets were empty, except for policemen or late revellers hurrying home, or market-carts coming in from the country, with frosty moisture on the heaps of cabbages, she got on pretty well. She had a cup of coffee at an early coffee-stall, and no one took any notice of her; some of those that passed were country-people too, and at that early hour people are used to see odd, out-of-the-way figures, that would be stared at in the height of noon. But as the day went on, the streets filled with hurrying people, and the shops opened, and omnibuses and cabs began to run, and she got into more bustling, noisy thoroughfares, and was hustled and pushed about and looked at, the terrors of the situation came heavily upon her. She tried to encourage herself with the thought that before long she should get out of London and reach the country, little knowing, poor old soul, how many miles of streets, and houses, and pavements, lay between her and the merest pretence to real country. And then, too, in that maze of streets where one seemed exactly like another, her course was of a most devious character, often describing a circle and bringing her back through the same streets without the old woman knowing that she was retracing her steps; sometimes a difficult crossing, with an apparently endless succession of omnibuses and carts, turned her from her way—sometimes a quieter looking street with the trees of a square showing at the end enticed her aside. Once she actually went up North Crediton Street, unconsciously and unnoticed. She reached one of the parks at last, and sat down very thankfully on a seat, though it was clammy and damp, and the fog was lurking under the gaunt, black trees, and hanging over the thin coarse grass, which was being nibbled by dirty desolate sheep, who looked to the old woman's eyes like some new kind of London animal, not to be recognized as belonging to the same species as the soft, fleecy white flocks on the hill-sides and meadows of Sunnybrook. She sat here a long time resting, dozing, and trying to think. "I don't want to trouble no one, or shame no one, I only want just to get out of the way." She was faint and tired, and she thought perhaps she might be going to die. "It's a bit unkind to die all alone, and I'd liefer have died in my bed comfortable like; but there! it don't much matter, it'll soon be all over and an end to it all." But oh! that would not do either; and the old woman roused herself and shook off the faintness. "Whatever would folks say if Laddie's mother was found dead like any tramp in the road? He'd die of shame, pretty near, to hear it in every one's mouth." Poor old soul! she little knew how people can starve, and break their hearts, and die for want of food or love in London, and no one be the wiser or the sadder. It was just then she found out that her pocket had been picked, or rather that her purse was gone; for she did not wonder where or how it went, and, indeed, she did not feel the loss very acutely, though, at home in the old days, she had turned the house upside down and hunted high and low and spared no pains to find a missing halfpenny. It

did not contain all her money, for with good, old-fashioned caution, she had some notes sewed up in her stays; but still it was a serious loss, and one she would have a great moan over in old times. She did not know that the sight of her worn old netted purse, with the rusty steel rings, had touched a soft spot in a heart that for years had seemed too dry and hard for any feeling. It had lain in the hand of an expert London pick-pocket, it was mere child's-play taking it, it did not require any skill. There was a bit of lavender stuck in the rings, and he smelt and looked at it, and then the old woman turned and looked at him with her country eyes; and then all at once, almost in spite of himself, he held out the purse to her. "Don't you see as you've dropped your purse?" he said, in a surly, angry tone, and finished with an oath that made the old woman tremble and turn pale; and he flung away, setting his teeth and calling himself a fool. That man was not all bad,—who is? and his poor act of restitution is surely put to his credit in the ledger of his life, and will stand there when the books shall be opened. The old woman got little good from it, however, for the purse was soon taken by a less scrupulous thief.

To be continued.

Coughing, with interludes of wheezing and sneezing are heard in all public places. Everybody ought to know the remedy; and that is Hale's Honey of Horehound and Tar—an absolute and immediate cure of all pulmonary complaints. For sale by all Druggists: at 25c., 50c. and \$1.

Glenn's Sulphur Soap heals and beautifies, 25c.
German Corn Remover kills Corns, Bunions, 25c.
Hill's Hair and Whisker Dye—Black & Brown, 50c.
Fike's Toothache Drops cure in 1 Minute, 25c.

THE GOOD SON.

Anthony was apprentice, and his father clerk, in a merchant's house of some importance. Now the father had to make a voyage over the sea on the merchant's business. The sad intelligence arrived that the ship had been seized by pirates; and it was impossible to ascertain what had become of Anthony's father.

Anthony served out his apprenticeship truly and faithfully, became himself clerk, and earned a property of his own by industry and ability. At last he heard that his father was a slave in Turkey, and immediately formed the resolution to obtain his freedom. He therefore collected all the money that he had saved, sold his best clothes, and everything that he had of any other kind that could be turned into money, made a bargain to serve out the price of his passage over the sea as cabin-boy, reached the residence of the rich Turk whose slave his father was, and offered to buy his freedom. But the Turk demanded such a large sum of money, that all that Anthony had brought with him did not amount to half.

"Well, then," said Anthony, "take me as your slave, instead of my father: I am young, and can perform more service for you than my father, who is already old."

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Ladies', Misses, and Children's Stylish Trimmed Bonnets and Hats at from "one dollar" to ten dollars.

Ladies' French and English Pattern Bonnets and Hats at from "Ten Dollars to Twenty-five Dollars."

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Ladies' Mantles, Dolmans and Visites, in silks. Plushes, Ottoman's and Brocades, at from "Seven Fifty" to Twenty-Five Dollars.

An immense stock Ladies' and Children's Jerseys, and Jersey Jackets in Black and all the leading colors, at Poplular Prices.

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At the command of the Turk his father came, fell in amazement on his son's neck, and both shed tears of affection. But when the father heard that his son wished to be a slave in his place, he cried more bitterly still, and would not at all consent to it. But the son said, through his tears, "Oh, my dearest father! I am not only ready to wear the bonds of slavery for you, but to give up life itself. Take the ransom money, which I have brought with me, for the expenses of your journey, and farewell!"

At this the Turk was moved to tears, and said to Anthony, "You are indeed a faithful, noble son! I give your father his freedom without ransom, and present you with sufficient money to set up an establishment of your own. For you, excellent Anthony! have acted as a good son should conduct himself towards his father according to the will of God."

"A duteous son will freely give His life, to let his parents live."

AN EXTENDED EXPERIENCE.—Writes a well-known chemist, permit me to say that Putnam's Painless Corn Extractor never fails. It makes no sore spots in the flesh, and consequently is painless. Don't you forget to get Putnam's Corn Extractor, now for sale by medicine dealers everywhere.

THE LARGE CABBAGE HEAD.

Two journeymen, named Joseph and Benedict, were once going by a vegetable garden near a village.

"Look here!" said Joseph, "what kind of vegetable-heads are these?" for so he named the cabbage-heads.

"Ah!" said Benedict, who was a great boaster, "these are not large. When I was on my travelling apprenticeship, I once saw a vegetable with a head which was as large as the parsonage-house yonder."

Joseph, who was a copper-smith, immediately replied, "That was very well; but I once helped to make a kettle which was as large as the church."

"But what in the world, could they want such a large kettle for?" cried Benedict.

Joseph said, "Why to be sure, they wanted it to boil your large cabbage in!"

Benedict was ashamed, and said, "Now I see at once what you mean! You always keep to the truth, and have only said this now in order to turn my lying boast into ridicule. I must be satisfied with this, for—"

"The boastful man, who shamelessly deceives, The same base coin he utters oft receives."

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UNEQUALED.

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"Father," said the boy, "how comes it that some stalks bend so low towards the earth, but others hold their heads so upright? These must surely be people of rank; the others, who bow themselves so low before them, are certainly the common folk."

His father picked a pair of ears, and said, "Look at this ear, which bends itself so modestly; it is full of beautiful grains; but this, which sticks itself up so proudly, is quite barren and empty."

"Who proudly holds his head, at once We write him down a silly dunce."

ALFRED'S PRAYER.

"Mamma," said Alfred, one night, as he was going to bed, "I prayed that God would keep us children from quarrelling, but He has not answered that as yet, for sister Daisy and I quarrelled dreadfully to-day."

"Ah, my son, you will have to help the Lord to answer that."

"Help the Lord, mamma? Can't He do everything?"

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to be a naughty boy, God will be sorry for you; and when Satan tempts you to quarrel, if you turn right to God for strength to resist him, and then fight like a good little soldier to keep down the naughty temper, then God will give you victory. But He won't do the work for you."

"Oh, I didn't understand," said the little boy.

"Yes, my dear," continued mamma, "you have something to do yourself, when you pray such a prayer, to help God to answer it. You must watch and pray, and fight against temptation; and if you do this, you will be able, by and by, to come and tell me that God has answered all of your prayers."—*Kind Words.*

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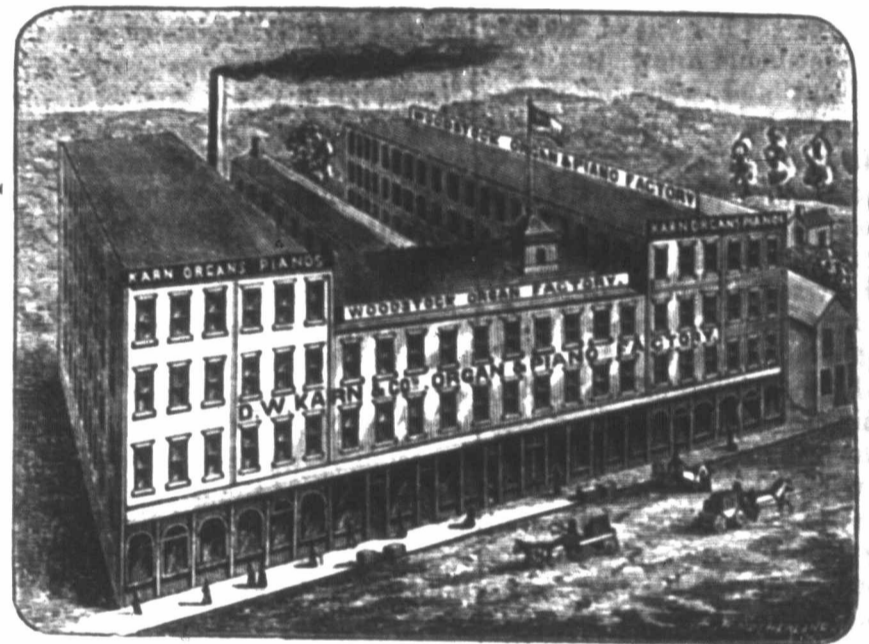
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