

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 8.]

TORONTO, CANADA, THURSDAY, JANUARY 19, 1882.

[No. 3.

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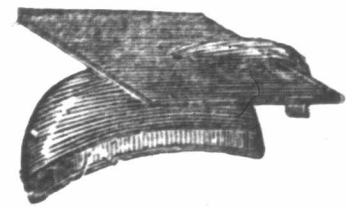
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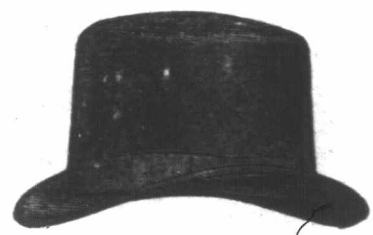
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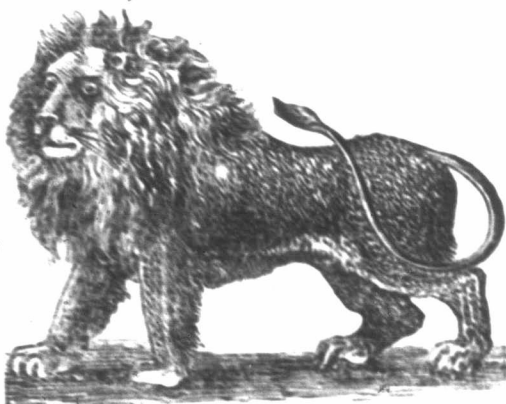
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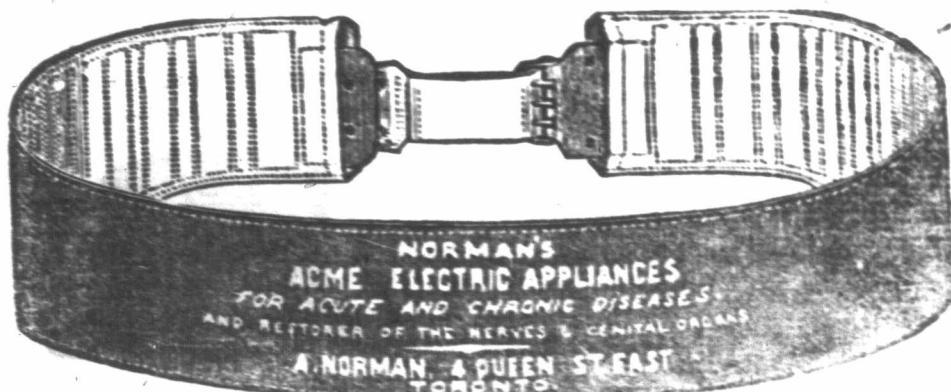
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This timely notice is given with a view to giving Contractors an opportunity of visiting and examining the ground during the fine season and before the winter sets in.

Mr. Marcus Smith, who is in charge of the office at New Westminster is instructed to give Contractors all the information in his power.

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LESSONS for SUNDAYS and HOLY-DAYS.

Jan. 22. THIRD SUNDAY AFTER EPIPHANY —
Morning Isaiah 62. St. Matthew 13. to v 24.
Evening Isaiah 65 or 66. Acts 13. v 26.

25. CONVERSION OF ST. PAUL:—
Morning Isaiah 49. to v 13. Galatians 1. v 11.
Evening Jeremiah 1. to v 11. Acts 26. to v 21.

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

THURSDAY, JANUARY 19, 1882.

THE completion of the Newcastle Bishopric Fund has been announced. The largest contribution to it is that of the Duke of Northumberland for £10,000. The Bishop of Durham subscribes £3,000.

The Northern Convocation will meet for the despatch of business on the 14th of February.

The Very Rev. John Oakley, the new Dean of Carlisle, has become a member of the Council of the English Church Union.

The balance of costs in the suits instituted against the Rev. T. Pelham Dale having been paid by Messrs. Brooks and Co., the sequestration of his property has now been removed.

It has been announced that Robert Robson, a woodman at Hexham, over sixty years of age, has established his right to funds which have been in the Court of Chancery for 138 years, and which now amount to nearly £250,000.

A new mission chapel, dedicated to St. Andrew, has been opened in East Horndon, Brentwood, by the Bishop of St. Albans. It has been provided for the purpose of bringing the Church and her services into the midst of the population.

The Chinese are not always immovable. They have started a line of trading steamers, the first of which recently arrived in the Thames from Shanghai with a cargo of tea. She is owned, manned, and commanded entirely by Chinese.

On the 12th ultimo, the Bishop of Rochester consecrated the church of the Good Shepherd, which has been erected in Handen-road, Lee, at the sole expense of Lord Northbrook, the lord of the manor. It has 650 seats, all free. The cost of the altar furniture and seats was defrayed by a special offertory of £556 at the mother church of St. Margaret's, Lee.

The Convocation of Canterbury is expected to meet for the despatch of business, at the same time as that of the Northern Province viz. February 14th.

The Bishop of Lichfield and the Dean of Salisbury have consented to become Vice-Presidents of the Curates' Augmentation Fund.

The Rev. W. J. Bennett, vicar of St. John the Baptist, Frome, has for some time been unable, from ill health, to perform duty. He is now staying at St. Leonard's-on-Sea.

A successful ten days' mission has been held at St. Michael's, Handsworth. It was conducted by the Rev. J. H. Lester, the Lichfield Diocesan Missioner.

The Earl of Zetland, who is patron of Saltburn church, has offered a donation of £1,000 towards paying off a debt of £1,678 remaining on the building. Since 1876 he has given no less than £5,000 to the same church.

The Queen has granted £50 a year to the Rev. J. Jones (Idrisym), vicar of Llandysilio, Cardiganshire, out of the Civil List Fund, in recognition of his valuable services to Welsh literature. Besides many other works, he is author of a popular Welsh commentary on the Bible in five volumes, which has passed through several editions. More than forty thousand copies of it have been sold, a sale almost unprecedented in the sale of Welsh books.

A very successful provincial synod has been held at Sydney, under the presidency of the Bishop of Brisbane, in the absence of the Bishop of Sydney. Considerable progress was made in ecclesiastical organization. The Bishop of Sydney was formally "determined" Primate of the Province; a court for the trial of offences against Church discipline was unanimously created; and the subjects of Marriage, Missions, and Canons, were warmly debated. At Christ Church, New Zealand, the new cathedral has been so nearly completed, that it has been opened with special services.

The Archbishop of Canterbury, having forwarded a petition of fourteen thousand laymen, praying Her Majesty to order the release of the Rev. Sidney Faithorn Green, pending the sitting of the Royal Commission on Ecclesiastical Courts, has received the following reply:—"Whitehall, December 1, My Lord Archbishop—I have the honour to acquaint you that I have laid before the Queen the petition forwarded by your Grace, praying the release from prison of the Rev. S. F. Green; but that Her Majesty has not been pleased to give any instructions with reference thereto. I have the honour to be, my Lord Archbishop, your Grace's obedient servant, W. V. Harcourt."

The public believes that the responsibility of Mr. Green's nine months' imprisonment rests with the Home Secretary; it is he that advises Her Majesty in these matters.

It has been decided that the next Church Congress will be held in Derby, in October next, under the presidency of the Bishop of Lichfield.

It is proposed to rebuild the church of Lower Brixham, Devon, in memory of the Rev. H. F. Lyte, who was for upwards of twenty-five years incumbent of the parish. He was author of the well-known hymn "Abide with me; fast falls the even-tide."

On the 17th ulto. the foundation stone of a new church, in the extensive parish of Enfield, in memory of Mr. Philip Twells, lately one of the members of Parliament for the city of London, to be built and endowed at the cost of his widow, was laid by Mrs. Twells. Its western tower and spire will rise to the height of 140 feet. The foundress intends to give a peal of bells, and to provide a vicarage house, on ground adjoining the church.

With reference to a false insinuation lately made by the Secretary of the "Church Association," the Rev. T. Pelham Dale writes:—"The bills of costs amount to £314. 12s. 3d; the gross rental of my estate (two cottages and a field) amounts to £145, of which the solicitors of the "association" have had possession for the last year and a half under sequestration. Had it not been for the kindness of friends the rents would have remained in their hands until costs and expenses were paid."

On the 14th ultimo, at a meeting in the Jerusalem Chamber, considerable progress was made with the organization of the Armenian Education Aid Association, Canon Churton was appointed chairman; Major Fortesque, hon. treasurer; and Captain S. G. F. Selfe, R.A., hon. secretary of the society. It is intended to issue an address appealing for annual subscriptions, in order to aid and extend the efforts which the Armenians are making to give a gratuitous education to their own people.

The Rev. Thomas James Rowsell, Vicar of St. Stephen's, Westbourne Park, was formally installed as one of the Canons of Westminster on the 17th ult. The Canon designate was received by the Dean, with Canons Jennings, Farrar, and Duckworth, in the Jerusalem Chamber where the usual declarations were made. Morning prayer was then sung in the Abbey. After the first lesson, the Canon designate was conducted to the Abbey entrance. After the mandamus had been read, he read aloud the Latin declaration, which is a document of singular historical interest. Dating about 600 years back, it affirms the absolute freedom of the Chapter from all foreign bishops, and asserts the obligation of that which is written over that which is said (tradition). The remainder of the service was then proceeded with. The full choir gave the responses with the beautifully rich and plaintive effect only to be heard in Westminster Abbey. At the close of the service, the members of the chapter returned to the Jerusalem chamber when the Dean placed a chair for the new canon, who was welcomed to take his part in the government of the Abbey.

THE THIRD SUNDAY AFTER THE
EPIPHANY.

THE ideas and sentiments involved in the Epiphany, or suggested by it, assume a varied character. The manifestation of the glory of the Incarnation was shown last week in the first of Christ's miracles, which was performed partly in order that the marriage banquet should not be wanting in the generous portion of an exhilarating character, and partly in order to show his control over the elements of nature. He now manifests Himself in His character of the healer of men's bodies, even when they are afflicted with the most loathsome diseases. That which must have struck the immediate witnesses of both these miracles with astonishment would be the fact that in the performance of these miracles the Saviour wrought them not by invoking another power, but by and through Himself alone. Another fact in connection with the same as well as the other Gospel miracles is that the doctrines to be proved by them are the new revealed doctrines of Christianity which were neither known or knowable by the reason of man. Such are the doctrines of salvation and redemption by Christ, of sanctification and regeneration by the Spirit of God in the use of the sacraments, which indeed were gradually unfolded by Christ Himself until they were fully established and illustrated by and in connection with the death, the resurrection and ascension of Christ, and the descent of the ever-blessed Spirit on the day of Pentecost. It may be remarked also that while the miracles of the Gospel were wrought in order to corroborate and illustrate these doctrines, miracles were never wrought in order to prove or to indicate the difference between virtue and vice, between good and evil. Moral duties are enforced in the Gospel, but it was not for the sake of these that Christ became man, wrought miracles, and died on the cross, for these duties were always truths and duties before our Saviour's coming, and mankind would be in possession of others without the help of miracles or of any higher revelation than was experienced among the Chinese, the Greeks, and the Romans.

We may notice also that the miracle of healing the centurion's servant, together with the faith of the centurion, unequivocally show that Christ came not only to be "the glory of His people Israel," but also as "a Light to lighten the Gentiles."

WATCHNIGHT SERVICES AND THE
FEAST OF THE CIRCUMCISION.

IT is usually regarded as a mark of sincerity at least when men pay attention to the well defined regulations of their religion and refuse to set before these regulations the devices of private human contrivance; although it usually happens that when the "fond" inventions of an unauthorized character are adopted, they are far more zealously attended to than those which have received the sanction of duly constituted authority. These remarks will forcibly apply to the observance of watchnights on the eve of the Feast of the Circumcision, which happens also to be the eve of the day on which our secular year begins. Now we are not going to find so much fault with the practice of observing these watchnights (although not authorized by the Church) especially if all the fasts and festivals required by the Church are observed, with daily prayer, etc., as we are with the way in which the observance is made. In the Church, the watchnight on New-year's eve was be-

gun by the so-called "High Church" school, who, we imagine, borrowed it from the Methodists. Dr. Hook started it in Leeds, and it appeared to do a great deal of good—at least his whole work there was very successful. The "evangelical party" denounced it, as the "party," has sometimes done in this country, although it appears now to be pretty well taken up by the so-called "Evangelicals." But the mode of the observance differs very materially. The Churchmen who practised it originally observed the first hour of the New-year, being also the first hour of the Feast of the Circumcision, by a celebration of the Holy Eucharist. In the observance by the other section of the Church, this celebration is, with apparent intention, entirely omitted. The beginning of the worldly, the secular year, is sedulously attended to, while the feast of the Church is altogether ignored. Now why should this be done? It seems to show too plainly that a worldly spirit still animates too many of those who call themselves Christians and Churchmen.

The omission need not be made on account of any conflict between the topics suggested by each. Sound and true Churchmen have always been able to combine them. They could, for example discourse on such texts as Deut. xxix. 9, "Keep therefore the words of this covenant, and do them, that ye may prosper in all that ye do," and show that the true basis of all your prosperity is a true observance of the laws of God, a conscientious exercise of our duty towards God and man, as so concisely laid down in our Catechism. But that, whereas, as that same evangelical document teaches, we cannot do this of our own strength, true Churchmen would proceed to show that Christ voluntarily submitted to circumcision, for thereby the visibly entered into covenant as man to keep the whole law, and having kept that law, He received power as man to convey grace in observing the terms of the covenant, to all who should hereafter become, by the means He should institute, "one with Himself." They could not, it is true perform the terms of the covenant as He did, but they could do so in a degree far beyond what they could have done without His help.

Pay your Subscriptions.

IN the last number of the DOMINION CHURCHMAN, envelopes were enclosed for subscribers (who have not yet paid) to remit their arrears, and also in advance.

We trust this will be a sufficient hint for all to kindly forward their subscriptions immediately. Those who have already done so, will be doing a kind favour by forwarding one dollar for a new subscriber.

IN MEMORIAM.

AT his residence, in Tweed, in the parish of Roslin, after a short but painful illness, in the seventy-sixth year of his age, on Monday morning, the 2nd January, 1862, JOSEPH ELLIOTT, Esq., passed away to his rest. Although his friends had noticed for some time previous failing health, and aware of his suffering from an internal complaint, yet his death was sudden and unexpected by all. In the decease of Mr. Elliott this community, and particularly the Church has met with

a sad loss, and a blank has been created which will hardly (if ever) be filled.

One of the early pioneers, he worked hard in the development of this section of the country, and filled several offices in conducting municipal affairs; but it is as a Churchman his work and life will be chiefly and sadly missed. Years before a clergyman could be sent to this district, he maintained almost single handed the cause of the Church. He has filled with honour and integrity the office of churchwarden for more than twenty years past, and was the lay representative of the parish to the synod of the diocese of Ontario. The faithful and consistent friend of every clergyman who has had charge of the parish, he was ever ready (often beyond his means) to contribute to their support, and strengthen their hands in promoting and carrying forward all Church work. Two of his sons, having graduated at Toronto, have entered the apostolic ministry; the Rev. Joseph Elliott, and the Rev. Archibald Elliott, the present earnest and devoted priests of the parishes of Vankleek Hill and Camden East. His daughter, Miss Isabella Elliott, has long been organist in St. James's church, ably assisted in the choir by her sisters and other brothers.

The funeral was the largest known in Tweed, the church being densely packed, numbers glad to get even standing room. The sermon was preached by the rector, the Rev. George Gardner, and was full of earnest exhortation to the congregation, and of sympathy and comfort to the mourners. Thus deservedly regretted by all, a sincere Christian and faithful soldier of the cross, having fought a good fight, and finished his course, entered that everlasting rest that remaineth for the people of God.

The whole parish sympathize deeply with his beloved and respected wife and family, praying that the God of the fatherless and the widow will give them the comfort of His blessed Spirit, so much needed in this their time of sorrow.

An example such as this ought to be seriously and attentively studied in every part of the Dominion which have not as yet been fully supplied with the services of the Church. To every member of the Church we would say—As far as possible, "Go and do thou likewise."

THE MISSION FUND.

AT the last meeting of the Synod, Toronto, a canon was introduced by the Rev. Septimus Jones, and unanimously adopted by the Synod, that "there should be but one mission fund for the diocese." Shortly afterwards an announcement was made of the formation of a new mission society in the interests of "one school of thought." Remembering the compact entered into at the time of the late election of Bishop, and being anxious to preserve the better feeling which has more latterly manifested itself in "united" efforts, some of the friends of the Church appealed to his Lordship, setting forth these views, and urging that any such effort should be made either through his Lordship or the Mission Board, and were gratified to find that his Lordship thoroughly approved the suggestion, and enclosed a copy of a letter he had written on the subject, distinctly repudiating any public appeal to the members of the Church, and requesting a "correction" of the impression which the public appeal had caused. It is to be regretted that in making this correction, the motives of those moving in the matter should have been impugned in the uncharitable manner it has been done. The

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only wish is that any effort which is made should be made through the Bishop or the Mission Board; and if the canon does not provide for this being done, it is to be hoped that the earliest opportunity will be taken of supplying the deficiency by passing the necessary clause at the next meeting of Synod. The subject is suggested to the Mission Board.

BOOK NOTICES.

THE LIFE OF THE ANGELIC DOCTOR ST. THOMAS AQUINAS, of the Order of Friar Preachers. By a Father of the same Order. New York: SADLER & Co. 1881.

What the exact intention of this biography is hardly appears. The life of a saint, as a rule, is supposed to illustrate the career of some grand character, who living in the world was not of the world, who devoted all the powers of his mind and body to the service of God and his neighbours. Much more if he were a man of gigantic intellect, a theologian over-topping all his compeers, and a man of preeminent sanctity and humility as well. do we look for some record of the one quality by means of which we may obtain some idea of the scope of his works and the effect of his teaching upon the world at large, as well as such experimental knowledge of the other virtues as may strengthen and build up in the faith those who are still wandering through this valley of tears. For any one of these requisites we vainly look in this biography. It gives no clue to the services rendered by Thomas of Aquin to theology. It does not deal with or explain, even in outline, his marvellous system of philosophy, all the more necessary in view of the Pope's recent dogmatic approval of it. From its pages no one would gather that he was what he was, a very sun illumining Cominarian darkness of mediæval ignorance and superstition. Of his inner life, of his failings, of his struggles with sin, of his falls, of his risings again, as well as of his really solid virtues, not that namby-pamby womanishness, which in the Roman Catholic fasti does duty for virtues, we learn not one word. The book is almost entirely taken up with the recital of lying wonders, trivial and superstitious vanities, narrated with the only purpose of defending monasticism and relic worship in their worst forms, and bolstering up that blasphemous modern fragment of transubstantiation, which even Aquinas, with all his mysticism and attachment to Roman doctrine, would have hesitated to put forth. This will give our readers an idea of the dry husks which the modern Roman Church feeds to her children as a means of spiritual nourishment.

CATHOLIC CATECHISM.

No. XIV.

Q. Can good, sufficient, and scriptural reasons be given for calling the rite of Holy Communion a sacrifice?

Yes. (1.) Scriptural.—There are three distinct parts in every sacrifice: Offering, or oblation; Mactation, or slaying; Communion, or partaking. In this rite, we, as Christians, make offering. (see Order for administration of the Holy Communion in Book of Common Prayer). The Mactation, or slaying, is shown forth constantly for us in heaven. "Lo, in the midst of throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as though it had been slain, having seven horns, and seven eyes, which are the seven Spirits of God, sent forth upon the earth." Rev. v. 6. (R. V.). We partake of that which the Holy Victim, the Lamb of God, calls His Body and His Blood.

Again, the prophets prophecy a sacrificial worship for the Christian Church: as, Malachi i. 11, (already quoted). Jer. xxxiii. 15 to 22—an acknowledged prophecy of Christ the Righteous Branch. "In those days, and at that time, will

I cause the Branch of Righteousness, to grow up unto David neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually."

Isaiah lvi. 6, 7: " Even them (the sons of the stranger) will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people."

Our Blessed Lord, in the sermon on the mount, which all Christian writers and preachers especially dwell upon as of application to Christian times, says: (St. Matthew v. 23). "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift." St. Paul says, in Heb. xiii. 7-10. "Remember them that have the rule over you Jesus Christ, the same yesterday, and to-day and for ever. Be not carried about with divers and strange doctrines. We have an altar, whereof they have no right to eat, which serve the tabernacle."

The addition of the words implying that we have a right to eat, would show that the Christian's altar is the Lord's table.

(2.) Reason agrees with the Apostle, that the Christian altar is necessarily connected with the offering of hymns and prayers; these are connected in the Bible with Incense, (Rev. v. 8).

Q. But does not the Apostle say, (Heb. xiii. 15), "By Him therefore let us offer the sacrifice of praise to God, continually; that is, the fruit of our lips giving thanks to His name."

Yes: but the same writer, in the same letter, speaks of a Christian altar, and immediately adds to the above, "To do good and to communicate forget not; for with such sacrifice God is well pleased." Hence, the fact, that we should continually offer the sacrifice which is the praise of our lips does not in any way supersede the obligation of that Christian sacrifice, for which there is provided an altar.

(3.) The Book of Common Prayer, thus interprets Holy Scripture: "We thy humble servants, entirely desire Thy Fatherly goodness, mercifully to accept this our sacrifice of praise and thanksgiving." And again, "although we be unworthy to offer unto Thee any sacrifice, yet we beseech Thee to accept this (sacrifice) our bounden duty and service."

Q. But does not the sacrifice of praise and thanksgiving consist in the hymns and words of praise and of thanksgiving which are offered in the office of "the Holy Communion?"

Certainly not. These, being the acknowledgment of the benefits which we receive thereby, accompany the offering which consists of the exhibition before God and His Church, of the sufferings and death of His dear Son; which, and not our faith or our praise, are meritorious alone and obtain God's grace and favour.

The centre of the Holy Communion office is not our praise, but Christ's Death.

Q. Does God need the presentation by us of the sacrifice of the Death of His Son?

He needs it not, but He has willed that we should so memorialize Him, just as He needs not to be reminded of the name of His Son in our prayers and yet He has bidden us ask all things in the name of God the Son.

"With solemn faith we offer up
And spread before Thy glorious eyes,
That only ground of all our hope,
That precious, bleeding, sacrifice,
Which brings Thy grace on sinners down,
And perfects all our souls in one."

Hymns on the Lord's Supper, by J. and C. Wesley. No. 125.

(To be Continued.)

Quite a number of persons have availed themselves of our liberal offer. Others should do so at once.

Diocesan Intelligence.

ONTARIO.

From Our Own Correspondent.

The Rev. A. Spencer, clerical secretary of the diocese, has been assisting the Dean at the cathedral, in the absence of the curate.

THE following appointments have been made, consequent upon the death of the late Canon Forest. The Rev. Arthur Jarvis, B.A., has been appointed to the rectory of Williamsburg; the Rev. G. W. White, B.A., has been appointed Canon of St. George's cathedral, Kingston.

KINGSTON.—The name of the Rev. Dr. Wilson, of this city, is mentioned in connection with the vacant Bishopric of Algoma. While it is acknowledged on every hand that Dr. Wilson would be a worthy successor to the late lamented prelate, his parishioners earnestly trust that he will not accept the See, even should it be offered him.

TYENDINGAGA AND DESERONTO.—The Christmas offerings in this parish were more than double the amount of those in previous years.

DERONTO.—The communicants at the early celebration at St. Mark's numbered eleven; at the 11 a.m. service at Christ Church, Tyendingaga, sixty-six, in all seventy-seven. E. W. Rathburn, Esq., presented the Sunday-school with twenty-five choice volumes for the library, and besides, sent a handsome donation of books to the parsonage, for the children of the rector, Rural-dean Baker.

WILLIAMSBURG.—The Rev. A. Jarvis, M.A., succeeds the late Canon Forest as rector of Williamsburg. His duties began on New-year's day.

TORONTO.

Synod Office.—Collections, etc., received during the week ending January 7th, 1882.

MISSION FUND.—Parochial Collections: Tullamore \$4.85. Thanksgiving Collections: Scarborough, Christ Church, \$14.58, St. Paul's \$5.20, St. Jude's \$1.09. Missionary Meetings: Wyebridge \$12.42, Waverly \$5.33; North Orillia and Medonte: St. Luke's \$16.14, St. George's \$2.27.

WIDOWS' AND ORPHANS' FUND.—In full payment of amount bequeathed by the late Major David Campbell to the Reverend C. J. S. Bethune in trust for the W. and O. Fund \$1,000. Annual Subscription: Rev. F. J. S. Groves \$5.00. Annual payments under New Canon: Rev. W. H. Clarke \$7.20; Rev. Canon Tremayne \$7.20; Rev. Canon Osler \$8.50; Rev. R. A. Rooney \$11.60; Rev. R. W. Hinds \$7.20; Rev. Dr. Macnab \$10.92; Rev. H. C. Avant \$8.50; Rev. John Davidson \$7.82; Rev. John Fletcher \$9.17; Rev. T. Walker \$8.72; Rev. J. F. White \$7.88.

VIOLATION OF THE CHURCH'S LAW.—In days like these, when clergymen are being imprisoned for carrying out what is clearly the law of the Prayer Book, and in strict accordance with the Act of Uniformity, Churchmen would fail in their duty did they not express displeasure at any violation of the Rubrics, for which even the Privy Council has not given its sanction. Such a violation took place, we are informed, on Christmas morning at All Saints' church, when the Rev. A. H. Baldwin omitted the prayer for the Church militant from the Communion service at 8 a.m. Any one who has given the matter any thought must see the important place that prayer occupies in the Communion service, containing, as it does, the oblation of the elements to the Almighty. Its omission from the service is an outrage to the feelings of anyone calling himself a Churchman.

OPENINGS FOR OLD AND TRIED CLERGY.—The following comes to us without a name and no legible post mark. There is more truth than poetry, at least in the latter part.

The long tried clergy of the diocese of Toronto are respectfully informed that there are several good openings for clerical work in Manitoba, for which reasonable stipends are offered. It perhaps would be well for them to avail themselves of the opportunity, as for the most part their prospects in this diocese have gone their being the manifest and successful determination to engineer in all vacancies present

and prospective for half fledged young men of a certain stripe, who have not sufficient evangelical zeal and devotedness for hard missionary work such as the older clergy performed.

HALIBURTON.—A surprise party visited the Rev. George Leadingham on the evening of the 23rd December, 1881, and presented him with a purse, and the following address Mr. S. S. Peck, M.P., presided on the occasion.

Rev. and Dear Sir.—The undersigned have been appointed to perform the pleasant duty of presenting you with this purse containing \$34.10 as a slight token of the good opinion entertained of you by a large number of your parishioners and many other kind friends; and we beg of you to accept it in the hearty manner in which it has been given, and the earnest prayer of all is that you may be long spared to be in the future what you have been in the past, a faithful, devoted, and earnest worker in God's vineyard. Wishing you a merry Christmas and a happy New-year. We are, Rev. and dear Sir, yours on behalf of the donors. Miss Eva Sluman, Miss A. Lucas. Haliburton, Dec. 23rd, 1881.

The Christmas 1881 offering amounted to \$11.46.

WEST MONO.—The usual annual entertainments in connection with the Sunday-schools of St. George's and Herald Angel churches were held last month, and were by far the most successful gatherings ever held here. The school-house in which St. George's congregation held theirs was by far too small to hold all those who desired admittance. Dr. Henry, mayor of Orangeville, occupied the chair at St. George's, and the incumbent, Rev. Geo. B. Morley, that of the Herald Angel, in lieu of Wm. Jelly, Esq., M.P.P., who was prevented from attending by illness, the amount realized at St. George's was \$77.00, and Herald Angel \$111.25. These amounts go towards Sunday-school work and church improvements, St. George's has been all newly seated, and the last note due on the Herald Angel church was paid, which leaves this handsome little church free of debt. The Sunday-schools, four in number, have been closed for the season, but before closing prizes were distributed, costing about \$40.00. St. Matthew's Sunday-school has Wm. Lavery as superintendent. Herald Angel Hugh Bracken with J. A. Jackson as secretary, St. George's Wm. Allen with James Woodland as secretary, Camilla, Wm. Jackson with Thomas Robinson as secretary. The Church people here feel much pleased that their Church is in such a well organized shape.

WEST MULMUR MISSION.—A very successful Christmas entertainment was held in connection with Christ Church. The Christmas-tree was beautifully dressed. The children all received gifts, and amongst other gifts bestowed Miss Rooney was presented by the choir with a very handsome muff and work box, as a token of their appreciation of the great labour and pains she had taken in trying to improve their musical attainments. Miss Rooney thanked them for their kind and unexpected gift, putting in a disclaimer as to being worthy of any merit in the discharge of her duty.

PORT HOPE.—The St. Mark's church Sunday-school held their annual meeting in the Town Hall, on Wednesday evening, January 4th. A very large and handsome Christmas-tree was loaded with presents of all kinds, and lighted up with many coloured tapers. Several carols were sung, and the children were delighted with the excellent gifts they received. The incumbent, the Rev. J. B. Baker had invited the Rev. Mr. Bell, of Lakefield, to deliver at the same time and place, a lecture "A Tour through London England," which he gave, illustrating the same with a large number of photographic views, by the aid of a powerful sciopicon. The scenes thus depicted were exceedingly clear, and gave great pleasure to the very large audience who witnessed them.

HUMOROUS AND DRAMATIC READINGS.

ON the 26th and 27th of this month, Mr. Chas. Roberts, Jr., of New York, will give two of his select Recitals of Humorous and Dramatic readings, in Shaftesbury Hall, under the patronage of the Lieut.-Governor, and Mayor. On these evenings Mr. Roberts will interpret a programme from standard authors, thus affording the amusement-seeking public an entertainment of a refined literary character. Of Mr. Roberts's abilities as an elocutionist the New York press speaks very highly.

IIURON.

From Our Own Correspondent.

PORT STANLEY.—A large and pleasant gathering took place in Christ Church, in the village, on the evening of Dec. 28th, under the auspices of the Sunday-school. The neat and handsome evergreen decorations arranged in the most attractive manner in the interior, together with the Christmas-tree loaded with presents, presented an appearance strikingly beautiful. After the usual singing and prayer, the present highly esteemed incumbent, the Rev. Mr. Strong, delivered an address suitable to the occasion. The scholars then sang in a sweet and joyous manner several appropriate sacred songs, after which the seasonable gifts on the tree were distributed. Mrs. Strong was, during the evening, made the recipient of a valuable and handsome pair of vases from Sheppard & Wilson, of St. Thomas. The Rev. Mr. Strong is himself superintendent of this flourishing school.

ST. THOMAS.—It is really pleasant to note the labour of love bestowed upon our churches at the great festival of Christmas. On Christmas-day, Trinity Church at its best in commemoration of the Nativity of the "Prince of Peace." A change of the position of the pulpit, and attention of the surrounding pews are decidedly an improvement. The acoustic properties have also been improved, so that now every word spoken by the officiating minister can be distinctly heard by every one. On Christmas-day the decorations were chaste and beautiful. Two circles of crimson cloth overlaid with evergreen leaves wound round each pillar. In the chancel a rood screen and retables imitated with evergreen and Christmas decoration, had an excellent effect. The music at matins and evensong gave distinctive charms to the joyous festival. The Rector, the Rev. Mr. Ballard preached at both services to very large congregations, evincing the love borne to the solemn festivals of the Church. Even those who are not of her household delight in her sacred services. The congregation, morning and evening, entirely filled the large building, nave and aisles.

SIMCOE.—There were very large congregations at Trinity church on Christmas-day. At evensong especially the church was crowded. The decorations were truly beautiful. The young ladies and the gentlemen who assisted them richly deserve the praise awarded them. They were resolved to make the venerable edifice look its best at the last time, as ere next Christmas a new Church will have taken its place. The choir did good sermon in singing the hymns and anthem. The rector, the J. Gemley, took for his text in the morning Isaiah xi. 6, in the evening St. Luke ii. 13, 14. In the afternoon there was a short service and suitable service for the members of the Sunday-school. At the close the teachers gave Christmas cards to the members of their classes. The offertory of the day was \$100.

LUCKNOW.—The incumbent of St. Peter's church, the Rev. Jas. Currie, with many members of the congregation waited on Mr. D. C. Cameron, the efficient leader of the choir, at his residence and presented him with a handsome pair of vases, a silver casket and celery dish. Mr. Cameron has been leader of the choir since its organization.

FLORENCE.—At the recent Christmas-tree entertainment the Rev. Mr. Racey and Mrs. G. W. Racey were presented with a Christmas-box of \$42 to purchase carpets for their parlours and dining room, by some of the members of the Florence and Anghrim congregations. We are pleased to learn that Mr. and Mrs. Racey are highly esteemed by the parishioners.

LONDON.—St. Paul's: The choir of this church presented the rector, the Rev. Canon Innes with a portrait of himself, and to their organist, Mr. Geo. B. Sippi, they presented a beautiful liqueur stand of silver.

TYRCONNEL.—The high festival of the Saviour's Nativity was observed in this parish, with something more than the usual enthusiasm which was manifested by the more elaborate decoration of the church, by the large attendance at the services in spite of the inclement weather and bad roads, and especially by the large number of communicants who participated in the Holy Sacrament of the Lord's Supper. The season too was marked by the increased liberality of a very liberal people towards their clergyman. The offerings on Christmas-day amounted to forty dollars nearly, and the previous presents in kind of the substantial of life were very large and valuable. In addition to these, the Christmas-tree, under the

cultivation of Mrs. Liberty and some other ladies produced a magnificent shawl for Mrs. Chance, the clergyman's wife; also a handsome and costly cruet, and a beautiful pair of slippers for the clergyman. At the suggestion of the Misses Bobier, who are always ready in every good work, a presentation was made of a very beautiful silver cake basket and butter dish to Miss Sarah Pearce, by the incumbent on behalf of the congregation, as a token of their appreciation of her services as organist of St. Peter's church.

ALGOMA.

From Our own Correspondent.

PORT SYDNEY.—The incumbent of Christ Church mission acknowledges with gratitude the receipt of three cases of clothing as Christmas presents from the C.W.A. Society, Toronto, for the Sunday-schools of Port Sydney, Beatrice, and Brunel. Also a barrel of clothing from Mrs. Grope, Craigdairloch, Dundas, for the sufferers by late bush fires.

PARRY SOUND.—The Rev. R. Mozley begs to acknowledge with gratitude the receipt of a box of articles for Christmas-tree from C.W.M.A.

ROSSEAU.—Mrs. Chowne acknowledges with hearty thanks a box of toys and books for the Sunday-school, from Miss Fannie Dixon, the rectory, Guelph.

The Rev. P. T. Rowe, B.A., desires to acknowledge with many thanks, the receipt of \$30.00, from the Rev. E. F. Wilson, towards the erection of a new church among the Indians of Garden River. Friends of this great cause come and help us in this greatly needed work.

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

No. 9.

THE COLLECT, ETC.

The Collect for this Sunday is almost identical with the ancient one. It advances us one step further in the study of our Lord's manifestation or "Epiphany." Last Sunday the man Christ Jesus displayed His power as the Creator, turning water into wine, without even so much as the creative words, "Let there be wine." To-day He comes before us in the panorama of the Church's year, as the Great Physician, who heals the most difficult diseases by the exercise of His Almighty Will. To say that God knows our infirmities and weaknesses is only to say that He is God, omniscient, knowing all things. The prayer of the Collect is that He, being such, may notice, "look upon," regard favourably, the condition in which we are; and also by the exercise of His Majestic Power, cure all diseases. The expression "right hand" expresses here the energy of God's action in the matter.

The Gospel of the day gives two remarkable examples of this kind of Epiphany, viz., the healing of the leper, and the healing of the paralytic. We all know how little power, even after 1,800 years of science, mankind possesses over such terrible diseases as leprosy and paralysis. None can, indeed, cure these "living deaths" but God alone; and Christ proved His possession of the Divine prerogative, by healing these diseases with a touch, a word, a gesture.

The Epistle suggests as a parallel lesson for ourselves, the practice of meeting enemies with gentle demeanour: not returning evil for evil, or avenging ourselves. All these things—though we incur infirmities, dangers, and necessities—are to be left to God to manage for us with the right hand of His majesty. He will be our help and defence.

On this day, this year, occurs also the commemoration of St. Vincent, a deacon and martyr of the Spanish Church in the fourth century. He was starved, tortured on the rack, and burned to death on red-hot iron bars, and yet remained faithful. The Emperor Diocletian, who carried on this persecution, struck an inscription to the effect that "the Christian name was destroyed;" yet how wonderfully it has flourished over all the world.

On Wednesday, the 25th, occurs also the great festival of the "Conversion of St. Paul." There was something so singular about St. Paul's conversion to Christianity, something so remarkable in the world-wide work of this great missionary bishop, that it seems only right to take some emphatic notice of the

great event which "turned" all his energies and talents into the channel of a most glorious life for Christ. As the Collect suggests, our best way of showing an appreciation of his work is by "following the holy doctrine which he taught."

THE CATECHISM.

- Q. What is the Third Commandment?
A. Thou shalt not . . . in vain.
Q. How does the Church teach us that we are to keep this commandment?
A. By honouring God's Holy Name and His Word.
Q. What ther does this commandment enjoin?
A. Reverence towards God, and the things of God.
Q. How is God's Name taken in vain?
A. When taken for falsehood, or for a frivolous purpose.
Q. What is the most direct breach of this commandment?
A. False swearing or perjury; for in an oath God is called to witness that what we say is true; and it is a frightful insult to the God of truth to make Him a party to a lie.
Q. May Christians swear in a court of Justice?
A. Yes: our Lord submitted to be sworn. Matt. xxvi. 63. God swears, "By My self have I sworn." An Angel swears, Rev. x. 6. St. Paul calls God to witness, Roman i. 9; 2. Cor. i. 23.
Q. What then does our Lord mean in "Swear not at all?"
A. He wholly forbids such oaths as he specifies, and which were used and allowed among the Jews, Matt. v. 34, 35; and He requires that all our common speech with each other should be plain and simple,—Yes and No.
Q. How do heedless Christians violate this commandment?
A. By using God's Name at all with irreverence or negligence; especially in such exclamations as, "good God;" "Lord have mercy;" by profane cursing; invoking damnation on men or even dumb beasts, under provocation.
Q. What does this conduct betray?
A. An utter absence of the holy fear of God.
Q. In what other ways is this commandment broken?
A. By jesting with holy things; by quoting Scripture for mirth; by speaking lightly or disparagingly; of the Sacraments, and such like; by irreverent behaviour in church, and by wandering thoughts in in acts of worship, public or private.
Q. What is a good rule for worship? A. Psalm ii. 11.
Q. What is the difference between the Second and Third Commandments?
A. The Second directs purity in our worship, the third reverence in offering it.
Q. How else are we to honour God's Holy Name?
A. By making his saving Name known among heathen nations, and the ungodly at home.
Q. In what is God's Name eminently glorified?
A. In the worship of His Church. In its unity. In the holiness of Christians. In the repentance of sinners. In their endurance of temptation. In the conversion of the heathen.
Q. What else besides the Name of God does this commandment include?
A. His Word, i.e. the Holy Scriptures. Psalm cxix. 161; Isaiah lxi. 2.
Q. How must we honour them?
A. By believing the Bible to be the perfect revelation of God's will; by submitting our reason to its mysteries; by reading, working, learning, and inwardly digesting what it contains.
Q. How do we dishonour God's Word?
A. By setting aside its plain teaching, when against our prejudice or interests; by making human systems its judge, instead of judging them and all things by it.
Q. What is the awful sanction of this commandment?
A. The Lord will not hold him guiltless . . . in vain.
Q. What should be the swearer's anxiety?
A. That the God who remembers his forgotten sins should blot them out.
Q. What should be his prayer?
A. Set a watch, O Lord, before my mouth, and keep the doors of my lips. Psalm cxli. 3.

THE HOME AT NAZARETH.

Of the first twelve years of our Lord's life we have no record but this, "He went down with them and came to Nazareth, and was subject unto them." And of the next eighteen years we have no account whatever but that contained in the one question, "Is not this the carpenter?" But this one word contains a whole world of meaning in itself. It shows us, for

instance, that not only during the three years of His ministry, but throughout the whole of His life our Lord was poor, for the village carpenter of a small provincial village can only have held a very humble position and secured a very moderate competence. And so the example of Him who was Lord of all in choosing such a position for Himself as the safest and best, has tended to console and sanctify the estate of poverty, to enable the duty of labour, and to teach us that our manhood has a dignity of its own in the sight of God which is not effected by the outward circumstances or occupation of men. In all ages there has been an absorbing desire for wealth; an undue admiration for those who possess it; an exaggerated belief of its influence in producing or increasing the happiness of life, and from these errors a flood of cares and jealousies and meannesses have devastated the life of man, and therefore Jesus chose voluntarily the low estate of the poor; not degrading, grinding poverty, but of honest poverty which can with healthful labour and self-denial provide for the necessities of a simple life.

2. Again there has always been in the natural mind a love of idleness, a tendency to regard it as a mark of aristocracy, and so look with contempt upon labour. But our Lord, by His example, shows us that labour is a pure and noble thing, which saves the body from effeminate languor with its accompanying ills, and the soul from those polluting thoughts which are its chiefest danger, and so Christ laboured, working with His hands to show us the way of safety.

3. Once more, from the hidden unrecorded life of our Lord we are taught that that which is of importance in the sight of God, is the inner and not the outer life—not how we are employed, or what we are accomplishing, or what men are saying or thinking of us; but what we are becoming in our inner character, our moral and spiritual life through the discipline of our appointed lot; this is the all important thing in the sight of God, the only thing in our history that will be of any consequence at all when life is ended. And so Jesus by His thirty years of seclusion rebukes the world and our worldly hearts, which lead us to act as if it were only the lives of heroes and conquerors, and men distinguished by extraordinary acts and service, that are worth living; and shows us that the noblest and most glorious life, which will be crowned with honour forever, may be altogether unknown among men, till the revelation of the sons of God shall have come. The calmest and most unknown lot is often the happiest. Nor must we forget that it was during these silent unrecorded years, that a great part of His work was done. He was not only girding His sword on His thigh, but wielding it in that warfare with the desires of the flesh, of the mind, in which like ourselves he had to engage, for "He was in all points tempted like as we are." And He learned obedience by things which He suffered in resisting the mastery of every craving from within, and every allurements from without. "In these years He began to do long before He began to teach. They were the years of a sinless childhood; a sinless boyhood; a sinless youth; a sinless manhood; spent in humility, toil, obscurity, submission, contentment, and prayer, to make them an eternal example to all our race." For the vast majority of us are placed by God's own appointment amid those quiet duties of the commonplace and uneventful routine of life, which has its chiefest lessons to learn from our Lord's thirty years retirement at Nazareth.

His mere presence in that home of His childhood must have made it a happy one. In any family circle the gentle influence of one loving soul is sufficient to breathe around it an unspeakable calm: it has a soothing power like the shining of the sunlight. Nothing vulgar, nothing tyrannous, nothing restless can continue to resist its beneficent sorcery; no jangling discord can long break in upon its harmonizing spell, but the home of Jesus was filled with the very light of Heaven; and we may well believe that it was a home of truthful piety, of angelic purity, of perfect peace. We know nothing about the outward circumstances of that life. But in the eleventh cap. of the apocryphal History of Joseph the Carpenter, it is stated that Joseph had four elder sons and several daughters by a previous marriage, and that the elder sons, Justus and Simon, and the daughters, Esther and Thamar, in due time married and went to their houses. But that Judas and James the less remained in the house of Joseph. St. Jerome, however, tells us that these brethren of our Lord were in reality His cousins, the children of Alphæus or Cleophas, and a sister or half-sister of the Blessed Virgin, who, according to Jewish usage, would be called His brothers and sisters. The general traditions of the Church has been against the meaning that seems to lie upon the surface of the Gospel narrative, that they were the children of Joseph and Mary. But in any case it is clear that our Lord from His earliest infancy must have been thrown into close connection with several kinsmen or brothers, a little older or a little younger than Himself, and by the discipline which that contact supplied he became an example to all in their life at home.

Biblical Notes and Queries.

Answer.

In answer to the question "How far may a Christian exercise his personal freedom with respect to those things which are neither enjoined nor forbidden in Holy Scriptures."

The whole subject of Christian liberty with the laws and limitations, is finely illustrated in St. Paul's dissertation concerning the eating of meats that had been offered in sacrifice to idols, in his first letter to the Corinthians. While in a large class of things we have a right to our free judgment and action, circumstances may make that very wrong which in itself and alone is entirely innocent. One is not, then, at liberty to consult only his own pleasure in regard to many things which he thinks he can do without personal harm. He is responsible for the example which he sets, and for the influence which he exerts. If the exercise of his freedom will have the effect of encouraging another in sin, or if inducing him to do that which he cannot do, and maintain a clear conscience, he is bound to refrain, and if he don't refrain, and his example results in the other's ruin, he sins against his brother, and also against Christ. We are not to lead our brother or friend into sin. This rule has a sharp application to many things which freedom is claimed on the ground of no personal injury following. While a few think the drinking of a glass of wine a sin, most persons think otherwise. Is one at liberty to take wine who can do it without harm to himself? Is he not rather bound to abstain, lest his indulgence become the occasion of another's drinking, in whose veins a drop of wine becomes a burning fire? In such a case would not he himself be guilty of a brother's fall? Again there are those who claim to see no harm in theatre-going, and will defend their right to go, on the ground that they suffer no loss. But there are multitudes who cannot follow their example without great harm. Many Churches seek money for religious purposes, from concerts, lectures, suppers, fairs, neck-tie parties, maple-sugar socials, and even dances and theatrical exhibitions. The temptation comes to provide the most worldly amusements in return for the financial aid it seeks. In many churches, the social meetings in the week go very far towards nullifying all the preaching on the Sunday. The supreme object of consideration is to get money. We are to treat the feelings and wishes of others, in things indifferent, with courteous respect, regarding even their whims with indulgence. The rule does not require that we shall obey the conscience of others, or that they shall obey ours. Their conscience is a law to them, but they may not make it a law to others. The principal that underlies this rule is of universal application, the strong denying themselves for the good of the weak, while the scrupulous abstain from judging others severely. P. TOCQUE.

Correspondence.

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

THE INDIANS AT GARDEN RIVER.

DEAR SIR,—Thinking that an account of our Christmas festival may be of interest to your readers, I thought you might find room for it.

So to begin. On the second Sunday before Christmas our worthy second chief earnestly besought us to give according to our means on the following Sunday, towards the decorations of our church, in loving remembrance of the birth of the Son of the Great Spirit. Therefore on the following Sunday, or the next before Christmas, a very fair collection was taken up, and during the next week churchwardens Meneseno and Michael Mizzegun, were very busy, with the help of some of our young women, in beautifying our church.

At about eleven o'clock, p.m., on Christmas-eve, the warning note struck out from the belfry, announcing that the good old custom (with us) of watching in the morning of our Saviour's birth was again to be celebrated. Accordingly at half-past eleven the Rev. P. T. Rowe, B.A., our much loved clergyman, and Mr. G. H. Glass, S.B.C., the lay reader, emerged from the vestry, whilst our choir sang a hymn of praise. We then had Evening Prayer to the end of the collect for peace, the proper Psalm being the eighty-fifth, the first lesson being taken from St. Matthew i. 18-25, as the Old Testament has not yet been translated into Ojebwa, and the second lesson being St. Luke ii. 7-17. After singing a hymn we were called upon to offer up our thanks to Almighty God in silent prayer for the great Gift He has given

us. There was silence for the space of five minutes, when we all joined in saying, on our knees, the "Gloria in Excelsis," to be found in the Communion Service, and I am sure I need not say how our hearts were lifted up within us when saying that grand old hymn. Then, as usual on such occasions, Chief Buhguffenene spoke some heartfelt words of ghostly counsel and advice, drawing a beautiful comparison between the glory of the house of God here on earth, and the house of God in heaven, showing however much we may strive to beautify the former, it is simply ugly compared with the latter. Chief Wahbuhmeme next spoke a few words, after which the father of our tribe, chief Augusta Shingwauk, spoke some burning words of comfort and exhortation, in the course of which he alluded, with touching pathos, to the death of the father of our Church as he said, "You have lost a loving father, and I a much-loved brother," and tears were in the venerable chief's eyes as he resumed his seat. Then came another hymn, and the prayer of St. Chrysostom, followed by the benediction, ended a service of prayer and praise, which it is hoped will redound to God's glory and our own good.

I have been talking all this time about our service, without one word concerning the decorations; but before I go on to say anything about that, I must say just this, that the singing was very very good, and reflected great credit upon our choir, and especially upon Jacob Wagemah, the choir leader, and Michael Mizzegun, who well sustained the bass solos, of which there were several. And now for the decorations. To begin with the sanctuary. Over this was reared an arch of evergreens some ten or twelve feet high, surmounted by three crosses, and ornamented with stars and rosettes of coloured paper work, and from this arch was suspended a very nice lamp, a present to the church from Mr. Rowe. Over the prayer-desk and pulpit, on either side of the sanctuary, was a nicely arranged ornamental arch, or canopy, attached to the wall. On the walls were also a triangle of evergreens with the word "Three" inside, signifying the Tri-une Deity; and on the opposite wall a double triangle. Further along on either side was a large wreath, in the centre of which was the word "Ever," signifying the eternal duration of the God-head. In addition to these, the walls were festooned with evergreens all around, and also the gallery front. At the ends of the seats were fixed some small trees, so that on entering the church by lamplight last Christmas-eve one would have imagined it some fairy bower in the midst of a miniature forest.

At ten a.m., on Christmas-day, Morning Prayer was conducted by Rev. P. T. Rowe, assisted by Mr. Glass, after which the Holy Communion was administered to thirty-six communicants out of a congregation of about 105, young and old, i.e., over a third of the congregation remaining to participate in that sacred feast. The sermon by the Rev. P. T. Rowe was upon the words, "Let us now go even unto Bethlehem," St. Luke ii. 15, and was full of an earnest appeal to his red brethren to seek the Lord whilst he may be found, in the service of the sanctuary, wherein Jesus gives Himself as the true Bread and Water of life. The collection, in accordance with the Bishop's Pastoral, was devoted to the benefit of the missionary, and realized a fairly handsome contribution.

Again at seven p.m. our little church was almost crowded, when the evening service was conducted by the lay reader, (Mr. Rowe having been invited to preach on that evening at Sault Ste. Marie, Michigan, owing to illness in the incumbent's family) and considering the short time during which Mr. Glass has been amongst us his rendering of the Ojebwa service does him credit.

Some simple words were spoken (in English) upon the story of the shepherds, and we were reminded that this was a Christian feast, and not one which we are to indulge our sensual appetites, but in love to God and good will to men.

Yesterday the usual Christmas feast was held at the school-house, but as another is to be held on Thursday next in honour of Rev. P. T. Rowe, and our Christmas tree on Friday, I may have a word or two more to say next week, if permitted.

Your brother,
UHNISHENALIBA.

Dec. 27, 1881.

THE MASS.

SIR.—We have all had some theological surprises in our time, but I never had a more real one than when I read in the last DOMINION CHURCHMAN, "Catholic Catechism," No. XIII. § 2, that "the Mass . . . is found as early as in the writings of Ignatius, bishop and martyr of (sic) Antioch, (A.D. 109). The term is probably derived from missa." Surely the writer has made a slip, and I hope he will not be hurt at having his attention called to it. I have read Ignatius through a few times, and I have no recollection of meeting missa in him. Besides, in his day the Liturgy of the Romish Church was celebrated in Greek, and the nomenclature of the Church was in

that tongue. Mr. Seudamore, in his very learned and valuable "Notitia Eucharistica," p. 3, says: "The earliest instance of the use of this name for the Holy Eucharist occurs in an epistle of St. Ambrose, A.D. 385." If this be so, it is hardly reasonable to expect it in St. Ignatius. Pisistrattis Caxton would call it a "tender anachronism." As for the Talmudic derivation proposed, it is so utterly unfounded that it deserves no consideration. In the fourth century the Church of both East and West was too anti-Judaic to borrow from the Hebrews a name for her most sacred rite.

Port Perry,
7th Jan., 1882.

JOHN CAREY.

CONSISTENCY.

DEAR SIR.—The accompanying letter was sent some time ago to the *Evangelical Churchman*, but as usual with that paper (which is celebrated rather for pretences than fair play) has been refused insertion. I presume, since it has not appeared. Will you kindly give it a place in your paper? It will help to explain, along with Mr. Beaven's letter of last week, why the truly evangelical clergymen of Huron diocese do not feel that their views and opinions are identical with those of the so-called *Evangelical Churchman*, and cannot give it their hearty support.

Yours very truly,

The Parsonage, Millbank. D. J. CASWELL.
The Epiphany, 1882.

"CONSISTENCY THOU ART A JEWEL."

To the Editor of the *Evangelical Churchman*:

DEAR SIR.—I do not know whether you fancy that everything you put into your newspaper is believed or not, but I think it is quite time to say that, as far as I am concerned, it is not so. I fear, however, that the influence your paper from week to week must have upon the minds of Church people, if they read it, and believe what they read, is gradually to lead them to dislike the Church of England. If you call that publishing a newspaper in the interests of the Church, I don't. For instance, when Hatch's lectures were delivered in England, you not only told us of them, but took the trouble of publishing two editorials about them, endorsing all that Mr. Hatch had to say about the looseness of order and system in the early Christian Church, thereby leading your readers, if possible to believe that all the Church of England teaches in her Prayer Book as to the importance of Episcopal Orders was founded on an invention of the latter days: I have observed that whenever you have had occasion to speak of Apostolic Succession, you have done so with a sneer, thereby doing all in your power to break down all difference between the Church of England and the thousand sects that claim the name of Christian. In your last week's issue I observe that baptismal regeneration is spoken of as "unprotestant;" but for the life of me I cannot see how you explain the baptismal service, or get rid of the word "regeneration" in connection with baptism. Whatever opinion I might hold as a Churchman as to the effect of baptism, I could not be honest to the Prayer Book, and reject an expression that is fairly drawn from its teaching. I would like to know how you understand the expression, or how you would honestly defend the Prayer Book use of regeneration in the face of a dissenter.

A Church newspaper, I think ought to be such that by fair and charitable setting forth of the events transpiring in the Church, and looking so hopefully at the future, as would lead a Churchman to love his Church the more, and to hope that the day might come when the scattered forces of Christianity might cluster around it. It ought to be such that if it should fall into the hands of a dissenter, it would lead him to admire and be drawn towards the Church the more. Instead of that I should be afraid to put one of your papers into the hands of a dissenter, for if there is any fault to find with a clergyman or Church practice anywhere you are sure to parade it, and to lead one almost to fancy that the whole structure of the Church was falling into ruin. I am afraid to recommend your paper to any Churchman for the same reason. I do not see what good comes of pulling down the Church in the sight of its friends and enemies, and at the same time claiming to be a Church newspaper. I notice that you never fail to set forth the good qualities of Wesleyans, Presbyterians, Baptists, etc., to the detriment of the Church if possible. I am glad to observe that the Rev. Canon Carmichael is speaking out for the Church as against the rationalistic onslaught of Mr. Hatch, and to believe that the Church has many true friends left who will defend her principles and uphold her claims.

"The middle wall of partition between Jew and Gentile" has been removed by our Blessed Lord, and a way opened for the admission of all into His Holy Church upon the same terms; but I have yet to learn

that His Church, was left without any walls or limits, and that we must admit all to be really Christians who claim the name. I do love to see broadness, and liberality, and charity, but at the same time I suppose every Christian man puts a limit somewhere to what he thinks is Christian or unchristian. The Y. M. C. A. some years ago tried to make a limit, and came to the conclusion that Unitarians at least were outside the pale. But in your last paper, in your great generosity, and in order to get in a stroke at illogical Churchmen, you very kindly speak of the late Mr. Garfield as having all that you would ask of "Christ-likeness," at least sufficient to bring him within the pale. I presume that in your great generosity, and to carry out the object which you often hint at, you would (if you could) have opened your pulpit in his preaching days to the highly gifted Christian Garfield. And yet you must know that as a member and minister of the so-called "Christian denomination" he was a Unitarian Baptist, and denied the supreme divinity of that Blessed Lord whom as Churchman we love and reverence as our God. I would be far from saying an unkind word of a good and noble man, but I would expect you to put a limit somewhere, and instead of blaming Bishop Harris for his charitable words, rather credit him with believing that in some way, he thinks, God has made provision for the salvation of men outside the visible Church.

I have been thinking that perhaps if you explained your meaning of "Churchman" to be a term that includes Methodist, Baptist, Presbyterian, and so on, until you have exhausted all the sects that you would include in "the Church," and by changing the heading *Evangelical Churchman* into something that would take well with the religious public, your newspaper enterprise no doubt would be a grand success. But if you intend to represent the Church of England I would beseech you to evidence it by your language, and now and then at least give your poor readers some words of encouragement for their beloved Church of historic memory, and not lead them to fancy that our old mother Church has lost the affection of her children, and that the warring sects of Christians are soon to have it all to themselves.

Yours truly,

Dec. 6, 1881.

D. J. C.

THE ROMISH RITE CALLED BENEDICTION OF THE BLESSED SACRAMENT.

SIR.—The rite is described in Lec's Glossary as follows: "When the priest opens the tabernacle and incenses the Blessed Sacrament, the hymn *O Salutaris Hostia* is sung, after which follows the Litany of the Blessed Virgin, or some psalm, antiphon, or appropriate hymn. Then is sung the hymn, *Tantum ergo Sacramentum*, followed by a versicle, response, and collect; after which the priest gives the Benediction with the Blessed Sacrament, turning to the faithful and making the sign of the cross with it, while the people profoundly adore." The rite is made almost if not quite equal to Mass, which is now gravely threatened by its own exorcism. We have in this the melancholy spectacle of the most spiritual of mysteries materialized to the very last degree of possibility. It is to be observed that custom has connected the Benediction to the evening, therein corresponding with the utterly uncatholic evening communions of the Low Church school, and affording another illustration of how extremes meet. The English promoters of Benediction have shown in their zeal for it a great hostility to Vespers, and endeavoured to beat them out of the field. The architectural change, with the mention of which I began, is now easily explained. The Real Presence being regarded in this materializing manner, it is assumed that everything which presents proximity of local presence to it on the part of the congregation is wrong. Chancels keep them at a distance from the altar, therefore they are to be cut off. Screens hide the tabernacle, therefore they are to be cast down. Nor is this mere theory: it has been most extensively carried out in practice; and Mouravieff, in his history of the Russian Church, mentions the restoration of screens as a result of the restoration of the Uniates (i.e., the Greeks in communion with Rome) to Eastern communion. Let it be here distinctly noted, that Mediaevalism, the bugbear of so many ignoramuses, is anti-Roman, as Rome now is. Rome knows it very well, and is no favourer of anything that goes further back than Trent. Ancient ecclesiology and modern Romanism are things by no means compatible. Hence may be seen the unhappy shortsightedness of the Dublin Protestants who made such a vehement attack on the screen of the restored Christ Church Cathedral. Instead of its being popish, as the ignorantly imagined, it is a witness to ancient belief and practice, and a protest against a grievous modern corruption. It may be as well to observe, that modern Romanism shows its contempt for ancient authority and precedent, in disregarding the orientation of churches. While even in this new country our churches, as a rule, are orientated, we ob-

serve about as little consideration for the practice in the Roman Church as among the sects. By the Oratorians it is especially exploded. The "Rambler," an organ of theirs, says on screens, "Our aversion to screens, both theologically and architecturally, being very strong." It was in reference to this Mr. Pugin wrote, "The screens once gone, chancels will follow, aisles, chapels, apse, all, and the cathedral sinks into an assembly room. But the "Rambler" thought that all such considerations were amply met by the one answer, that the rite of Benediction could not be celebrated where there was a screen!

In my opinion it is high time that our people should have their attention drawn to such a monstrous development, when in the October number of the "American Church Review, which you lately noticed, we read, "The most popular congregational services in the modern Roman Catholic Church are Benediction of the Blessed Sacrament, and the Stations of the Cross. They met and provided for felt needs." A prominent layman of the Ritualist school in England, Col. Bagnall, in a letter to the *Guardian* some time ago, could speak of this superstition as "a most beautiful service," "one that loyal sons and daughters of the English Church longed for." I quote from memory, but I am sure I do not misrepresent.

Your obedient servant,
Port Perry, JOHN CAREY.
18 Dec., 1881.

OUR NEW BISHOP.

SIR.—I see that the new President of the Toronto Ministerial Association is the Rev. Septimus Jones. As I know but one gentleman of that name in the city, I presume the official in question is the incumbent of the Church of the Redeemer, Yorkville, and that he has thus allowed himself to usurp episcopal functions in direct violation of the vow of obedience to his bishop, which he took at his ordination to the priesthood. That this is no perversion of the real facts of the case will be recognized at once, when it is remembered that it is this Association which arrogates to itself the office of arranging how many and of what sort shall be the services at the various public institutions in the city—the Hospital and City Prison being as yet fortunately exempt from their jurisdiction. It also dictates who shall conduct those services, and otherwise takes upon itself to settle what alone comes within the province of the Bishop of Toronto to settle, so far at least as the clergy of the Church of England are concerned. To the lay mind it seems at least ungracious on the part of Mr. Jones, and discourteous to his diocesan thus to allow himself in such an act of assumption or jurisdiction not his own. It will surely be time enough for him to play the bishop when he is duly elected to that sacred office. Till then let him be content to look after the sheep, poor as well as rich, of his own fold.

Yours, JOHN W. LOWRIE.

THE MAGI AND THE LEAFLETS.

DEAR SIR.—It is rather a doubtful compliment, I am aware, for a correspondent to criticize the leading articles of any publication, but my good will towards the DOMINION CHURCHMAN, and that it should be a faithful leader of religious thought in the Church must be my excuse, as I beg permission to point out that the writer of the article on the First Sunday after Epiphany, in your issue of 5th inst, has fallen into the too common error of stating, that the Magi "crossed the desert on their visit to the manger of the Infant Jesus." The source of this error is not from Scripture, which distinctly states, St. Matt. ii. 11. "When they where come unto the house," not into the stable, but from our hymnals, so often the origin of theories of doubtful orthodoxy, as witness our very erroneous Miltonic theology; Two of our most familiar Epiphany hymns are responsible, if not for founding, at least for continually promulgating the error, and one of them is by Bishop Heber, they are Nos. 93, 94, in Bickersteth, 94, 95. in S.P.C.K., and the lines are as follows:—

"As with joyful steps they sped
To that lowly manger bed."

And

"As they offered gifts most rare
At that manger rude and bare."

And again

"Low lies His head with the beasts of the stall;"

which in relation to the Epiphany cannot be historically sustained.

In Eugene Stock's Lesson notes on this chapter, Lesson viii of vol. I. on Life of our Lord, Sunday-school teachers are warned in foot note 6, against making this mistake; consequently I had to omit vv. 2. and 8. of the hymn, "As with gladness men of old," lest the minds of the children should be con-

fused in regard to the time and facts of the visit of the Magi.

I am so glad you have provided space for a "Teachers' Assistant," in your already useful paper, the notes will be very valuable to every Sunday-school teacher, and I hope the leaflets, upon which they are based are having a wide circulation, which they certainly deserve if they retain their present standard. I see that Mr. Fessenden is more in favour of "Holland's scheme," but I find it lacking in two essential elements, (1) cheapness, (2) in having a coincident volume of lesson notes. The isolated instance of Fourth Sunday in Advent, quoted by your correspondent, being evidently not applicable to every Sunday in the current year, and then more than one text book is out of the reach of the ordinary Sunday-school teacher.

I am happy to enclose you another subscription, and hope you will have more yet from this parish.

Yours faithfully,
The Rectory, Ingersoll, EDWARD M. BLAND.
January 9th, 1882.

TRACT NO 12 OF THE TORONTO C. B. T. S.

SIR.—I have just read Mr. Langtry's letter in your issue of the 5th instant, in answer to mine of the 28th of last November, and, in acknowledging it, I must be allowed to say, in my own justification, that my remarks on the translation in question were penned, and transmitted to the DOMINION CHURCHMAN, within a few hours of my having read the leaflet. If, like Mr. Langtry, I had taken a month to search for references I might perhaps have somewhat modified my criticism.

I beg to assure Mr. Langtry, with whose responsibility for the translation I was altogether unacquainted, that I never professed to be, that I never even regarded myself as, a "learned man;" that I never accused the translator of "guilt" in the matter, and that I never charged him with not being able to "write Greek."

With respect to the translation itself, I do not personally object to it, but I still do object to any alteration, save such as is absolutely necessary, of the Authorized Version, a version which, in this case, amply represents, in my opinion, the meaning of our Lord. In the margin of that version we find "for a remembrance" suggested as a substitute for "in remembrance."

Dean Alford, with whose sentiments I am far from being always in accord, says, speaking of the then proposed revision, "Nothing should be touched of the fair fabric which can possibly remain; and all that is of necessity new should be in strictest harmony with the old. So that the ear, while of course missing from the altered sentence the expression so long familiar, should find it superseded, not by a startling modernism, but by words worthy to stand beside those which remain." The italics are mine, and in this opinion I most cordially coincide.

I regret to say I have not in my library a copy of the English Septuagint, but I find on referring to the Greek text, that Mr. Langtry is quite correct in his quotations, and I readily acknowledge his more diligent research. The Hebrew word in Numb. x. 10, is *zikkaron*, which certainly signifies a memorial.

Liddell and Scott, however, render *anamnesis* by "recollection;" so it may be taken for granted I think, that they would have translated the passage, "Do this in recollection of Me," very much as it appears in the Authorized Version.

Then, again, as to the word "offer" in the tract, the Greek verb is *poieo*. Now, I should occupy far too much of your space were I to give the numerous meanings of this word as we find them in the lexicons. But, among all the various passages quoted in illustration of these meanings, occupying about ten columns, I can find but one where it is translated "offer," and that is in connection with prayer: viz., *deceis poieisthai*, to offer prayer.

While still, however, objecting to what I regard as an unnecessary alteration of the Authorized Version, and preferring that with which we are all so familiar, and which, as priests, we are obliged to use every time we celebrate the blessed Eucharist, more especially in view of the fact that the tract is intended for distribution among the uneducated, more perhaps, than among those who, like Mr. Langtry, are Greek scholars, I think your readers have reason to thank me for my previous letter if only that it has elicited the very interesting communication with which that gentleman has favoured us.

Yours, &c.,
VINCENT CLEMENTI.
Peterboro, January 7th, 1882.

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

A DESERVING OBJECT.

DEAR SIR,—Permit me through your columns, to appeal for help towards an exceptionally deserving object. My Indian congregation on the Moravian Reserve (county Kent) are desirous of erecting a church for their sole use. For this purpose we have been granted a parcel of land, by the Indian Council, with the sanction of the Department, and hope to erect a church next spring. About one-third of the tribe belong to our Church, and many more are favourably inclined towards us. So far our prospects are excellent, with this one little drawback, viz., that the Indians being poor will not be able to build the church single handed; and will therefore require outside help. I therefore take this means of appealing for assistance from our members throughout the Dominion.

To the best of my knowledge this is the only Reserve in the Province unprovided with an English church, and it will be a standing reproach to our Canadian Church, if their Indian fellow-Churchmen are not provided for in this place. The Indians are doing their part nobly in contributing money, material and labour; but of course they can do comparatively little. To give an instance of the zeal and liberality of these Indians, I may mention the fact that at our last missionary meeting they contributed nearly \$20 to the diocesan funds.

I may also add, in conclusion, that this appeal has the hearty support of the Bishop of Huron, and all contributions for this object will be thankfully received and promptly acknowledged by me.

Yours, &c.,
R. F. DIXON.
Incumbent of Bothwell,
And Missionary to the Moravian Indians of
the Thames, county of Kent, Ont.
January 9th, 1882.

IS THE CHURCH VISIBLE?

SIR.—The Donatist error is seen on all sides in two forms. First, in bodies like the "Plymouth Brethren," who look upon each member as finally saved, and thus represent their body as a kingdom without tares; not such a kingdom as our Lord taught us to expect; and, second, those who would make the Church on earth to consist of an ideal company of the elect. These two errors grow from the same root, viz., the mistaken belief that the "Church militant" and the "Church glorified" is not only identical (in which they are right) but also co-extensive, (in which they are wrong). St. Augustine, in his argument with the Donatists, asserts the identity of the Church in its militant and glorified states, when they charged him with asserting the existence of two churches. Archbishop Trench states Augustine's argument very clearly thus:—"He (Augustine) did not affirm, as his opponents charged him, two churches, but two conditions of one Church; the future in which it will be free from evil, the present in which evil is endured in it,—not two bodies of Christ, but one body in which now are wicked men," (wicked men in the body, not evil passions and imperfections in the finally saved within the body), "but only as evil humors in the natural body which in the day of perfect health will be expelled and rejected." (See Augustine Series, coli. 4). This answers the only difficulty there can be in the question, whereas were it to be acknowledged that the "Church" is not a visible society, the difficulties we should meet with would be countless. Where would be the seat of authority or government? It could not come in any form from any body of professing Christians, many of them may not be members of the "elect," and so their voice could have no effect, for they are not the Church, and why should we obey a society, the majority of whom may not be Christians at all? Certainly all visible communion would be done away with. If it be said that from the Bible should flow means of union, I acknowledge that, but at the same time I must say from that Book we get our knowledge of the foundation of a society to enforce its truths, and although the Bible is our only infallible guide, yet it does not do away with the necessity of the Church being visible, for by the Providence of God the Bible was given us through the Church already founded.

I am, sir,
Yours truly,
Lowville, Ont. WM. BEVAN.

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

Children's Department.

THE LITTLE HAT.

His little hat hangs on the rack
Still in its wonted place,
But never now is taken down,
To frame the little face
Which once did glorify our little home
With beams of precious light,
That ever seemed of Paradise
Sweet glimpses pure and bright.

If 'neath this simple crown of straw
I yet could see his face,
No gems in kingly diadem
Could win me from the place
Where shone my prince's sparkling eyes
And baby smiles of light,
Whose charms might yet dispel the cloud
That veils my soul in night.

Dear little hat, God knows I love
Each thread and band of thine
More deeply than rich jewels wrought,
O'er regal brows to shine:
And for the ribbon round thee, bright,
He loved in life so well,
I would not take the gorgeous gifts
That fairy legend tells.

KEEPING THE TONGUE.

KEEP it from unkindness. Words are sometimes wounds. Not very deep wounds always, and yet they irritate. Speech is unkind sometimes when there is no unkindness in the heart; so much the worse that needless wounds are inflicted; so much the worse that unintentionally pain is caused.

Keep it free from falsehood. It is so easy to give a false colouring, so as to make a statement that it may convey a meaning different from the truth, that we need to be on our guard. There are very many who would shrink from telling a lie, who yet commit themselves in such inaccurate or one-sided statements that they really come under the condemnation of those whose "lying lips are an abomination to the Lord."

Keep it from slander. The good reputation of others should be dear to us. Sin should not be suffered to go unrebuked; but it should be in accordance with the scripture, "Go and tell him his fault between thee and him alone." And it should be borne in mind that what is too often considered as merely harmless gossip runs dangerously near, if it does not pass, the confines of slander. A reputation is too sacred to be made a plaything of, even if the intent be not malicious.

FAITH.

Third Sunday after Epiphany.

WHAT is faith? It is the Christian's principle of life, for it is written, "The just shall live by faith." It is the fixed unswerving root of the tree of righteousness, the planting of the Lord. It is the eye of the soul, by which it sees Him who is invisible. Where Faith dwells in the heart the Bible is no mere history of the past, the heavenly world no imagination of the future, but they are ever present realities, more real and present to the soul than is the world of sense. Thus the centurion in to-day's Gospel saw in the Lord Jesus, not the carpenter's son of Nazareth, but the Divine Master of a host of servants ever ready to do His bidding.

And what are the fruits of Faith? They are deeds done for God, not man, with Heaven, not earth, in view. At the close of the Epistle to the Hebrews we read the glorious recital of deeds so performed by the champions of the Jewish Church, but time failed the inspired writer, and he spoke but little of the martyrs of her latter days, of those who were tortured, not accepting deliverance, that they might attain a better resurrection; and of others who had trial of cruel mockings and scourging, yea, moreover, of bonds and imprisonment. Yet it has ever been believed that his words do apply to these Jewish heroes who suffered in the days of Antiochus Epiphanes, the impious king of Syria; and faith being the watchword of to-day we cannot do better than give a somewhat longer account of those who, through Faith, obtained a good report. It is taken from the Second Book of Maccabees, an apocryphal book, which though we may not quote for the establishment of doctrine, yet we are to read for example of life and instruction.

The Old Testament history leaves the Jews subject to the king of Persia, the second of the five empires of the world. When Alexander the Great (the conquering leopard of Dan. vii. 6) overthrew the Persian, and set up the Grecian, or third empire, Judæa passed into his hands, and after his death it belonged by turns to the kings of Egypt and Syria. The Jews suffered a good deal at this time, for Egypt and Syria were often at war, and the Holy Land, lying between them, was their battle-field. Still their religion and laws were commonly respected till the days of Antiochus Epiphanes, king of Syria, the greatest persecutor of ancient times. From hatred to the truth he deliberately set himself to uproot the Jewish faith. He began by selling the high priesthood for money to two traitor Jews successively, and employing them to bring in heathen ways. Next, with their help, he broke into the temple and carried away all its treasures, the altar of incense, the golden table of shewbread, and candlesticks, censers, holy vessels, and every thing else of gold. Then he plundered and massacred the helpless people, threw down the city walls, and set up a statue of Jupiter on the very altar of burnt offering. Pagan statutes and altars were also set up in every town of Judæa, and the Jews were ordered to sacrifice to them under pain of death. Death was also threatened to any who observed the Sabbath, or the rite of circumcision, or any part of Moses's law. Some of them fell away through fear and weakness, but there were many who witnessed a good confession. Two women, for circumcising their children, were led through the streets with the infants hung about their necks, and then thrown headlong from the city walls. An aged scribe too, named Eleazar, withstood every attempt to seduce or terrify him, and at last was scourged to death while praying aloud to God. Many others suffered in like manner, but it is of a family of seven brothers that we are going particularly to speak.

Antiochus himself was presiding at the judgment seat when they were brought before it with their mother. They were scourged and ordered to eat swine's flesh, which was contrary to God's command to the Jews. But

the eldest brother, speaking in the name of the rest, said, "We are ready to die, rather than transgress the laws of our fathers." The king, therefore had the instruments of torture made ready, and the pans and brazen caldrons heated; but the seven stood undaunted. The eldest was seized and so maimed and burned that it was a marvel he yet lived; but he bore all patiently, and his brothers comforted him saying, "The Lord God looketh upon us." When he died, the second was brought forward, and the skin having been torn from his face and head they asked him whether he would eat of the king's meat. He refused, and they tormented him to death in the sight of the king, to whom he said with his last breath, "Thou, like a fury, takest us out of this present life, but the King of the world for whose laws we suffer, shall raise us up into everlasting life."

The third brother being seized stretched forth his limbs cheerfully to those who were waiting to lop them off, saying, "These I had from Heaven, and for God's laws I despise them, and from Him I hope to receive them again." The king marvelled at his courage, and tortured him to death without delay, and his next brother immediately after him. This last sufferer said with his dying breath, "It is good when put to death by men to look for hope of resurrection from God."

The fifth and sixth brothers were butchered in like manner, their mother standing by and encouraging them with thoughts of God, and His great power and goodness. Their faith did not fail them. "Think not," they said to Antiochus, "that our nation is forgotten of God, but abide a while, and behold His great power, how He will torment thee and thy seed. We suffer these things, having sinned against God, but think not thou that takest in hand to strive against Him, to remain unpunished."

Only the seventh brother was now left; there was a pause in the cruel butchery, and the tyrant changed his course of action. Calling the boy to his side, he caressed him and made him many fair promises, if only he would yield to his will and give up his strictness; but all to no purpose. So he sent for the mother, and consoled with her on her loss, saying it rested with her to keep her last child for herself; she must advise him what to do. "I will give him good counsel," she said; and she did so, though other than Antiochus looked for. Going up to the boy, she entreated him by all the love and care she had shown him not to afflict her by cowardice or want of faith. "Fear not this tormenter," she said, "but being worthy of thy brethren, accept thy death, that I may receive thee again through mercy with thy brethren." While she was yet speaking, he turned to the tormentors and said, "Whom wait ye for? I will not obey the king's commandment, but the law which was given to our fathers by Moses. Full of wrath, the king heaped on him torments greater if possible than those of his brethren, but he died, we are told undefiled, and put his whole trust in the Lord. And last of all the mother too was slain, A.C. 164.

If such were the victories of faith ere Jesus the Author and Finisher of our faith was born into the world, if

Jewish worthies could so endure, as seeing Him who is invisible, surely we for whom Christ died, we who know in whom we have believed, should be strong in the Lord and in the power of His might, and, taking the shield of faith, should quench all the fiery darts of the wicked.


AN EDITOR IN LUCK.—St. Jacobs Oil cures rheumatism; of this I am convinced. For years I suffered with rheumatism in my left shoulder and right arm, and last fall I was incapable of attending to my duties, and lay many a night unable to sleep on account of terrible pains. A few weeks ago a severe attack of this trouble struck me, and this time I concluded to try the St. Jacobs Oil, I must acknowledge, with but little confidence in its merits. I freely confess that the result has completely cured me of this chronic evil, and that, after the most eminent physicians and their prescriptions had been of no avail. I therefore consider it a duty to publish the above for the benefit of all sufferers with rheumatism and kindred complaints. G. A. HELLMAN, Editor Republican, Pittsburg, Pa.

THE kindest and the happiest pair,
Will find occasion to forbear;
And something, ev'ry day they live,
To pity and, perhaps, forgive.

ALL the principles which religion teaches, and all the habits which it forms, are favourable to strength of mind. It will be found, that whatever purifies, fortifies also the heart.

IN passing judgment upon the characters of men, we ought to try them by the principles and maxims of their own age, not by those of another. For although virtue and vice are at all times the same, manners and customs vary continually.

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METHOD is the very hinge of business; and there is no method without punctuality. Punctuality is important, because it subserves the peace and good temper of a family; the want of it not only infringes on necessary duty, but sometimes excludes it, the calmness of mind which it produces, is another advantage of punctuality. A disorderly man is always in a hurry; he has no time to speak to you, because he is going elsewhere; and when he gets there, he is too late for his business, or he must hurry away to another before he can finish it. Punctuality gives weight to character. "Such a man has made an appointment—then I know he will keep it." And this generates punctuality in you; for, like other virtues, it propagates itself. Servants and children must be punctual where their leader is so. Appointments, indeed, become debts. I owe you punctuality, if I have made an appointment with you; and have no right to throw away your time, if I do my own.

UNLESS a vessel move at a certain rate, she will not obey her rudder; so unless the Christian keep pace with the motions of the Spirit, he loses the benefit of its sensible guidance in directing his steps.

It is in small things that brotherly kindness and charity chiefly consist. Little attentions; trifling, but perpetual acts of self-denial; a minute consultation of the wants, and wishes, taste, and tempers, of others; an imperceptible delicacy in avoiding what will give pain; these are the small things that diffuse peace and love wherever they are exercised, and which outweigh a thousand acts of artificial civility.

BIRTHS, MARRIAGES & DEATHS

Not exceeding Four lines, Twenty-five cents.

Birth.

SILLS.—At the Parsonage, Shanty Bay, on the 11th instant, the wife of the Rev. C. F. Silles, of a daughter.

Deaths.

BRAWLIE.—In Luther Township, on the 27th December, ALEXANDER BRAWLIE, aged thirty-six. "May perpetual light shine upon him."

FURZE.—At Luther village, on the 11th of November, from typhoid fever, EDMUND F. FURZE, aged sixty-six years. "May his soul rest in peace."

LOVELL.—In Luther township, on the 5th of December, 1881, SARAH LOVELL, aged eighty-six. "Lord have mercy."

PRODUCE MARKET.

TORONTO, January 17, 1882.

Table with 3 columns: Commodity, Price per bush/cwt, and Price per unit. Includes items like Wheat, Barley, Oats, Peas, Rye, Flour, Beef, Mutton, Lamb, Venison, Hogs, Potatoes, Carrots, Beets, Turnips, Onions, Cabbage, Beans, Parsnips, Parsley, Cauliflower, Apples, Chickens, Fowls, Ducks, Partridge, Geese, Turkeys, Butter, Eggs, Wool, Hay.

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Medal awarded at Toronto, 1880.

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\$1000 IN GOLD.

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D. I. C. is an absolute and irresistible cure for Drunkenness, use of opium, tobacco and narcotics.

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TENDERS addressed to the undersigned will be received on or before the 10th day of FEBRUARY, 1882, for furnishing and erecting a bridge of Steel or Iron over the Fraser River on Contract G1, C. P. R.

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

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

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

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

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

By order, (Signed) F. BRAUN, Secretary.

Department of Railways and Canals, Ottawa, January 5, 1882.

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RE-LETTING.

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Plans and specifications can be seen at the Office of the Superintendent Engineer, Ottawa, or that of the Resident Engineer at Grenville.

Each tender must be accompanied by an "accepted" cheque for the sum of one thousand dollars (\$1,000), made payable to the order of the Honourable the Minister of Railways and Canals, which will be forfeited if the party decline to enter into a contract when called upon to do so. If the tender be not accepted, the cheque will be returned.

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F. BRAUN, Secretary.

Dept. of Railways and Canals, Ottawa, 4th January, 1882.

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