

Dominion Churchman.

Vol. 7.]

TORONTO, THURSDAY, APRIL 14, 1881.

[No. 15.]

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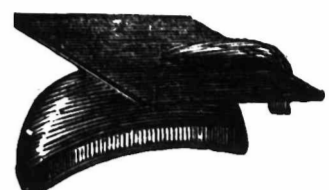
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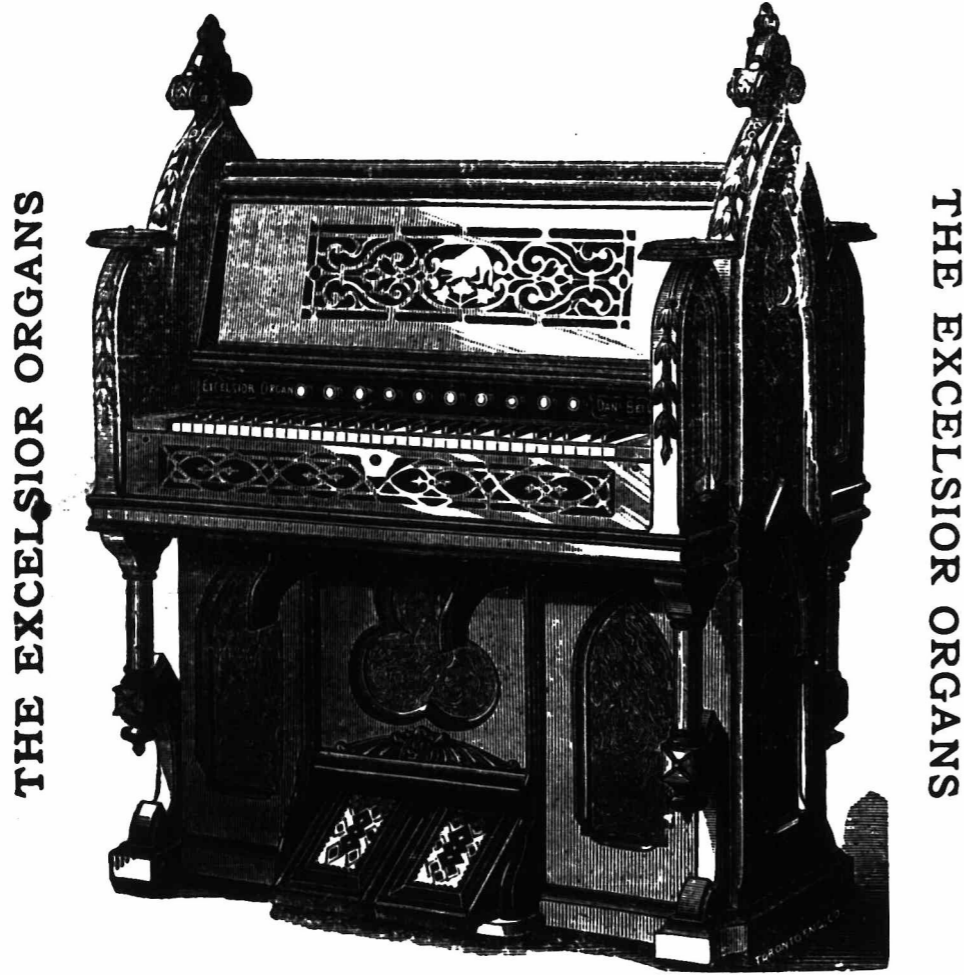
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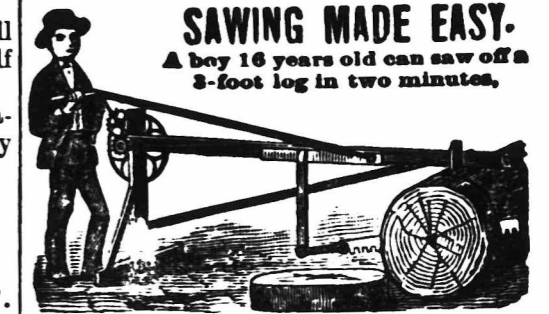
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LESSONS for SUNDAYS and HOLY-DAYS.

April 14... Thur. bef. East... Hosea 13, to v. 15. St. John 17.
 Evening... Hosea 14. St. John 13, to verse 36.
 15. GOOD FRIDAY:— Proper Pss., M. 22, 40, 54. E. 69, 88.
 Morning... Genesis 22, to verse 24. St. John 18.
 Evening... Isaiah 52, v. 13, & 53. 1 St. Peter 2.
 16... Easter Even. — Morning Zech. 9. St. Luke 23, v. 5.
 Evening... Hosea 5, v. 8, to 6, v. 1. Rom. 6, to v. 11.
 April 17... EASTER DAY:— Proper Pss. — Morning, 2, 57, 111.
 Evening, 113, 114, 118. Anthems instead of the
 "Venite." Athanasian Creed to be used.
 Morning... Exodus 12, to v. 24. Rev. 1, verse 10 to 19.
 Evening... Exod. 12, v. 21, or 11. St. John 20, v. 11-19.
 18... Mon. in Easter-week:—
 Morning... Exodus 15, to v. 22. St. Luke 24, to v. 13.
 Evening... Cant. 2, v. 14. St. Matthew 28, to v. 10.
 19... Tuesday in Easter-week:
 Morning... 2 Kings 13, v. 14. St. John 21, to v. 15.
 Evening... Ezek. 37, to v. 15. St. John 21, verse 15.
 April 21... FIRST SUNDAY AFTER EASTER:—
 Morning... Numbers 16, to v. 36. 1 Cor. 15, to v. 23.
 Evening... Num. 16, v. 36, or 17, to v. 12. St. John 20.
 25... St. Mark, Evangelist and Martyr:—
 Morning... Isaiah 62, v. 6. St. Luke 18, 31 to 19, 11.
 Evening... Ezekiel 1, to v. 15. Philippians 2.

THURSDAY, APRIL 14, 1881.

THE Rev. S. F. Green, Rector of Miles Platting, Manchester, has been apprehended, on questions of ceremonial observances, by a sheriff's officer, and lodged in Lancaster Castle.

The Rev. William Pierce reports to his Bishop (Guiana) that he has lately received 1,398 heathen into the fold of Christ by Holy Baptism. *Lauds Deo.*

The committee appointed at the Durham Diocesan conference to consider the subject, say that organized lay help should be in every parish in the diocese. Bishop Lightfoot announces that he will issue a commission as recommended. At his request, the committee has framed a programme of the kinds of lay-help thought desirable.

Five ladies, probationers of the Church Deaconess Home, Maidstone, were admitted to the office of Deaconess in the Church, by the Archbishop of Canterbury, in the chapel of Lambeth Palace, on the 16th ultimo. The admission was accompanied by the Archbishop's blessing and the laying on of hands. One of the deaconesses has accepted work under the Rev. E. S. Woods, Dover, and another under the Rev. Claude Bosanquet, Folkestone. Two remain attached to the Home. The fifth is to be engaged at Walsall.

The Ven. Dr. Hannah, of Brighton, England, an eminent convert from Presbyterianism, and Archdeacon of Lewes, gives a wonderfully clear report of work done in his sphere (which is about half of the county of Sussex), in the year 1880. He takes only three branches—church building, restoration, and endowments—and finds that the total sum raised for those three objects amounts to £96,071. This gives some idea of the voluntary effort of the Church which would be shown were like statistics forthcoming from the other archdeaconries, which are about eighty in number.

The full sum has been received for the Bishop Wilberforce confirmation memorial window in St. Mary's, Southampton.

An anonymous donor has offered £1,000, or one third of the amount required to abolish the pew rents and to reseat Christ Church, Westminster.

No Good Friday performances of the "Messiah" will be sanctioned in any of the Town Halls or public institutions within the jurisdiction of the Middlesex bench of magistrates; and an official intimation has been given that a disregard of the injunction will jeopardise the renewal of the licences for music which are held for such buildings.

It has been resolved to make a vigorous effort to raise the £17,000 that yet remains to be collected for the Newcastle Bishopric Fund. In a circular issued on the subject, the Bishop of Durham refers to the example of the people of Liverpool and its neighbourhood, who in a comparatively short time raised £100,000 for a similar purpose; which result was achieved mainly by the direct personal canvass of a few zealous laymen, whose heart was in their work.

Canon Farrar has made an appeal on behalf of the disused and sadly neglected churchyard of St. Margaret's, Westminster. He says the parish is too poor to raise the £3,000 required to make the churchyard sightly and ornamental. It is through this piece of ground that the Abbey is approached. A visitor from the United States recently told the Canon that he did not know a single city in Europe or the United States, which would leave in such a condition the precincts of its most venerated cathedral.

At a meeting of the Deans of the three north-east cathedrals of York, Durham, and Ripon, and others interested in the movement, it has been decided that the three cathedral choirs, together with such of the larger and more efficient surpliced choirs of the three dioceses as may accept a special invitation to join, shall hold a grand festival service in York Minster, on Thursday, July 7th. It is proposed to have the shortened service, with, as anthem, a new church oratorio called "St. John the Evangelist," composed for the occasion, by Dr. Armes, organist of Durham.

On the 20th ultimo, a sermon on behalf of the Colonial and Continental Society was preached at St. Peter's, Cornhill, by the Rev. Pahtahquahong Chase, hereditary chief of the Ojibway tribe, president of the Grand Council of Indians, and the Society's missionary at Muncey-town, Canada. He wore two medals, one given his grandfather by King George III, the other presented to himself on behalf of Queen Victoria by the Prince of Wales, during his visit to Canada in 1860, when the Rev. gentleman was selected to present an address to his Royal Highness. In early life Mr. Chase was employed in the Indian department of the Canadian government, displaying great prudence, and skill in the performance of his duties. Having been ordained he has been a missionary for about eighteen years.

The British Museum has lately acquired a collection of terracotta inscribed cylinders of Esaraddon, Sardanapalus, Neriglassar, and tablets of Cambyses and other late Babylonian monarchs.

Sarjeant's-inn Hall and chapel have been purchased by the Church of England Sunday School Institute, who will in future make it the centre of their operations.

It is stated that the Bishop of Liverpool is not likely to sanction the prosecution of the Rev. J. Bell Cox, Vicar of St. Margaret's, Liverpool, as his lordship was one of the Northern prelates who were summoned to meet the Canterbury Convocation when it was agreed that there should be no fresh prosecutions pending the result of the Royal Commission to inquire into the constitution of ecclesiastical courts.

A monument has been erected to Bishop Hamilton in his cathedral of Salisbury. It stands on the south side of the choir near the altar, and corresponds with that of Bishop Poore, the founder, on the north side. After service on the 18th ult., the present Bishop with the Dean and Chapter assembled in the vestry, when Earl Nelson, who was accompanied by Mr. E. W. Hamilton, the late bishop's eldest son and other friends, read an address which stated that the memorial of the restoration of the choir would be incomplete without some special record of the late bishop. Funds have therefore been raised for the purpose. The marble figure was modeled and designed by the Hon. and Rev. Berhard Pleydell Bouverie, and executed under his direction. The canopy is from a design of the late Sir Gilbert Scott. On the day in question, a procession was formed from the vestry to the tomb, Hymn Anc. and Mod. 221 was sung, some appropriate collects were said by the Dean, and the Bishop pronounced the benediction.

EASTER SUNDAY.

"THIS is the Day which the Lord hath made: we will rejoice, and be glad in it." It is emphatically the great day of the Christian Religion, which the Church celebrates with all the demonstrations of joy that can be brought to commemorate so glorious an event as that which it celebrates—the triumph of her Lord over death, His conquest over the grave, His resurrection in order to secure the justification of His faithful people.

On the recurrence of this, the greatest festival of the Church, it may be well to notice that, in all ages of the world and among all people, it has been the practice to commemorate the anniversary of great events, for the purpose of preserving a recollection of them, and also to take care that the lessons they teach and the benefits they produce may not be lost to the world. And so far from this custom being inconsistent with reason or religion, we find it expressly appointed by Almighty God, under a former dispensation, in the Feast of the Passover, the Feast of Weeks, the Feast of Tabernacles, &c., &c. Christ Himself sanctioned these observances by keeping the Festivals required by the

Jewish Law. We find the Apostles and the Christians of the New Testament times did the same. And on the subject of the periodic observance of extraordinary occurrences, there was never any division among the first Christians, and therefore, such observances have been handed down to this present day. The disciples of St. John were most particular in their observance of the Festival of the Lord's Resurrection, which at that time was spoken of as the Paschal Feast. Polycarp, one of the most remarkable of the disciples of St. John, the Apostle, was most particular in his observance of this Festival.

There is no event of such amazing importance to the world as this we are now commemorating—the Resurrection of Christ. It was preceded too, by a series of events of the most wonderful and the most important character. Only two days before, on Good Friday, occurred the sacrifice of the Lamb of God, who was slain to take away the sins of the world. There were also the most awful circumstances which accompanied that event: the sun was darkened, the veil of the Temple was rent asunder; and although all the disciples forsook Him and fled, yet woman did not forsake Him. Woman was last at His Cross, and first at His tomb. She was more constant, more loving, more zealous in His cause than all the rest of them for whom He had done so much.

The Resurrection of Christ is the one great fact, at once the most incontrovertible and the most important in the whole range of Ecclesiastical History. If Christ is not risen then is our faith vain, the whole Christian system falls to the ground. But Christ is risen—that is to say, if any historical statement made, within the last six thousand years can be believed, Christ rose from the dead. And Christ having risen from the dead, as the first fruits of them that slept, the bodies of all those who have reposed in the grave, shall also rise and live hereafter. The Resurrection of Christ certifies also the truths He taught, the position He assumed as the Head of the Church, the Son of God, the Messiah, the Redeemer of man, and is consequently of the very first importance in the Christian system.

IN MEMORIAM.

THE Church in Milton has recently sustained a severe loss in the death of an aged member, Thomas Racey, who was born in the city of Bath, England, on December 24th, 1791, and died consequently in his 90th year. He came to Canada in 1805. We need not here particularize the commercial employments and enterprises in which he was engaged at Ancaster, at Mount Pleasant, at Niagara, and at Springfield in the Credit valley; nor his filling the office for some time as emigrant agent for the Government, with headquarters at Hamilton. But we cannot omit noticing his ardent loyalty which led him to take an active part in defence of the country against the United States in the wars of 1812-13-14 under General Brock, against General Hull, holding a lieutenant's and subsequently a captain's commission, and being in the engagements at Beaver-Dams, Chippawa, and Lundy's Lane. And again when the rebellion occurred in 1837-38 our deceased friend showed that his loyalty had not evaporated during the long interval, for he courageously went to the front and freely offered his services on behalf of the Government.

In 1833 Mr. Racey became County Registrar, taking up his residence at Dundas; and on the

separation of the counties of Wentworth and Halton, in 1853, was appointed Registrar of Halton, and removed to Milton, where he has since lived until his decease on Monday the 21st ult.

We shall ever remember his courteous, easy manners—and which impressed with the conviction every one who met him that he was a gentleman in the best sense of the word. Possessing a copious vocabulary of English (undefiled by provincialisms), and a rich, manly voice, retaining to his last days vivid memories of the wars of 1812, and taking a keen interest in passing public events, as might be expected, his conversation often turned on the exciting scenes and adventures of his military career, but not to the exclusion of the public interests of the present day.

Mr. Racey was a member in full communion with the Church, and was ever in his place, except when hindered by insuperable difficulty. Regularly at the Holy Communion, even when weather, or the roads, or bodily frailty would have deterred some younger member from attending. In the prayers of the Church devoutly he took his part in the response; and in the hymns he took his part in the service of praise.

He was a man of just such kindly and generous impulses as must make any home happy, by being a kind father and husband; and where any home is regulated as his has been, by beginning and ending each day with family prayers, such a home is worthy of being called Christian, and a rebuke to too many families who profess the Christian name. He was a faithful and active member of the Church of England. He had the honour of turning the first sod for building the church at Dundas, and was for many successive years churchwarden there. In the town of Niagara he also took an active part in Church affairs.

SYNODS, DIOCESAN AND PROVINCIAL.

SOME of the most active manifestations of the Church in the present day whether in England, the British Colonies, or the United States, are intimately connected with Synodical action. The constitution of Church Synods, whether Provincial, (Ecumenical, or Diocesan, has been the subject of much discussion; and may be taken either as a development of the Church's action, or with reference to the practice of antiquity; and some who dwell almost exclusively on the latter aspect of the case sometimes speak of the "restoration" of Synodical action in the Church, as though the synods and convocations of modern times could be supposed to bear a resemblance, however slight, to the councils and synods of the early Church.

A correspondence has recently been published in the *Guardian* between the Bishop of Tasmania and the Bishop of Winchester in reference to the "restoration of British Synods."

The Bishop of Tasmania speaks of the present practical question in the Church in Great Britain as being "whether the recognition of the supremacy of the Crown over all causes, ecclesiastical as well as civil, gave to it a right of itself to determine, apart from the spirituality, questions of doctrine, or ritual which implies doctrine." "The question now is, whether the State has a right to appoint a tribunal for the trial of ecclesiastical offences without the concurrence of the Church." The Bishop also says:—"The disobedience of clergy to their bishops, which is the crying scandal of the mother Church, is comparatively unknown in the Colonial Church, simply because we have estab-

lished the ancient and efficient organization for the management of our affairs, in which every order—bishops, clergy, and laity—take their proper share. The result is, that not only is parochial and diocesan machinery more efficient, but heart-burning questions are much more infrequent." (The Bishop might have said—"with some exceptions.") He further says:—"When the Bishop, as of old, acts with his Diocesan Synod, we shall hear no more of refractory clergy. When the living voice of the living Church shall be once more heard through her constitutional organs, heresies will be slower of growth, and Rome will cease to seduce. The name of Erastus has been profaned amongst us. He only demanded that heresy should be tried and punished by ecclesiastical processes, and crime exclusively by the State. Modern Erastianism would rid herself of all privilege and responsibility by flying into the arms of the State. The present constitution of the Parliament, and the wonderful activity of the Church dealing with the millions of the voluntary offerings of her sons, demanded the old forms of self-government, as well as an increased belief in the overruling Presence of Christ in His Church."

The Bishop of Winchester's replies are exceedingly interesting. In them he remarks:—"The English Convocation, dating from the thirteenth century, is quite anomalous and of royal creation. All ancient Synods (Ecumenical and Provincial alike) consisted only of bishops, or of presbyters representing absent bishops. No presbyters (as presbyters) ever voted or defined. Diocesan synods only admitted laymen to present 'gravamina.' Even the clergy had only a consenting voice, not a distinct power to vote. All authorities conspire to say that the Bishop alone legislated. If the clergy assented, so much the better. If not, still the bishop's decree was absolute. I am very far from desiring such a state of things; but I cannot admit that we have lost a constitutional power of clergy and laity to vote in the synods. They never had it. I know that Bingham cites instances of clergy sitting and voting in councils, I have verified all his references, and found them all untrue. Mansi, the great editor of the councils, with Van Espin, Hefele, and indeed, all the other great canonists that I have consulted, agree that presbyters never voted but when they were delegates of absent bishops."

He also adds:—"I agree in thinking that it is desirable that bishops, clergy, and laity should all meet in the synods of the future; but I entirely demur to any statement, by whomsoever made, that the early synods ever consisted of bishops, presbyters, and laymen, with powers to vote. Athanasius was present at Nice, as a deacon, and, no doubt, many presbyters and deacons were present, and others allowed to speak at ecumenical and provincial synods, but they did not vote, unless they were delegates of absent bishops. Laymen sometimes signed the decrees, but it was as consenting not defining. The bishops signed 'definiens subscripsi,' the laymen 'consentens subscripsi.' Presbyters hardly ever, perhaps never, signed, except as delegates of bishops. It was very common for bishops to take with them one or two presbyters learned in theology and canon law, who were consulted, and by degrees the abbots were associated with the bishops, and then the archdeacons; but all this, of course, was medieval. It seems to have affected the constitution of our Convocation, for it originally consisted of the bishops, abbots, archdeacons, and two proctors brought up to represent the clergy. I doubt greatly whether there was originally any intention o

having a truly representative body. I do not think therefore, that it is possible to refer to primitive or even medieval authority for representative synods. I think, however, that the development of the Church may properly lead to them."

The correspondence is exceedingly important, but is too long for us to give entire. We have quoted the principal portions which have any bearing upon the Church in the Colonies. The Bishop of Winchester's allusion to Bingham leads us to say that we have found him utterly unreliable and thoroughly partisan in other passages than those alluded to by his lordship. His reputation as a chronicler or historian of Christian antiquity can only be accounted for from the fact that the multitude of his references to early ecclesiastical writers is supposed to relieve others from the necessity of troubling themselves to make similar researches. It arises indeed from subsequent writers having indulged themselves in the luxury of what is commonly called "laziness."

RELIGIOUS POPULATION OF ENGLAND.

THE Census Act of 1881 contains no provision for ascertaining the religious professions of the English people. The reason for this is well known. Nonconformists in general, and political dissenters particularly, for reasons best known to themselves, are most anxious that their actual numbers should be concealed. Churchmen are anxious that the real state of things, whatever it may be, should be made known; but from this Nonconformists shrink. Meanwhile, however, they are actively engaged in making amateur censuses of their own, in which they openly claim half the British people as their own. It is time that such preposterous claims (for they are nothing else) should, as far as possible, be brought to the test. The only means of doing so is by examining such official returns as take note of the religious professions of the people, and making them a test by which to calculate the actual number belonging to the various religious bodies in England.

Taking the following official returns, we find that, out of every 100 of the population—

	Churchmen.	Dissenters.
School gives (Rep. Ed. Dep. '71, c. 406)...	72	28
Cemetery gives (Burials, Ses. 1860, Parliamentary Paper, 560).....	70	30
Marriages give (Reg-Gen. Report, 1872)...	75	25
Army gives (Par. Paper, 170, Ses. 1871)...	63	37
* Of whom 21 are Roman Catholics.		
Navy gives (Par. Paper, 132, Ses. 1876)...	75	25
Workhouse (Par. Paper, 157, Ses. 1876)...	79	21

These returns give an average of 72 per cent. to the Church, and 28 per cent. to Dissenters. If the army is deducted, the Church would have over 74 per cent. to less than 26 for Nonconformists, including Roman Catholics.

The whole population of England and Wales in 1878 was, 24,854,397; Church population at 72 per cent., 17,995,159; Nonconformist population (including Roman Catholics) 6,859,238. So that 7,000,000 in round numbers may fairly represent the whole Nonconformity of England, while the Church population may be estimated at 18,000,000. We have done all in our power to obtain as accurate an estimate as circumstances permit. If Nonconformists are inclined in any way to complain of the unexpected nature of the result, nothing would be easier for them than to withdraw their opposition to a religious census, and the exact numbers can at once be ascertained; till then we must be permitted to believe that the estimate founded on

the official returns given above, is the most correct that can at present be obtained.

The New York Independent present the following account of "Loss and Gain" among the Christian bodies therein mentioned in the United States:—

The figures which we present, should give some bodies of Christian great searchings of heart. To keep up with the growth of population, the Presbyterian Church, North, should have gained 12,000 members. It has gained 3,000. The Reformed (Dutch) Church should have gained nearly 2,000; it has lost twenty members. On the other hand, the Cumberland Presbyterians should have gained 2,500, but it has really gained 6,869. The Episcopalians should have gained 8,000, but have gained 20,846. Such facts show where active work has been expended.

AN OBJECTION NOTED AND ANSWERED.

A FRIEND said to us the other day: "I would like to go to the English Church, because I admire your earnest gospel preaching, but your service is too great a bore."

We answered: "Our service consists of prayer, praise, and the reading of God's Word. If therefore, your objection means anything, it means that an hour devoted to prayer, and the reading of God's Word is too much for your spiritual stomach. Such a confession, my dear brother, argues nothing against our service, but argues very much against your appetite for devotion."

BOOK NOTICES.

THE ENGLISH REFORMATION, How it came about and Why we should Uphold it. By Cunningham Geike, D.D., LL.D. 1880.

The Kalendar gives the following from a United States contemporary, with the remark that the criticism is almost equally applicable to other histories of the same important epoch.

"The want of a good manual of the English Reformation is conceded. This book will supply the narrative, and is thus a useful book to have. It is written in an animated style, and can be easily read through. In many of its conclusions we rest satisfied. Having said so much we must say more. 'Somebody described a crab as a red shell-fish that walks backward. He was thus criticised: 'This is a good definition, only the crab is not a fish; he isn't red until he is boiled; and he walks sideways.' Something of this sort would be our remark upon Dr. Geike's work, so far as relates to his analysis of his subject, his definitions, and his authorities. Suppose anybody writing the history of the United States should begin by generalizing, thus: 'The great Republican movements of the American Continent, those of Mexico and the Southern Peninsula, cannot be properly estimated without reference to what happened in the British Provinces of the Northern portion of the Continent, now known as the United States.' The author would then go on to eulogize the Republican spirit, and to show that it is one and the same spirit without respect to race. Then he would deprecate the exaggerated view of the United States as a model Republic, and go on to show that this country can only flourish as she consents to assimilate herself with the other Republics of the world, more especially with France, as represented by the immortal patriots of 1793. Similar to this treatment of a political subject is Dr. Geike's handling of the subject of the Reformation, and that of England in particular.

"In a word, he utterly fails to recognize the speciality of his subject. The Reformation in England was strictly reformation; in Germany and Switzerland it was reconstruction, the building up of an entirely new framework of religious polity.

Which was the best we do not now inquire; but, in handling the facts of history a professed historian should show some power of successful analysis and discrimination. In this respect Dr. Geike fails and fails totally; and it is not too much to say that if his views of polity be true, he has made a mistake in becoming a Presbyterian of the Church of England, which he has lately joined, but which he certainly fails to comprehend in all that has given it a distinctive character, and enabled it to hold an exceptional place among Christian churches. Even De Maistre, the Ultramontane, saw deeper into the spirit of this reformation when he described the reformed Church of England as a valuable intermediary, having properties which may yet draw together the most separated portions of Christendom, touching, as she does, the old Latin and Greek Churches with one hand and the reformed, in Germany and Scandinavia and Switzerland, with the other."

ANALYTICAL CONCORDANCE TO THE BIBLE, on an entirely new plan, containing every word in Alphabetical order, arranged under its Hebrew or Greek Original, with the literal meaning of each, and its pronunciation. By Robert Young, LL.D. Edinburgh: Geo. A. Young & Co.; 1881. New York: I. K. Funk & Co.; Toronto: Row-sell & Hutchison, 20th thousand. Revised and authorized edition. 4to: cloth; pp. 1090. Price \$4.50.

This is one of the most important works that have of late been offered to the public, and will be found of the very highest value to every Biblical student. As an Analytical Concordance to the Bible in Hebrew, Greek and English, we believe it stands alone and unrivalled. It is the result of about forty years of study, whilst some idea may be formed of the labour entailed in its preparation when we mention that its 1090 large 4to pages of three columns each contain 360,000 lines with 70,000 Hebrew and Greek words or headings, and occupied nearly three years (from 6 p.m. to 10 a.m.) merely to carry it through the press.

In procuring this work purchasers should be careful to secure this revised and authorized edition, as an inferior book has been reprinted in the States from the first unrevised edition.

This now offered is the Edinburgh revised second edition, in which very many important corrections have been made.

An important feature commending itself to Hebraists is the clearness of the Hebrew type and vowel pointing. Dr. Young has succeeded in producing a work which we believe will rank as par excellence the Concordance of the Holy Scriptures.

CHURCH HISTORY IN A NUTSHELL.

1. From the first to the seventh century, she may be called 'The British Church,' and was without the shadow of Romish influence.

2. From the seventh to the eleventh century, she may be called the 'Anglo-Saxon Church.' This was not a new church, but the British Church with a comparatively mild infusion of Romanism.

3. From the eleventh to the sixteenth century, she may be called the 'Anglo-Romish Church.' This was the same Holy Catholic British Church, with a strong infusion of Romanism.

4. From the sixteenth to the nineteenth century, she may be called 'The English Church,' which, like each of the other names, does not indicate a new Church, but only a new state, viz.: the state in which ancient British privileges had been resumed, by a thorough expulsion of Romanism in any form.

TO CORRESPONDENTS. — A large quantity of correspondence has had to be held over for next issue, from want of space.

HEARTY SERVICES.

THE Church will never gain upon a community; never impress upon it the beauty of holiness in its almost inspired liturgy, while the laity sit idly by to be preached to, sung to, and prayed for, instead of praying and singing themselves with the clergy and the choir. There is no stronger obligation laid upon the clergy than upon them, by the rubrical law, to take their appointed part in the public worship. It is common prayer and common praise; appointed, that is, to be said and sung by priest and people; "common" to both. What idea would a stranger to the church obtain, concerning the advantages of common worship in some of our congregations, where a response is scarcely heard—an audible and loud Amen, never?—*Bishop Talbot.*

Diocesan Intelligence.

MONTREAL.

From Our Own Correspondent.

ABBOTSFORD.—On Tuesday, the 29th ult. remains of one, the early part of whose active life was witnessed by a generation long past away, were laid in the quiet grave yard of the church he loved so well, beside those of his partner, who entered into rest nearly forty years ago. The name of the Rev. Thomas Johnson is well known to those who have given attention to the history of the Eastern Townships. He was born in the year 1789, in Cumberland, England. He was ordained to the ministry by Dr. Vernon Harcourt, the Bishop of Carlisle, and afterwards Archbishop of York, and was sent out to this country by the Society for the Propagation of the Gospel. His first charge on this side of the Atlantic, was that of the Mission of Hatley, in which he succeeded the Rev. Dr. Stewart. Here he laboured for twelve years, and held the position of Inspector of the schools established by the Royal Institution, which numbered in those parts some nineteen or twenty. From Hatley he was removed to Abbotsford; and from that place as a centre, he extended his operation to Granby, Milton, St. Hyacinthe, Rougemont and West Farnham. Through his efforts, the church edifice at Rougemont was erected, and that at Abbotsford greatly improved. The endowment fund of the latter place was largely increased by his liberality. In 1851 ill health necessitated his retirement from active duty, but he continued to reside in his old parish, promoting every good work. He died on the 27th ult. in the 98th year of his age. The clergy who took part in the funeral offices were the Venerable Archdeacon Lindsay, the Rev. Rural Dean Mussen and the Revs. L. Constantine, T. W. Fyles, L. C. Wurtele, P. De-Gruchy and W. B. Longhurst.

ONTARIO.

(From Our Own Correspondent.)

STAFFORD.—Since October 1879, this mission has been supplied with a regular Sunday service, both in St. Stephen's Church and St. Patrick's, in the township of Stafford, which together with the surrounding district of Cobden, Beachburg, Front Westmeath, Wilberforce and Rankin make a very labourous field of mission work for any one clergyman. There has been, however, a great revival among the Church workers. The church buildings are much improved. St. Stephen's congregation have erected a handsome porch to the main entrance, and also built a very large shed, with a commodious room over it suitable for holding social gatherings in connection with the Church, two of which were held at Christmas, and consisted of Christmas Trees, for the benefit of the Sunday school children, the proceeds paying all expenses. St. Patrick's congregation have almost rebuilt their church, having moved the building from its former site, underpinned it with stone foundation, while the interior has undergone a complete change, and is now furnished tastefully. A Sunday school has been inaugurated here under the superintendance of Mr. T. McDonald, and has succeeded admirably. The earnestness and devotion of the worshippers is noticeable in the heartiness of the singing and responding during divine service, which is attended by a large congregation regularly. The improvements of the church were effected through the means of a very successful picnic held during the month of June, 1880. Previous to these festivities is the memorable visit of

his lordship the bishop, when the candidates for the apostolic rite of Confirmation numbered fifty-four, all of whom received the Blessed Sacrament at the same time. The communicants have increased four-fold at each of the churches, and never did our Most Holy Redeemer's words seem more literally fulfilled when He said "Except ye eat the flesh of the Son of Man ye have no life in you." As a proof of this we are now contemplating the erection of a suitable stone presbytery at a proposed cost of \$1,000, for the resident missionary of Stafford, and propose holding a picnic upon an extensive scale during the month of June, 1881, to raise funds for this object; and as Beachburg, Cobden, Front Westmeath, Wilberforce and Rankin receive the services of the missionary, it is to be hoped that they and any of your more favoured readers of the DOMINION CHURCHMAN may see fit to contribute something towards the fund. Subscriptions received by mail may be addressed to the Rev. R. James Harvey, L.T., Rankin P.O., Wilberforce.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending April 9th 1881.

MISSION FUND.—*Parochial Collections.*—York Mills, additional \$17-00; Port Perry \$46-10; St. John's, Dunsford \$14-00; Perrytown, on account \$20; Lloydtown \$29-95; Bradford and West Gwillimbury \$99-10; Churchville \$22-55; Grafton \$50; Cameron, St. George's \$11-68; Cambay \$5-70; St. Thomas's, Bexley \$2-50; St. George's, Toronto, per Church Women's Mission Aid \$30; All Saints', Toronto, per Church Women's Mission Aid \$1-80. *Missionary Meeting.*—Churchville \$3-12. *January Collection.*—Churchville 69 cts; Craighurst and Vespra: Midhurst 70 cts., St. James's \$1-12, Christ Church 45 cts., St. John's \$1-00.

PERMANENT MISSION FUND.—*Annual Subscriptions.*—Sir Alexander Campbell (last payment) \$100; Hon. G. W. Allan \$100; Elmes Henderson for 1880, \$100.

WIDOWS' AND ORPHANS' FUND.—*Annual Subscriptions.*—Rev. Canon Osler \$5-00; Rev. J. Carry \$5-00.

The Bishops of Toronto and Ontario will leave for England after Easter to select a successor to Provost Whitaker.

Grace Church.—Canon Carmichael, from Hamilton, preached in this church morning and evening on Sunday last to crowded congregations. In the evening hundreds had to go away from want of room. The sermons were of their usual eloquent character. The collections at the opening services on the past three Sundays amount to about seven hundred dollars. We are glad to find that this parish is now making such rapid progress under the direction of its indefatigable incumbent.

St. George's.—We have seen the Altar frontal and superfrontal to be presented to this church on Easter Sunday by a lady member of the congregation. We have no hesitation in saying that it is the finest specimen of church embroidery we have seen in this country, and that it bears comparison with anything we have met with in England. We are glad to find that an effort is being made by the ladies of Canada to rival the achievements of former ages in this branch of Church work.

We have been informed that a surpliced choir is to be introduced into this church on Ascension Day.

THE BISHOP STRACHAN SCHOOL.—An interesting meeting was held at Wykeham Hall on Friday afternoon, the 1st inst., and in addition to the Lady Principal, at whose invitation the gathering assembled there were a number of ladies and gentlemen connected with the school, together with many ex-pupils and senior pupils. The Rev. J. H. McCollum presided.

The object of the meeting was to consider the proposed formation of a society in connection with the school, and the usefulness of such an organization as is now proposed, in promoting good will among the ex-pupils towards each other and their alma mater, in encouraging them to continued study and self-improvement, and in combined efforts in good works, was explained by the gentlemen present; and it was also stated that the proposals now to be submitted had received the entire concurrence of the Bishop of the diocese, who would have been present but for an imperative engagement elsewhere.

The following resolutions were then unanimously agreed to, and a warm feeling of interest was manifested, it being the conviction of the meeting that an excellent result may be anticipated from this good beginning.

1. That a Society be formed, of which the members shall be the Lady Principal, Governesses, senior Pupils, and ex-Pupils of the Bishop Strachan School, for the purpose of forming a bond of union among themselves, of encouraging home study, and of together undertaking some good work.

2. That the Lord Bishop of the diocese be requested to be the Patron of the society.

3. That the Lady Principal shall be the President of the society.

4. That anyone who has entered either of the senior classes, or who has been a governess, and will conform to the Regulations, shall be eligible as a member.

5. That the members shall elect from among themselves a Secretary and a Treasurer, who shall, for convenience, be residents of Toronto; and an executive Committee of fourteen members, of whom the officers of the society shall be ex-officio members.

6. That an annual meeting shall be held on the second Wednesday after Easter, at which the Secretary, the Treasurer, and the Executive Committee shall be elected, and the Report of the Committee on the work of the past year shall be presented, together with the Treasurer's account. The work of the ensuing year shall also be determined on.

7. That the annual fee of members shall be one dollar, which shall be paid to the Treasurer before the annual meeting.

8. That all funds shall be placed by the Treasurer in a bank, as directed by the Committee, and shall be appropriated to such objects as may be determined upon by the annual meeting.

9. It is suggested that one of the first objects to be attained should be the procuring of funds to assist the school Council in erecting a chapel for Wykeham Hall, and that, in addition to their own fees, members should undertake to collect for this purpose.

10. That all members are recommended to say daily the following, or some similar prayer, and to endeavour to promote, as opportunity may offer, the objects for which the school was founded, and generally to forward its interests in the several localities.

PRAYER.—Vouchsafe, we beseech Thee, merciful Lord, to prosper with Thy blessing all institutions designed for the promotion of Thy glory and the good of souls, especially the Church School in Toronto. Grant that all those who have been at any time connected with it may set Thy holy will ever before them, and do that which is well pleasing in Thy sight, and persevere in Thy service unto the end, through Jesus Christ our Lord. Amen.

The above having been duly discussed and approved, the names of twenty-five of those present were enrolled as members, and a committee was appointed to correspond with ex-pupils, to prepare a constitution for the Society, and to propose a suitable name. The committee is also requested, under the direction of the president, to prepare a scheme under which the work may be effectively performed during the ensuing year, and will report to the first annual meeting, to be held on 27th April. In the meantime Miss Acres was requested to act as secretary, and Miss Florence Ince as treasurer.

After a few words of encouragement from the chairman and the Rev. Dr. Davies, the meeting adjourned.

It is hoped that the ex-pupils generally will join the Society; and as to one of the special works to be undertaken, viz, the chapel fund, it may be remarked that the growth of the school has rendered it necessary to convert the room now used for the purpose into a class-room, so that a new chapel can no longer be dispensed with.

TECUMSETH.—It is with much pleasure we learn that the Rev. Thos. Ball, of Bond Head, commenced on Monday last the new parish church of St. John. If Mr. Ball is as successful in his present undertaking as with that at Beaton he will have much cause to be congratulated on the result of his labours.

HURON.

(From Our Own Correspondent.)

GODERICH.—A special Vestry meeting was held in St. George's church on Monday the 21st of March, to consider the financial condition of the parish, and for the approval of a hymn book. Ven. Archdeacon Elwood presided. The first motion, the approval of Bickersteth's Hymnal Companion, was agreed to. The renting of the pews and the mode of renting were thoroughly discussed. The result was that a committee of seven were appointed to fix the prices of the pews, according to location, at an average of three dollars a sitting. There are five hundred sittings.

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which would bring an income of \$1500. The annual liability of the Vestry is said to be \$2500, and the difference between the income and expenditure is to be met by the collections, each member of the congregation undertaking to give a sum weekly. The allotment of pews will be made after the second Sunday in the church, persons desiring a certain location to state what terms they are willing to pay for the privilege in addition to the pew rental as fixed by the committee. This bonus is to be required only for the first year, after which it is expected that the pews and Sunday collections will be sufficient to meet the annual expenditure. There are liabilities to be met amounting to five hundred dollars, but these will be met by arrears for pew rent, which are considerably over that amount.

We are sorry to find the parish of Goderich continuing to adopt the barbarous and unchristian system of pew rents.

SARNIA.—The Indians have a very pretty little church, of which they are all so proud. It is situated on the banks of the St. Clair river, and is built of white brick of the Gothic style, with a handsome spire. The congregations are generally good, many travel from two to three miles to church. Morning and afternoon services, and Sunday school in the interval are held regularly every Sunday. The Holy Communion is administered on the first Sunday of every month, and on every high festival. There are forty communicants, nearly all of whom attend at every celebration. Communion Sundays are always seasons of great spiritual refreshment. It is then that thankful hearts burst with praise to the blessed triune God. It is gratifying to witness how attentive and devotional the Indians are during divine service, and how thankfully they listen to the sweet sounds of Gospel truth. Many of them are really sincere Christians, leading pure and holy lives, and are noble examples of the transforming influences of the Christian religion.

Many souls have departed in peace like Simeon of old, to the higher and better land. The pastor, Mr. Jacobs, has often stood by the bedside and witnessed with a thankful heart, the uplifted arms, and placid countenances of the departing Christians, ready to accompany the angels of heaven to Canaan's happy shores.

BIDDULPH.—An event unprecedented in this diocese is the subject of much comment. St. James's cemetery is connected with St. James's church, a church in the village of Lucan of which the Rev. Thomas Magahy is Incumbent. In this burial ground a child was interred last week, and the Burial Service was conducted by a Methodist preacher who not only officiated at the grave, but also preached a funeral sermon in the church. The affair has been published as an instance of the great liberality of the Church clergy here, and their freedom from bigotry. It is said in reply, that it is a dereliction of duty on the part of the Incumbent or Wardens of the parish, and, if of the former, an act that calls for censure from the Bishop. The writer says the question is one to be settled by the Church, and not by individual ministers or members thereof. The Church in Canada has legislated specially on the point in question. Canon 6 of the Provincial Synod of Canada. "Of Ministering in Parishes," section 2 reads as follows:—"No person shall be permitted to celebrate divine worship or perform any office of the Church permanently or occasionally, except he shall have been episcopally and canonically ordained; and it shall be the duty of the incumbent or, in his absence, of the churchwardens to demand proof of such ordination, and of the good standing of the clergyman before permitting him to officiate." Canon 22 of the Incorporated Synod of the Diocese of Huron "On the Discipline of the Clergy" provides for permitting unauthorised persons to officiate in the Church, that the following sentence shall be passed upon trial and conviction;—"Admonition, suspension *ab officio* for not more than one year, nor less than three months, withdrawal of license, removal."

ALGOMA.

(From Our Own Correspondent.)

BRACEBRIDGE.—The Bishop of Algoma has now made his seventh annual visitation to this mission, and your readers will doubtless be glad to learn how he found matters progressing. Having been through the district of Muskoka, he was to arrive here on Tuesday, March 9th, but got to Bracebridge the day before; and on Wednesday started for Baysville, sixteen miles east by north of Bracebridge. There, a village of about one hundred inhabitants has been opening up within the last ten years; and we here find a saw mill, grist mill, and two temperance hotels.

No place of public worship has yet been erected by any one; but during the past twelve months a lay-reader, Mr. Walker, has gathered together a congregation.

The bishop inspected the frame-work of a building 40x20 which has been put up and enclosed on three sides, upon the site purchased at the last Visitation. This is the first new building in the mission proper since the present incumbent has had charge, the others being completed; and the seventh, if you include an adjunct to the mission, Port Carling, which was, at one time under his supervision, and is again to become so. The bishop was much pleased to find that there is every prospect of the erection at Baysville being fit for service this summer; the logs having been got to the mill last spring, though sawn too late in the fall (the mill was unfortunately idle during the summer, the first time for some years) for the building to be completed before the cold weather set in. We are much indebted to Mr. Wiman of New York and Toronto, for the encouragement his handsome subscription gave; Mr. O'Brien of Shanty Bay also taking a practical interest in the work. The site and lumber have been procured and paid for, some \$60 in cash subscriptions being still to draw, and some little aid in work to be depended on, while there are no debts or offsets in connection with this building, everything promises early completion. More money will be needed than is at present promised. The building committee or the missionary will be thankful for pecuniary help. The lay-reader having left the neighbourhood, Mr. Padfield was appointed to succeed him. The bishop, assisted by the Rev. T. S. Cole, held a service in the evening in the school-house, which was filled on the occasion, and members of all denominations listened with devout attention to the great message from the mouth of the venerable pastor. On the following day the bishop returned to Bracebridge, holding a Confirmation service at Stoneleigh, half way between Baysville and Bracebridge, two young persons receiving the holy apostolic rite of Confirmation. Things here can hardly be said to be done in apostolic order. We have no vessels for celebration, no font, no surplice, nor any means of obtaining them, and have therefore to continue in what we at least look on as a very improper course. The bishop granted \$10 (the same sum he had given at Baysville) from a small diocesan building fund, towards a second floor and ceiling, that the building may be properly warmed in the severe weather, and that sum, with \$10 in hand, will effect some change in the building; but cannot be appropriated to the matters above referred to. On Friday the bishop was able to visit many of the members of the Bracebridge congregation, and to meet them in the evening at a missionary service. Sickness prevented the attendance of the Revs. Lloyd, Sweet and Clarke, but the bishop was assisted by the Revs. Messrs. Chowne and Cole.

It was stated that St. Thomas's Church had been painted last summer, and that item of expenditure met, and material purchased for painting the Sunday school-house; that an organ worth \$200 had been obtained and paid for, the old one being transferred to the Sunday school-house; that two acres of ground had been paid for, adjoining the cemetery, and had been laid out in blocks; that a driving shed was in process of erection, and about \$750 raised in the locality for church purposes within the year; the annual amounts having progressed in something like the following ratio: \$350, \$520, \$700, \$600, \$600 \$750. The superintendent of the Sunday school, Mr. Mahaffey, spoke of a full school-house on Sundays, and attentive scholars, while the wardens showed a balance sheet clear of liabilities. Mr. Chowne gave a very warm and effective address on the responsibilities of Churchmen and their duties to their pastors, and the great power in their hands of sustaining and encouraging them. Mr. Cole in the course of his remarks, had pleasure in saying that he had received in Bracebridge much kindness beyond what he had any reason to expect. The bishop gave a most interesting account of the progress of the diocese, and spoke of reducing the grant to the mission by \$100.

On Sunday morning the bishop confirmed seven persons in Bracebridge, and broke bread with sixty-five communicants; in the afternoon he confirmed three persons at Falkenburg, preaching again in St. Thomas's in the evening. Many persons had to return home without entering the church, no standing room even being found in the aisles. On Monday the bishop confirmed to candidates at Bardsville, one the daughter of Lutheran parents; the mother in this case brought as an offering a chair for the minister. There as at the other stations, fonts, surplices, stoles, communion vessels, and linen are all most conspicuous by their absence. It seems strange that such things cannot be obtained either from some society or some individual having a love for decency and order beyond the range of their own vision; but too often appeals for help are met with simple negative replies.

At one station we have a surplice for which we are indebted to the liberality of Mrs. Muntz; and the ladies of a society in Toronto kindly worked two

surplices for the mission; but declined to help except in those cases where we were rich enough to pay for the material, such help being unfortunately valueless in our case. The interest taken in a mission so far important that it has been a Romish centre would, it might have been expected, be more marked. At the conclusion of the Bardsville service the bishop started for the Port Carling mission, where only one station was found open. The lay-reader here, while earnest, has made the great mistake; but the mission of independent action has been reannexed to Bracebridge, a building committee reorganized at Port Carling, and the progress of the building decided on. As soon as the floor of the building has been laid, doors hung, and two windows put in, Sunday services are to be held there by a lay-reader, and a programme of occasional weekday visits and services by Mr. Cole announced. His lordship has never expressed himself in such warm terms when speaking of the encouragement he had met in the missions, as on this occasion. The number of candidates for Confirmation was indeed small, fourteen, but many desirous of the holy rite were absent this winter working out. We may add that, neither at the central station nor at any of the seven outstations does any debt exist in connection with the churches. The greater praise is due to St. Thomas's churchwardens' committee for the energetic and wise support afforded by them to the incumbent.

Correspondence.

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

CHURCH PROGRESS.

SIR, In newspaper correspondence, one is very much misunderstood, in great part owing to the difficulty of expressing fully one's meaning, in the comparatively small space that is available to the correspondent.

One of your correspondents on "Church Progress" implies that I belittle the solemn duty that rests upon the members of the Church of God, to send forth the Gospel of salvation into heathen lands. I recognize Foreign missionary work as a pulse by which may be tested the full flow of the life blood of the Church on earth. What I would contend for is: That whilst our charity should not remain at home, yet that it should begin at home. Raise the tone of Church life and Church offering at home, and offerings for foreign work will flow out from the revived home religious life, just as surely as, not to go back far in the history of the Church, increased zeal in the foreign field, was for England the sure result of revival in the home missionary work. Our foreign work will not captivate the pockets of our people, until their hearts be recreated by those influences of the indwelling Holy Spirit, which we may expect to bear fruit first in revived Church life within the bounds of our own land.

To put the matter very plainly—let us be honest first and generous after—let us pay our own home debts, and when we have in some measure, discharged that solemn duty towards our own missionaries and our own parishes, let us send forth to "Samaria and to the ends of the earth."

The Church in Canada, as represented by its various Synods is fully engaged in meeting its own liabilities. The only way in which many of us can see a fair prospect of adequately sustaining foreign missionary work, is to go in the paths so successfully followed, with God's blessing, in the old land, that is by the creation of a Church missionary society, co-extensive with the ecclesiastical Province of Canada, subject of course to the laws and canons of the Church of England in general, and of the Incorporated Synod of the Province in particular; but to as great an extent as possible, independent of the various diocesan synods.

A well patronized S.P.G. for Canada would work clear of synodical debts and diocesan liabilities—liabilities which will for many years tax the capabilities and consume the funds of each synod in Canada. Such a missionary society, as independent of synodical control, as might, by due authority, be considered mete, would doubtless recommend itself to the wealthy and generous among our members, for its special and separate work, unharassed by the liabilities of diocesan synods, of carrying the Gospel to the heathen in lands outside, at least the older settled portions of the Dominion of Canada.

Another correspondent assumes that I or someone has expressed the opinion that the Church is keeping pace with the increase of the general population of Canada. In the first place, we have no reliable data, unless we take those afforded by the marriage returns, on which for the last decade to base statistics; and secondly, there are so many side issues, as the

nationality, religion, etc., of emigrants and immigrants, that it would require very elaborate calculations, on an exhaustive census table, to compare with accuracy the progress of the Church and the increase of the general population.

That which I have been particularly exercised to establish in the letters which you have kindly inserted, has been:—That the Church is progressing, or to confute the erroneous impression which the following words by Mr. Mockridge have a tendency to convey: "I shudder to look at the picture that would be presented, if every clergyman would simply state the churches in his locality that are now extinct or deserted."

I was so shocked at the thought that although I had no knowledge of any abandoned Church, yet this doleful picture might prove too "true to life," that in the interval, I have been at some pains to gather reliable statistics. I may perhaps say that I have not relied upon search into various Synod Reports, but have, thanks to the courtesy of my brethren in every diocese, gathered information by personal correspondence with the Rural Deans of the several dioceses enumerated below. Where not otherwise specified the information covers the decade of 1871-1881.

New Brunswick.—(Information from 3 out of 7 deaneries), abandoned missions, none; abandoned churches, 3 (to make way for enlarged ones); parishes and missions opened, 7; churches built, 10.

Nova Scotia.—(Information from 3 out of 8 deaneries), abandoned missions, none; abandoned churches, none; parishes and missions opened, 7; churches built, 7.

Quebec.—(Inadvertently forgotten, expect information daily).

Montreal.—(Information from whole diocese), missions abandoned, none; churches abandoned, 1; parishes and missions opened, 6; churches built, 16.

N.B.—There has been great emigration westward, and the diocese has been filled up chiefly with French Canadians.

Ontario.—(Information from whole diocese since 1862), churches abandoned none; missions and parishes opened, 34; churches built, 109.

Toronto.—(Information from 8 out of 9 deaneries), missions abandoned, 1; stations abandoned, 1; churches abandoned, 2; parishes and missions opened, 30; churches built, 42.

Huron.—(Information from whole diocese), missions abandoned, 2; churches abandoned, none; missions and parishes opened, 31; churches built, 74.

Niagara.—(Information from 3 out of 4 deaneries), missions and parishes abandoned, none; churches abandoned, none; missions and parishes opened, 8; churches built, 11.

The totals show the following proportions:—Missions and parishes abandoned, 2 (with one outstation); churches sold, dismantled, or abandoned, 6 (3 to make way for larger ones); missions and parishes opened, 123; churches built, 269.

From every deanery there is also information of enlarged churches, parsonages built, a large increase in the number of outstations, etc.

Now Mr. Editor, these proportions between the work abandoned and the increased work, while certainly, not sufficient to allow us to boast or to rest upon our oars, yet will, I hope, save us from falling into that despair, which being a want of faith, would rapidly bring about the catastrophe which it so dolefully anticipates.

Yours,
CHAS. E. WHITCOMBE.

Stony Creek, April 2nd, 1881.

CHURCH STATISTICS.

SIR,—Your editorial, under the heading "Church Progress," in your number for 31st March, touches a very serious delinquency, of which, while we are, I had almost said—all painfully conscious—no one seems disposed to stop forward with a practical suggestion for its removal. You may properly and justly lament the absence of "reliable data" from which to "arrive at definite conclusions" as to "the state of the Church in the Dominion," and then demand the remedy in "correct statistics from every parish and every mission." I regret very much the absence of a definite practical suggestion as to the best and simplest mode of meeting the difficulty or want which you have so opportunely reminded us of. Will you therefore kindly permit me to offer with all diffidence the following in the hope, at all events, of its eliciting a letter from one or more of your many readers.

Statistics, to be of use must be definitely and uniformly tabulated; no available digest of statistics is possible from the self-conceived formula of independent incumbents. Each clergyman having care of souls ought, in my opinion, to be annually supplied

with a form to be filled in, and then forwarded to the bishop. Let each synod at its next session appoint a committee to draw up the necessary form. The members of these committees might be also members of the Provincial Synod. Let the Provincial Synod also appoint a similar committee, to which should be submitted all the diocesan forms. The form elaborated out of these elements on being presented, discussed, approved, and passed by the Provincial Synod, would be accepted by the mission synods, and, no doubt, by the individual clergy also. It would not, I conceive, be an inappropriate duty for the bishop and his archdeacons, to digest the whole, and annually present the result to his synod, to be incorporated in the annual report of that body.

I would also suggest the advisability of appending to each annual diocesan synodical report a map showing the boundaries of the diocese, and of every charge, rectorial, or missionary within it. These data would afford to our missionary deputations materials for their annual addresses. On these occasions, congregations assemble to hear a missionary address, that is, an account of work done, or to be done, and which we are supposed to ask them to help us to do; but instead, they are treated to, or bored to fatigue with a turbid effusion of verbosity, too frequently; and not even remotely connected with the ostensible purpose of the meeting.

Yours,
J. ALEX. MORRIS.

Murray, Ont. April 8th, 1881.

EFFICIENT PREACHING.

SIR,—As you have asked for correspondence on the subject of sermons I am induced to send you a few remarks on preaching; and perhaps I have the vanity to be influenced by the remark *Seire tuum nihil est, nisi te seire hoc sciat alter*. The Church encourages a plain direct, and earnest style of preaching. How she would have us preach we may learn from the brief sermons in the Communion and Visitation Offices. How plain they are and practical, how solemn and how affectionate. There is not one word in them about the Fathers, or Cicero, or Socrates; no metaphysical abstraction, no pointless generalities. Some of our clergy are very deficient in earnestness of manner, and their sermons are of little profit on this account. Their preaching is very sound and sensible, and all that, but it effects little. The neatly turned periods of the sermon trouble nobody's conscience. Too often sermons present nothing but a few vain generalities, noticeable for nothing except their failing to arouse the sleepy conscience; a few common-place truisms, and all delivered with a dull monotony. Now such preaching lacks earnestness; it lacks boldness; it lacks definiteness of appeal. It reminds us of the old song of "The Vicar of Bray," who, amid the civil revolutions which attended the reigns of Henry, Edward, Mary, and Elizabeth, declared that he had always been true to one principle, and that was to live and die the "Vicar of Bray."

We do not suppose there is less of the pure Gospel of Christ preached in the pulpits of the Church, than in the denominations around her, for we believe that nowhere else are the cardinal truths and duties of the Gospel more faithfully presented. Hooker, speaking of the effects of lukewarmness upon a congregation, says:—"How should there but be in them frozen coldness, when his affections seem benumbed from whom theirs should fire? Congregations follow the law of fluids, they are sure not to rise above the level of the zeal of their teachers." Earnestness in preaching is an element of power, especially over the uneducated and unrefined, who can only be reached by language and images which they can appreciate. "Jesus Christ and Him crucified" must be the grand theme of our preaching: this must be the precious golden thread running through the whole of our discourses. No amount of culture, scholarship, eloquence, or preaching, philosophical, astronomical, or geological, can make up for this. Bishop Wilberforce says:—"Should not our preaching be rough enough, so to speak, to make itself felt through their dull skin of ignorance and inattention? Should it not startle the careless, and positively jog the drowsy man ere his slumber is sound? Should it not be pathetic, for who more notices than our common race that which reaches them through the affections? Should it not avoid the easy uniformity of a man applying a nostrum, and with the living earnestness of one who believes he has all-important truths to convey, declare the curse of sin, and the blessed remedy provided for it in the sacrifices and perpetual offerings of our Lord, and in the working of God the Holy Ghost? Should you not dwell on and proclaim Christ in His Church, Christ in His Sacraments, Christ crucified, Christ risen, Christ mediating, and Christ saving."

Not ease and comfort, but labour and self-denial should be held out to view as the real lot of the minister of Christ. He that would follow Christ,

either as His disciple or His minister, must buckle on the whole armour of God and contend with all the weapons supplied by the Word of God. Suffering and trial are inscribed over the portals of the great Christian temple. "He that findeth his life shall lose it, and he that loseth his life for my sake shall find it."

Yours,
P. TOCQUE.

Toronto, April 4th.

SUBSCRIPTIONS RECEIVED.

SIR.—The Churchwardens of St. Thomas Bexley acknowledge with thanks the undermentioned subscriptions towards erecting a church for this Mission:—

The Lord Bishop of Toronto \$5.00; The Rev. J. E. Cooper, \$5.00. In Lindsay, John A. Barron, \$10.00; John Dobson, \$5.00; E. E. Henderson, and a Friend, \$2.00 each; Mr. Andrew McNeil, S. Jewin, James Hamilton, W. McDonnell, jun. Mr. Leary corn merchant, J. R., Montreal, \$1.00 each.

THOMAS WINTERS,
Churchwarden

Bexley, April 9th, 1881.

TEMPERANCE.

SIR.—There is a very general movement at present on the subject of drunkenness by the advocates of temperance, and of total abstinence; and no doubt they are sincere in their desire to eradicate so great and prominent an evil, although differing as to the best mode of accomplishing it. It, however, admits of a question whether legislative enactment is the remedy for the cure of an evil of such magnitude. There seems to be a forgetfulness of the only certain means of escape from sin in every shape. The aid of God, the influence of the Holy Spirit, seem to be ignored in the contest with the vice of intemperance. One can readily understand and appreciate the undoubted sincerity of the many advocates of total abstinence whose personal experience prompts the advocacy of a course which they consider the only effectual one. There can be no doubt that many who abstain totally have experienced the blessing of holy guidance in the avoidance of the sin of intemperance; and it is but right to say no other should be depended upon. Failures, and they are too many, and too frequent, may be traced to "trusting in an arm of flesh." There are, and not a few, rabid cavillers and assailers of all who differ from them as to the proper means of arriving at the same end. Among such may surely be classed the men who impiously propose abolishing the use of wine at the Sacrament of the Lord's Supper. The proposal to do so surely savours strongly of fanaticism and impiety; it has no claim to consideration, and far less to adoption. It would be useless reminding men of such a stamp that the first miracle of our Saviour was the turning water into wine. The rapid and silly remark, that the wine was unfermented, is not worthy of comment. All truly Christian men are temperate, though they be not total abstainers. "To stop the use of anything because of its abuse is an expedient for the weak and diseased. The general truth is evident, that true civilization is in the direction of personal self-control, and not in that of governmental prohibition." But surely the advocacy of temperance is not to be confined to the use of drink. It applies with equal force to every pleasure and gratification which we are made by God capable of enjoying. He forbids their abuse.

In the DOMINION CHURCHMAN of the 24th of March there was a communication headed "Temperance Society, Diocese of Rupert's Land." The following sentence is singularly characteristic of the strained views of ultra Reformers: "If a clergyman will tie the ruinous effects of all the sins of the decalogue committed within his parish, in one bridle, and those of the single vice of intemperance in another, he would find the latter bridle as the great pyramid of Cheops; the former a grain of sand." That all the sins of the decalogue are comparatively as a grain of sand, is a sentiment savouring very strongly of imagination and conceit, rather than of sobriety or truth. It must be acknowledged that intemperance as regards drinking is sin, and productive of much trouble and misery; but the sins of the decalogue are beyond doubt equally deserving of punishment by him who issued a command to avoid them, and threatened punishment for the violation of his commands. One very encouraging feature in temperance societies is the enrolment of clergymen as members; they doubtless seek assistance of God, and do not depend on the mere assent and signing of names, for they are cognizant of the truth that human efforts are but of little avail if the blessing of God be not asked.

Yours,
J. W. BRENT.

Toronto, March 28th, 1881.

INCIPIENT MARIOLATRY

SIR.—In Mr. Wood's letter he objects to the line in Hymns Ancient and Modern. "Shall we not love thee, Mother dear," on the ground that it tends to Mariolatry. Such an idea from the use of a poetic apostrophe would be too ridiculous to entertain for a moment, were it not for the fact that Mariolatry has been, and is practised in the Roman Communion. This alone gives the slightest colour of pretence for any possible objection to the line referred to. But as the "Bible is the religion of Protestants," what shall we say to the inspired writer of the 148th Psalm? Whatever may have been the age in which he lived, that writer had on the east of him multitudes who worshipped the sun as God, and on the west of him whole nations who worshipped as Divinities beasts and creeping things. And yet that inspired writer presumes to invoke the sun and moon, the stars of light, the heaven of heavens, fire and hail, snow and vapours, stormy wind, mountains and all hills, fruitful trees and all cedars, beasts and all cattle, creeping things and flying fowls! Can Mr. Wood point out the difference in principle between this daring apostrophe of the Psalmist and the line to which he objects? I fear that if he had lived at the time of the Annunciation he would have accused the Angel Gabriel also of Mariolatry! The teaching of the Church where Mr. Wood heard the line he objects to must have been sadly colourless, or he would scarcely have fallen into the error contained in his letter.

Yours,
R. JOYSON.

Family Reading.

GOD'S FLOWERS UPON GOD'S ALTAR.

"T is "of Thine own we give Thee," gracious God!
Flowers of the spring-time, offerings from the soil,
Tinted by Thine own hand with rainbow dyes,
Or with the gold and blue of sunset skies,
Of all earth's boundless gifts, to Thee we bring
Nought that is holier as an offering.

Oh! glorious symbols of the Easter morn,
Out of decay and death and darkness born,
Springing to light and life from out the tomb
Of nature's desolation, sadness, gloom:
Ye come, sweet flowers, with fragrance pure and rare
To blend your incense with the breath of prayer.

Christ hath arisen "with healing in His wings,"
Ye have arisen, oh, bright and beautiful things,
To tell us of that resurrection morn,
When we immortal, from the grave new-born,
With bodies glorified, to life shall rise,
And meet the Saviour in the bending skies.

PREPARATION FOR SUNDAY.

A GOOD RESOLUTION TO MAKE AND KEEP. ADDRESSED TO ALL CHRISTIAN PEOPLE.

It is not difficult to see that many great Christian verities are imperilled just now; and, in truth, it is hard to say what part of Christianity is not in peril. Let none take refuge by saying that Christ will never leave or forsake His Church. He never will. But He has allowed portions of that Church to fall into great feebleness, and to decay. Where are the Churches of Asia Minor, to whose "Angels" Jesus sent an admonitory letter? Where the Churches founded by St. Paul in Asia and Europe? It is no safety from peril that England was once religious.

Amongst other dangers, the Lord's Day is in very great peril of being forgotten. The Bishop of Liverpool's tract on this subject might be perused, with very great benefit by many Christian people, for it shows how important a benefit and privilege the Lord's Day is, and demonstrates the Divine institution of it until the end of time. There is a practical view which Christians might easily take upon this subject, which, if carried into effect, would do more to secure a due, i.e. a calm, restful, and holy observance of the day, than all legislation together. The days, indeed, of legislation about things religious are over. This is probably very greatly to be regretted. But without disputing the question, the fact is beyond dispute. The day is nearly come when God's Church will have to stand alone awhile; and mankind will take sides either with her or against her.

Now, there are many well-planned and successful efforts constantly made to promote half-holidays,

early closing shops, and the like. But Saturday afternoon and Saturday night shopping go on, and are prolonged until midnight. Many shopmen do not go to bed until two o'clock on Sunday morning. And why? For whose benefit? For whose convenience? The answer which truth would make us, for the benefit and convenience of no one whatever. There is not the slightest advantage in it to the purchaser. To the storekeeper there is the disadvantage of a consumption of time, and of artificial light, and of strength, which is perfectly needless. There is not the slightest doubt of this. There is no gain in buying things at ten or eleven o'clock, which could just as readily have been purchased at five o'clock. And yet, if the shopkeeper be well examined, the strange discovery will be made that multitudes always drive off purchasing what they need until the latest possible hour. If a shop closes at seven o'clock, there will be comparatively little done until just before seven. Let it keep open an hour later, and the former purchasers will drive off-hopping until nearly eight. Or, if again, the hour be prolonged until ten, or even eleven, it is found that although no more customers come in the aggregate, they delay their shopping to the latest possible time.

Now it is evident that hearty Christians have in these facts power for good in their hands if only they will use it. Let every one who reads this determine to adopt the following regulation and to ask every friend he possesses to do the same. Whenever he live, whatever his calling, and whether Churchman or Nonconformist, would he feel that he would lead the millions amongst Christians? Let every one do this: Let him make it a rule that he will complete all marketing and buying on Saturdays by five o'clock, if possible. And this is easily possible with most people. Where this is impracticable, let it be done by six o'clock. If absolutely impossible to accomplish it by six o'clock, let it become a fixed, rigid, religiously-kept rule, to do no sort of purchasing, by self or by deputy after seven o'clock on Saturday evenings. This regulation ought to be kept by all grades and orders of men, and if every Christian who cares for the Lord's day, *ambians to ear much about it*, will only determine heartily to carry out this one suggestion, it will work marvels.

And how great and blessed would the result be! Thousands would soon be enabled to begin Sunday in the way in which Christians love to begin it, early, and not by a ten o'clock breakfast. Storekeepers would soon close early when they found buyers came early; and this would secure a proper Lord's Day or Christian day of rest, as well for the body as the soul, which clearly Sunday is intended to be. God's day would cease in a great degree to be abused as it now is, for they who cannot begin the day will are not likely to conclude as they ought. The solemn, earnest, affectionate appeal is therefore hereby made to all Christians, that they will henceforth determine to make purchases, and to cause parcels and goods to be sent to their homes, on Saturdays, never later than seven o'clock, and earlier if possible. Let them do this in love to thousands for whom Jesus died.

FORTY DAYS.

You have perhaps noticed that the Christmas decorations in church are left up till the second day in February, when we commemorate the Presentation of Christ in the Temple. This is a very old custom. But have you ever noticed the number of days, during which the Christmas Festival is thus in some measure prolonged? It is just forty. Forty days from the Nativity, when Christ was made Man in the substance of our flesh, to the day on which He was presented in the Temple "in the substance of our flesh," as the Collect says. Then very shortly afterwards follow the Forty Days of Lent, and then from Easter Day to Ascension Day comes a third period of Forty Days, which ended Christ's life on earth. In the first Forty we rejoice for God's blessed gift to us of a Saviour; in the second we mourn for His offerings and death, and for our sins which caused them; in the third we give thanks for the great glory of His Resurrection and Ascension. And thus the Church preserves the proportion of faith, giving us an equal time to ponder over each of these great mysteries, the Incarnation, the Passion, the Resurrection; an equal time to learn the deep truths which are taught by the Life manifest in the flesh, the Suffering Life and Death, and the Risen Life of the Son of God.

Love endureth all things. Sacrifices of ease, of time, of feeling, and of property, must all be endured, for it is impossible to exercise Christian charity without making these. He that would do good to others, without practising self-denial, does but dream. If we would promote the happiness of our fellow-creatures, it must be by parting with something or other that is dear to us.

THE JUDGMENT BOOK.

"AND the books were opened. . . and the dead were judged out of the things that were written in the books." "The words that I speak," said Jesus, "they shall judge him at that day." The Bible, then, the dear neglected Bible, that lies unopened in so many homes, is God's judgment book, and we need not wait till the last great day to know assuredly where we shall stand.

The criminal who appears before the bar condemned is not awaiting trial; that is past, and has resulted in proving him guilty. He now tremblingly hears his sentence. In God's sight that is the unbeliever's place even now. The words of Jesus come to us too plainly to be misunderstood. "He that believeth not is condemned already," not because he is a sinner, for Jesus has put away sin. "He has own self bare our sins," that we might live—but condemned because "he hath not believed." "He hath made him a liar because he hath not believed the record that God gave concerning his Son."

The trial, the probation is past, and the decision given—guilty, "all guilty," "before God." Who can reverse the wisdom or infallible Love? A pardon offered, null and void; a pardon neglected, scorned, rejected—what will there be to plead?

THE BREAD OF LIFE.

The greatest Feast in the year is Easter Day. And so it has the longest time of preparation.

The day before Easter is Easter Even. But Good Friday is the great Fast which makes us see the importance of the Easter Festival. "It is Christ that died, you rather, that is risen again." And the week which commences on Palm Sunday is called the "Holy Week," or the "Great Week;" special services for each day tell of the great day that begins the following week.

Besides, there are forty days in Lent. Not counting the Sundays, we find that six times six days make thirty-six; so there are six weeks in Lent, six Sundays in Lent. Four days more are needed to make up the forty days; we count back, and find that the "First Day of Lent" is Wednesday, or as we call it, Ash Wednesday.

But, before Ash Wednesday are other notes of preparation. Quinquagesima, Sexagesima, and Septuagesima mean that the days so called are, in round numbers, about fifty, sixty, and seventy days before Easter. So those seventy days like the threescore years and ten of our life, prepare for and look forward to the new life and the glory of the Resurrection.

It is easy to explain the reason of these calculations, and why we find them in the Book of Common Prayer. There are two "breaks" in the course of the Christian year. One of them is at the beginning of Advent, and the other at the beginning of Septuagesima. Advent Sunday is always the Sunday nearest St. Andrew's Day, the 30th of November, whether that Sunday be before or after St. Andrew's Day. Advent Sunday being fixed, the season of Trinity ceases when it comes; and the year goes on, one season following another till Septuagesima.

But next we have to settle how many Sundays there are to be in Epiphany. This we learn from first finding Easter Day. Having fixed that day, we count back in the way we have just done, and soon see where Epiphany ends, and where Septuagesima begins. Then all goes on in order till the end of the Trinity season is marked by the Sunday nearest St. Andrew's Day, which is the first Sunday in Advent.

I need not tell you more about this. And I can only allude to the old disputes in the Church as to the right time of observing Easter. That there were such disputes is a sign of the importance of the Feast, and of the care with which it was kept in ancient days.

It is better for us to see how all such thoughts affect ourselves. There is no doubt that what the whole Church does is meant to teach all the members of the Church something of their duty. And, if so, you can see at once the great duty of getting ready for Easter and for Easter duties in good time. More than this, you cannot help seeing the usefulness of looking far ahead, and eagerly expecting Easter as those who wait for the morning. Yes, the Easter morn is your object of desire: your Easter Communion early in the morning should be seen "afar off."

I say nothing to you about the preparation needful. You have learned something of it. Or, if you have not, you should lose no time in learning what is the wise and safe way of preparation in your case. I spend no time in telling you what to do. I only say to you in the Lord's words to Judas, "What thou doest, do quickly." Evil deeds are done fast, and you have done them in the past, perhaps, without hesitation, not being outrun in your way to death by those whose feet run to evil. Now "run that ye may obtain" refreshment; that God may give you the Bread of Life, which will give you strength; and that the miracle of the loaves and the wine may cause you to run and not be weary, to walk and not faint.

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BRENT.

EASTER MORN.

ALL hail, Thon Resurrection!
All hail, Thou Life of Ligh!
All hail, Thou Self-Perfection,
Sole source of grace and might!
Thy Church, O Christ now greets Thee.
Uprising from the grave:
And every eye that meets Thee,
Beholds Thee strong to save.

All hail, beloved Jesus!
For Thou indeed art He
Whose death from sin now frees us,
Whose life brings liberty.

Hence let our faith embrace Thee,
With warmest hand and eye!
And then delight to trace Thee,
Ascending up on high!

THE TEXT UPON THE WALL.

BY THE REV. I. R. VERNON, M.A.

A NEW illuminated motto was nailed up over the mantelpiece of the rector's study—"What would Jesus do?" This motto is published as an illustration by the S.P.C.K. Strange, the little throng of domestic critics thought it. Unmeaning, one or two of them pronounced it. The rector smiled, but left it still there. It would, he fancied, explain its own meaning without a word from him. Or, if to some it remained still a dead letter, to others it would start forth instinct with life and power when the apt time came, just as the fire brings out the writing on what seems till then a blank card. At any rate, he was persuaded that to himself, at least, the text would be valuable.

One day he came in tired and worn out, after a long round of parish visits to a distant hamlet up on the hills. He had left home at eleven, with a few biscuits in his pocket for lunch, and had come back a little after five: just time to have half an hour's grateful rest before dinner. He had settled down wearily in his easy chair, a paper across his lap, but too languid to do more than just keep it there ready, as a satisfaction for his mind's protest against entire idleness—not caring really to do more than to lean back and enjoy the rest and the restful feeling of his day's work, for this day (there being no evening work to-night) over and done.

Just then, however, Sarah comes in. "Please, sir, I forgot to say that Mrs. Abbot called to ask you to go to see her husband, who's met with an accident. But Missis says she thinks to-morrow will do."

"What accident, Sarah?"
"Please, sir, she didn't say."
"Was it a bad accident? Was the man in danger?"

"She didn't say anything about it, sir; but she was a-crying like. But Missis says you must be tired out, and that she's sure to-morrow will do."

Exit Sarah. It is true, the rector is very tired. The weary limbs rebel against a fresh start. That sort of ache in the thigh is just deliciously met by the chair cushion. The brain is numbed and dulled with fatigue. It would be (he argues) really of little use to go under such circumstances. Perhaps to-morrow would do. Perhaps the accident is but slight.—Ah, but perhaps it is severe. Perhaps to-morrow may be too late, and the occasion for speaking home-words to a heart hitherto closed to them, have for ever passed away—still, he is too tired to speak them effectually to-night. Brain stupid, tongue unready;—it might be better, even for the man himself, to wait till to-morrow.

And so the counsel for the opposing sides of self-denial and self-indulgence plead alternately.

Just then the gaze rests on that illuminated motto: "What would Jesus do?"

And suddenly a picture arises before the mind's eye.

A grave, loving face, but worn and weary; the Good Shepherd Himself; pressed on all hands; many coming and going; no leisure so much as to eat. The day falling towards evening; the day's work, surely, over now. The Master Himself considers it so to be: "He said unto them, Come ye yourselves apart into a desert place, and rest awhile." So they slipped away privately, entering a ship bound for a lonely, desert place, taking with them a little food, seeking needful retirement and grateful rest.

But lo! when the keel touches the shore, and now the quiet solitude seemed just attained, behold five thousand eager followers, that ran afoot out of all the cities, and outwent them, and came together unto Him.

And what did Jesus do?
"Jesus, when He came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd; and He began to teach them many things."

"Sarah, ask Elizabeth to keep back dinner till half-past six. Tell your mistress, when she comes in, that I have gone to Woodlands to see Abbot. I expect to be back in an hour; if not, ask her not to wait dinner for me. I can have something when I come in."

This, with the hall door half open, and hat and stick resumed; a slam, and the pastor is about his Master's business, with weary limbs, but a heart at rest.

Again, we see him terribly worried with the ringers (sure to be a periodical occurrence where there are bells; harmony above, jangling, too often, below). They all struck, and for some months there has been no ringing. "Now they have come, and are anxious for reconciliation, which, indeed, is good-naturedly ready for them. But that one who stayed behind when the rest had gone off in dudgeon, and was so grossly insolent, what is to be done about him? Can he possibly be reinstated in office, and restored to favour?"

This one and that advises the rector never to take him back, such a case ought to be made an example. However, the consideration comes in, that this severity (however deserved) would shut the man off from any good influence that his pastor might hereafter exercise upon him; whereas gentleness now might win the heart. Still the advice is urgent not to pass over the matter, and this for the sake of order and discipline, after such insults and gross behaviour.

Leaning back, puzzled, in his chair, the sudden question on the wall, "What would Jesus do?" decides the matter. Soft as stars into the twilight come the guiding words into the perplexed mind: "Consider Him that endured such contradiction of sinners against Himself." "Remember the word that I said unto you, the servant is not greater than his Lord."

And so Roger Blunt, on condition of an apology offered, is taken back, and a good clasp of the hand wipes out all old scores. Shortly after, he is laid up with a severe accident, and the rector a welcomed guest, finds a softened, instead of a frost-bound heart, on which to work. When Roger gets up, to be an altered man, the rector does not regret his kindness.

Soon, and several times, Sarah found out the meaning of the motto. She had the care of her master's study, and used sometimes in the early morning, to lean on her broom and contemplate the adornments upon the walls. She was a good girl, and good humoured, but sometimes quick-tempered, and withal inclined to be lazy, and to lie a-bed long into the shining day, instead of rising betimes to set about her work; and so the work got hurried, neglected, always

behindhand, and not to be overtaken during the day. She thought it hard to be blamed for this, and yet something in her secret heart told her that the reproof was deserved. She felt rebellious however, and encouraged herself to feel rebellious, against the blame. She thought and thought again, morning after morning, that she would be found fault with no longer; she almost decided, leaning on her broom, and moodily looking at the wall, that she would give warning. Almost unconsciously she read again and again that strange question "What would Jesus do?" At last it compelled her almost impatient notice. "It can have nothing to do with me. He wasn't a servant; He had no work to keep Him always at it."

And even as she thought, there came, sudden as the scent of a hay-field, across her mind these words: "I am among you as he that serveth;" and "I must do the work of Him that sent me while it is day: the night cometh, when no man can work."

"Pshaw!" she thought, "but mine isn't important work like that." Then she remembered some verses that she had heard the master quote in a sermon, that a servant who sweeps a room to the glory of God, "makes that and the action fine;" and that exhortation of St. Paul, especially to servants, that they should show "all good fidelity, that they may adorn the doctrine of God our Saviour in all things."

And so she could not help answering in her heart to the question on the wall, "Well, I suppose if He had had such work as mine to do, He would have done it thoroughly, with His might." And she remembered old words learnt at school, how, if we would keep God's commandments, we must "do our duty in that state of life unto which it shall please God to call us."

All this, bit by bit, and one morning after another, seemed to shape itself to her mind, from being obliged continually to see the question of that short motto. And the lesson sank in and bore fruit.

In another way, also, it came home to her. One of her fellow-servants had a most tiresome temper and a most irritating tongue. Sarah was pretty good-natured, but one day she had been goaded past bearing, and had given ungentleness for ungentleness, and taunt for taunt; in fact, as the saying is, she had given "as good as she got." And all in a steam with the sharp encounter, she had to answer her master's bell. His fire had gone out, and he wished it lit; he would be absent for half an hour, and it would burn up meanwhile. So Sally, still aglow with wrath, went for wood and paper, and dust-shovel and broom, and soon saw the curling smoke stealing out of this cranny and that, and hesitating before it sped up the chimney. Would the fire burn? She must wait and see it fairly started; so she leant against a chair and watched, still brooding over her wrongs, and, with an occasional toss of her head, would mutter, "I'm glad I gave her a bit of my mind." "I'm not going to stand her nonsense, I can tell her that." "What would Jesus do?" "Well, I declare, a saint wouldn't stand it—I've been that aggravated." "WHAT WOULD JESUS DO?"

It was almost enough to make any one cross. But the question kept on so persistently, as she watched the struggling fire, that now seemed damped, and now shot out fierce clashing knuckles of flame and at last shone out clear and bright—so persistently with the burden of this answer perpetually accompanying it: "Who being reviled, reviled not again." That poor Sarah, fairly beaten from her defences (she was a religious minded girl, went straight down into the kitchen and asked Ellen's pardon!

(To be continued.)

PEOPLE who feel their character to be light, hope to give it weight by inflation. But the blown bladder at its full distention is still empty.

RESURRECTION AND ASCENSION.

Who rose from the dead on Easter Day? Jesus Christ our Lord. He who died is risen again; nay, He is on the right hand of God in heaven.

What power raised Him? The power of God. He was not raised: He rose. Others were raised before Him; but no one rose till Easter Day.

What was raised on Easter Day? His Body. Jesus rose with His Body. His Spirit was in the place of the departed: His Body was in the grave of Joseph of Arimathæa.

In what state was His Body raised? Not in the state of humiliation, but in glory—not to walk in and out among the disciples as before, but to be shewn to them, as it pleased Him, from time to time, for the strengthening of their faith.

Was His victory over death complete? It was. And this is plainly proved by what has just been said. "Christ, being raised from the dead, dieth no more: death hath no more dominion over Him." Others had been raised before; yet they lived only a little time, and then died again. The Body of Jesus rose, never to die again, but to ascend into heaven on the appointed day.

Children's Department.

THE GOOD SHEPHERD.

Loving Shepherd, kind and true,
Wilt Thou not in pity come
To Thy lamb? As shepherds do,
Bear me in Thy bosom home;
Take me hence from earth's annoy,
To Thy home of endless joy.

See how I have gone astray
In this earthly wilderness;
Come and take me soon away
To Thy flock who dwell in bliss,
And Thy glory, Lord, behold,
Safe within Thy heavenly fold.

For I fain would gaze on Thee,
With the lambs to whom 't is given,
That they feed from danger free,
In the happy fields of Heaven;
Praising Thee, all terrors o'er,
Never can they wander more.

Here I live in sore distress,
Fearing, watching, hour by hour;
For my foes around me press,
And I know their craft and power.
Lord, Thy lamb can never be
Safe one moment but with Thee.

O Lord Jesus, let me not
'Mid the raven wolves o'er fall,
Help me, as a shepherd ought,
That I may escape them all;
Bear me homeward on Thy breast,
To Thy fold of endless rest.

Angelus, 1624—1677.

THE MORNING STAR.

THERE is one little star that shines brightly when the dawn of light causes all the rest to withdraw. The fading of its light is a sure sign of day, and is a call for a sweet song from the little birds.

I love to think of this star as an emblem of our Saviour. He calls Himself "the bright and morning star." He causes light to shine into the soul—the light of grace now, and of glory hereafter. To him who really loves Christ, God has said, "I will give him the morning Star"—he shall have every spiritual blessing in Christ Jesus.

As we see the stars of the night fading away to give place to the glorious beams of the sun, we are reminded that when we love the Saviour more, and advance nearer towards our heavenly home, the stars of earthly pleasure and comfort will fade away before the brightness of Christ's glory. May this light us till we reach the very gate of heaven! then the Sun of Righteousness will beam on us for ever.

GROWING CHARACTER.

MANY people seem to forget that character grows: that it is not something to be put on ready-made, with womanhood or manhood; but, day by day, here a little and there a little, grows with the growth, and strengthens with the strength, until, good or bad, it becomes almost a coat of mail. Look at a man of business: prompt, reliable, and conscientious. When do you suppose he developed all these admirable qualities? When he was a boy. Let us see how a boy of ten years gets up in the morning and sets about his studies or play, and we will tell you just what kind of a man he will make. The boy that is late at breakfast, late at school, stands a poor chance of being a prompt man. The boy who neglects his duties, be they ever so small, and then excuses himself by saying, "I forgot! I didn't think!" will never be a reliable man. And the boy who finds pleasure in the sufferings of weaker things, will never be a noble, generous, kindly man—a gentleman.

BOUND TO PERFORM.

"They [Infants] promise them both [Repentance and Faith] by their Sureties; which promise when they come to age, themselves are bound to perform."—Church Catechism.

Who is "bound?" You are bound and I am bound. What are we "bound to perform?" Look at the question and answer near the end of the Church Catechism, and you will see. We are bound to have Repentance and Faith. But why are we thus bound? Because we were baptized.

Now this is a serious matter. If we are bound now, what did we get when we were bound first? Did we get anything? or was the bargain all on one side?

The answer comes at once, when we see Who "bound" us. It was God, and He cannot deceive. So we may be sure that He gave us at least as much as He took from us. If He took a promise, He surely gave a blessing. And if we all were "bound," then we all received the blessing, being "born of water and of the Spirit." There is no question about the doctrine of the Church of England; she says we are all "bound," and therefore she means here what she says elsewhere, in the Baptismal Service, that we are all blessed as infants in Holy Baptism.

True, we cannot do our part till we "come to age," but we know at what a very early age some children learn to love God. So now the great question is, Who came first in doing his part, God or man? Some children begin very early to do their part, and all might make a good beginning, if they learned how. Now tell me on whom does all good, and on whom does all *this* good depend—on God or man? You cannot say that man begins, and then stirs up God to do His part. Then say the other thing and declare boldly that "God is no respecter of persons," even of babies' persons; that in every baby baptized He begins a good work, and that He begins it at an age earlier than that at which any little child could begin it for himself, even at his Baptism.

ANGELIC HELP.

In all our ways! In this changing life we are led many ways; but in all these His angels which excel in strength, have charge to keep us. There is a way of temptation—there is a way of prosperity and adversity—there is a way of duty and toil—there is a way that winds along among the sorrowing billows of life's Babel—there is a way, also, oh! how checkered, that we know not—and there are a great many other ways which make up the Christian pilgrim's path, for God leads him about as he did Jacob of old, in a waste and howling wilderness; but in all these ways we are kept by His angels who have charge over us. But ah! there is one more way; the—at least it seems so at a distance—gloomiest of all. It is that which lies through the valley of the shadow of death. In this way, too, angels will attend us.

THE KEY OF KNOWLEDGE.

A boy who is willing to help himself may learn a great deal if he will only go the right way to work. The alphabet has been called "the key of knowledge," and by the use of this key the boy spoken of in the story opened a great many doors that less preserving lads know nothing about. It seems that one day the Duke of Argyll, walking in his garden, saw on the grass a Latin copy of a great mathematical work. Thinking it had been brought from his library, he gave orders to some one near to carry it into the house. "It belongs to me," said the gardener's son, stepping up. "Yours!" said the Duke, "do you understand geometry and Latin?" "I know a little of them," was the reply. And the Duke and the boy entered into conversation, and it was soon found that the gardener's son was making no pretence, but was really competent to answer very difficult questions in the science he had been studying. "But how came you to know so much?" questioned the Duke; and this brought from the lad the admission that he had really never been to school, but that one of the servants had taught him to read, and that he had since found out that with the aid of the twenty-six letters of the alphabet he could learn everything else he set his mind to. "After I learned to read," contended the boy, "masons came to work on your house. I watched them, and I noticed that the architect made use of a rule and compass, and made many calculations. I asked why this was done, and was told something of arithmetic. So I bought a book on arithmetic, and studied it through. Then I found there was another science called geometry, and I next studied that. Having got this length, I ascertained that there were some valuable works on geometry in Latin, so I bought a Latin dictionary, and with the aid of the dictionary I picked up my first knowledge of Latin; and in the same way I taught myself a little French." The boy was of course right in saying that but for the twenty-six letters of the alphabet he would have known nothing of the science he seemed so fond of. There was, however, something more than the alphabet, which it would not have been right for him to speak of, seeing that he would have been praising himself—and that was his pluck and perseverance. Without the exercise of these qualities the key of knowledge will be of very little service.

"GIVE US THIS DAY OUR DAILY BREAD."

In a miserable cottage at the bottom of a hill two children hovered over a smouldering fire. A tempest raged without—a fearful tempest—against which man and beast were alike powerless.

A poor old miser, much poorer than these shivering children, though he had heaps of money at home, drew his ragged cloak about him as he crouched down at the threshold of the miserable door. He dared not enter for fear they would ask pay for shelter, and he could not move for the storm.

"I am hungry, Nettie."

"So am I; I've hunted for a potato paring, and can't find any."

"What an awful storm!"

"Yes, the old tree has blown down. I guess God took care that it didn't fall on the house. See, it would certainly have killed us."

"If He could do that, couldn't he send us bread?"

"I guess so; let's pray 'Our Father,' and when we come to that part, stop till we get some bread."

So they began, and the miser, crouching and shivering, listened. When they paused, expecting in their childish faith to see some miraculous manifestation, a human feeling stole into his heart: God sent some angel to soften it. He had bought a loaf at the village, thinking it would last him a great number of days, but the silence of the two little children spoke louder to him than the voice of many waters. He opened the door softly, threw in the loaf, and then listened to the wild, eager cry of delight that came from the half-famished little ones.

"It dropped right from heaven, didn't it?" questioned the younger.

"Yes; I mean to love God forever, for giving us bread because we asked Him."

"We'll ask Him every day, won't we? why I never thought God was so good, did you?"

"Yes, I always thought so, but I never quite knew it before."

"Let's ask Him to give father work to do all the time, so we need never be hungry again. He'll do it, I'm sure."

The storm passed—the miser went home. A little flower had sprung up in his heart; it was no longer barren.

In a few weeks he died, but not before he had given the cottage, which was his, to the poor labouring man.

And the little children ever after felt a sweet and solemn emotion when in their matinal devotions they came to those trustful words, "Give us this day our daily bread."

GOLDEN RULE.—The person who first sent these rules to be printed, says truly, that if any boy or girl thinks "it would be hard work to keep so many of them in mind all the time, just think what a happy place it would make of home, if you only could."

1. Shut every door after you, and without slamming it. 2. Never shout in the house. 3. Never call to persons up-stairs, or in the next room; if you want them, go to them. 4. Always be kind and polite to servants if you would have them the same to you. 5. When told to do, or not to do a thing, by either parents, never object, but go and do it cheerfully. 6. You may tell of your faults and misdoings, but not of those of your brothers or sisters. 7. Carefully clean your shoes before entering the house. 8. Be prompt at every meal hour, especially so in the morning, and thus cultivate the habit of early rising. 9. Never sit down at table, or in the parlour, with soiled hands or disheveled hair. 10. Never interrupt any conversation; but wait patiently your turn to speak. 11. Never reserve your good manners for company, but be equally polite at home and abroad. 12. Let your first, last, and best friend be your mother.

FORGIVENESS saves the expence of anger, the cost of hatred, the waste of spirits.

PRODUCE MARKET.

TORONTO, April 12, 1881.

	¢	¢
Wheat, Fall, bush	1 07	to 1 10
Do. Spring	1 13	to 1 20
Barley	83	to 92
Oats	38	to 40
Peas	63	to 70
Rye	80	to 85
Flour, brl.	4 90	to 4 95
Beef, hind quarters	6 00	to 8 50
Do. fore quarters	5 00	to 6 50
Mutton	7 00	to 8 00
Hogs, # 100lb	7 75	to 8 00
Beets, bushel	50	to 55
Onions, bushel	1 20	to 1 50
Cabbage, dozen	60	to 1 00
Carrots, bushel	40	to 50
Parsnips, bushel	50	to 65
Turnips, bushel	30	to 40
Potatoes, bushel	40	to 45
Apples, barrel	1 00	to 1 50
Chickens, pair		
Fowls, pair	60	to 80
Ducks, brace	70	to 1 00
Geese	60	to 1 00
Turkeys	0 75	to 2 00
Butter, lb rolls	21	to 26
Do. dairy	17	to 20
Eggs, fresh	12	to 14
Wool, # lb	25	to 27
Hay, # ton	10 00	to 13 00
Straw, # ton	6 50	to 7 50

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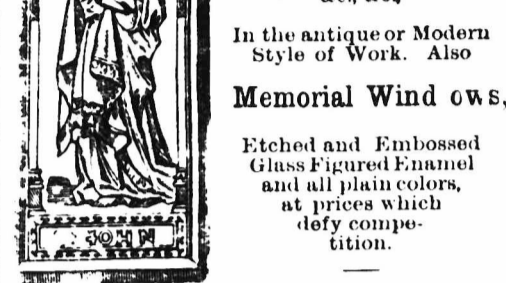
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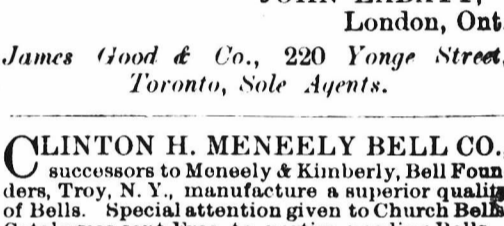
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