

Dominion Churchman.

Vol. 7.]

TORONTO, THURSDAY, FEBRUARY 10, 1881.

[No. 6

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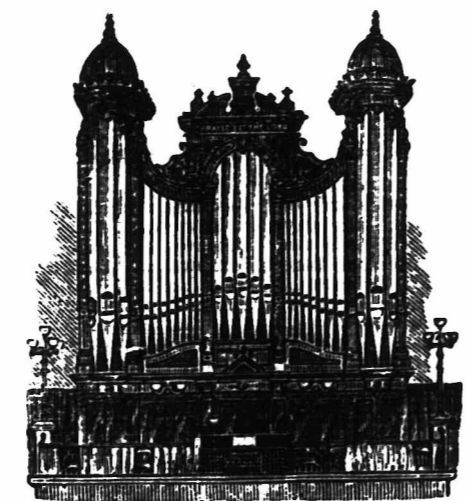
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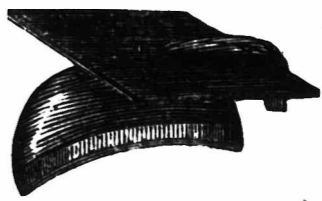
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THURSDAY, FEBRUARY 10, 1881.

THE Archbishop of Canterbury has offered to Archdeacon Hose, of Singapore, the bishopric of Labuan, which the venerable gentleman has accepted.

We observe that our City *Contemporary* is somewhat concerned about the health of his Holiness. It states,—“the health of the Pope is said to be causing anxiety. He breaks down occasionally, under the strain of continual mental labour, and is liable to frequent attacks of illness.”

We learn from the *Scottish Guardian* that the Christmas decorations in the churches in Scotland were unusually effective and beautiful. In many of them, the Festival of the Nativity was inaugurated by a choral service of evensong on the eve of the day. The services, generally, were better attended than on former occasions, and a marked advance has taken place in the services and every thing connected therewith.

The oldest prelate of the Church of England is Bishop Ollivant (Llandaff) aged 82; the youngest Bishop Rowley Hill (Sodor and Man) aged 44. The oldest prelate of the Church in Ireland is Bishop Darley (Kilmore) aged 80; the youngest, Bishop Gregg (Cork) aged 46. The oldest prelate of the Church in Scotland is Bishop Eden (Moray and Ross) aged 76; the youngest is Bishop Mackarness (Argyle and the Isles) aged 57.

The death is announced of the Right Rev. Dr. Thomas Atkinson, Bishop of North Carolina. He was born in Virginia, and was educated at Yale. He was consecrated bishop in 1852. The University of Cambridge, England, conferred on him the degree of Doctor of Laws in 1867. He was regarded as a fine scholar, and wrote “A Charge on Sacramental Confession,” and several lectures. The New York *Churchman* says the Episcopate of the United States has lost one of its noblest ornaments in the death of this, the third Bishop of North Carolina.

The death is announced of the Rev. Humphrey Lloyd, D.D., Provost of Trinity College, Dublin, at the age of eighty-one. He was appointed Provost in 1867, by the Government of Mr. Disraeli. *The Times* speaks of him as an enlightened reformer, as always active and zealous in promoting measures likely to conduce to the higher character and wider usefulness of the institution. He was greatly beloved by the students as well as by the heads and the teaching staff. Owing to his great scientific eminence, he was member of most of the well-known scientific societies. He wrote a number of treatises on scientific and other subjects.

The celebrated Thomas Carlyle died in London, on the 5th inst., in the 86th year of his age.

On the Fourth Sunday in Advent the Bishop of Guiana held an Ordination in his pro-cathedral, when four Priests were ordained.

The Bishop of Oxford has consented to sit for his portrait at the request of the leading clergy of his Diocese. It is to be placed at Cuddesden with the portraits of the former Bishops of Oxford.

The Archbishop of Canterbury has conferred the Degree of Doctor in Divinity on the Rev. James McConnel Hussey, M.A., of Exeter College, Oxford, Vicar of Christ Church, North Brixton, honorary Canon of Rochester, and Rural Dean of Kennington, in recognition of his eminent services to the Church in South London, during an incumbency of more than a quarter of a century.

The Irish question seems approaching something like a crisis. Mr. Davitt, a ticket-of-leave man, has been up to the present moment the main spring of the Land League. During the last week he was arrested, and confined to the Penitentiary for the remainder of his term, in consequence of having violated the conditions of his ticket-of-leave. On the news of the arrest reaching London, a disorderly scene occurred in the House of Commons. Several of the Irish members refused to conform to the directions of the Speaker, whereupon a number of them were suspended for the day, and forcibly ejected from the House.

From a little work just published it appears that the eminent puritan Richard Baxter, was prepared to admit five sacraments. He favored private confession, was strong on the benefit of priestly absolution, advocated the weekly celebration of the Holy Communion, saw the advantage of non-communicating attendance, held very high doctrine on the Presence and Oblation in the Eucharist, and thought sacrifice, priest, and altar very proper terms to be used about the Sacrament of the Lord's Supper. Most people know very little of Richard Baxter except from expurgated, that is, mutilated editions, of “The Saints Everlasting Rest.”

The leading Nonconformist Review, *The British Quarterly* for January, 1881, in an article on the Lord's Supper, has this startling declaration: “The spiritual presence of the glorified Saviour in the hearts of his believing children is an agency scarcely to be better described than by the much abused phrase of “the real presence of Christ,” a phrase which it is high time to employ, as we have already done several times, in the Evangelical interest. Heresy has as little right to the best phrases as the devil to the best tunes.” The interest of this declaration is in the open avowal that “the real presence of Christ,” is held by a nonconformist to be one of the “best phrases.” It has up to now been held to be the very distilled essence of Popery by the party which the Quarterly represents, and the change of “view” is highly significant of the spread of Catholic doctrine among its foes. We commend the passage to those who in our Synods never hear this phrase without their Protestant bigotry being raised to boiling point.

The *Record* has had to apologize for its surreptitious publication of extracts from the Revised New Testament. They were published in violation of the rights of the Universities of Oxford and Cambridge; and legal proceedings have only been refrained from by the *Record* editor engaging to stop the further sale of the number containing the extracts, and by his further inserting in his newspaper an apology.

SEPTUAGESIMA SUNDAY.

AFTER having considered the various aspects of the manifestation of the glory of Messiah during the period of his earthly pilgrimage, we are now brought to the duties of the Christian, with special reference to the formation and development of Christian character. Obedience to a Divine law, labour in the Lord's vineyard, and the discipline of body and mind lie at the foundation of the efforts needed for this purpose; and without these success cannot be regarded as attainable. Purity of conscience is realized by giving up our time to the Lord Jesus Christ, by increasing in the strength and frequency of prayer, by doing works of usefulness, as works done for Christ, by resisting evil manfully, first of all in ourselves and then in society around us. Success is attained by the exercise of determination in these matters, and this not in our own strength, but by the grace of God—with the aid of His ever present Spirit. Obedience to a legitimate law is a source of moral strength and power. Obedience is submission to a power and an authority whose claims are admitted; and therefore it is an act of strength, not of weakness. If man may be regarded as royal when he rules over nature, and yet more royal when he rules over his brother man, surely he is most royal when he rules over himself—when he has the Kingly power and courage to crush himself in presence of an authority which he has ascertained has a right to his obedience. And, therefore, throughout the moral and physical world obedience is most nearly akin to order and law. Jesus Christ fully taught us this great truth. The Apostle Paul, looking at His work, and summing up its results, says, “As by one man's disobedience many were made sinners, so by the obedience of one many were made righteous.” And if we look closely and intimately into the influences which bear upon our character, we shall find that the great excellences of the will are secured only by obeying. If we obey not Jesus Christ, we obey either the dictates of caprice, or imagination and passion; but it is Jesus Christ, spiritually in Him alone, that makes us free from the law of sin and death, and gives us the characteristic liberty with which Christ has made us free. Simple rectitude of the will is the characteristic of that most beautiful excellence that is secured by voluntary submission to the will of God. The language of one who thought that submission of the will to the law of God was the very means for securing this proper rectitude, was, “Teach me Thy way, O Lord, that I may walk in Thy truth; incline my heart to fear Thy name.” As it is in the material world that the force of expansion is proportioned to the force of compression that precedes it, so it is in the moral world that we are able to act for God just as far as we have the courage to deny and control ourselves.

"THE NONCONFORMIST" AND THE
OXFORD MOVEMENT.

THE state of things going on in the Church of England cannot fail to excite attention from all classes and all descriptions of people, both in Europe and America; and sometimes the peculiar nature of a crisis can be more distinctly perceived by those not directly interested in it—especially when they are not warped by too large an amount of prejudice. Among a good many others who have commented on the subject, the *Nonconformist* has had its "say" in the reproduction of a lecture delivered by Mr. J. Guinness Rogers on "The Oxford Movement." Mr. Rogers in common with a great many others thinks the change which has taken place in religious matters in England during the present century would appear to be altogether incomprehensible. He says: "At the beginning of a movement, the ultimate development of which the most far-sighted could not have forecast, there certainly was no sympathy with Rome, and no thought of subserving her purposes." Cardinal Newman, indeed, bitterly resented the granting of "Catholic Emancipation." It was certain, however, that the so-called Catholic revival of the Continent had an indirect effect upon them, and the same influence which made Montalembert an earnest devotee, and Lacordaire an eloquent apostle of the Romish Church, roused in the hearts of Newman, and Pusey, and Keble, a spirit which made them undertake a crusade with the view of repairing the wrongs which the Anglican Church had suffered at the hands of various tormentors from the Reformers down to the Liberals. The political feeling awakened by the action of the latter, was more distinctly recognized by the Tractarians themselves than any other cause as originating the movement. The Evangelicals, Newman thought were playing into the hands of the Liberals, and hence they were disliked by him. In truth, however, the Evangelicals hated Liberalism, only less than Romanism, which they regarded as its natural ally. . . . They were earnest Christians, but they were not sound Churchmen. . . . Mr. Gladstone's attempt to trace a distinct connection between the Oxford school and their great Evangelical rivals came as a startling surprise to all except the few who had thought deeply on the subject. Looking, however, to the history of the school, it was certainly curious that so many of its leaders were of Evangelical training. The point of connection between the two schools was not difficult to discover. The Evangelicals had cared little for Church laws and principles, and had overlooked the fact that they belonged to a Church whose formularies set forth very strong teaching on some of those points. When the early enthusiasm, if not wholly quenched, had considerably abated, men of devout spirit, who had been trained in the Prayer Book, became conscious of a void. The "High and Dry" party had been nothing but Churchmen; the Evangelicals had been everything but Churchmen. What the new and earnest generation was bent on doing was to retain all the Evangelicalism plus the Churchmanship. . . . For the germs of the system contained in the "Tracts for the Times," we must look to the writings of a man of obscure position, and whose influence was of a more private character—Alexander Knox. In his letters was to be found the conception of the Anglican Church which the Tractarian writers wrought out with such completeness. He was a Tractarian before Tractarianism. In his early days he was a friend of John Wesley, and later on a correspondent of Mrs. Hannah Moore, so that he had an

intimate knowledge of the Evangelicals. . . . Dr. Jebb, Bishop of Limerick, the pupil and correspondent of Alexander Knox, was a still more remarkable example of the same tendencies. He held that the Church of England was neither Romanist nor Protestant, but that it was Catholic, and that in the law of Vincentius Lirensis, "*Quod ubique, quod semper, quod ab omnibus creditum, est,*" was the standard of its catholicity. The tracts were simply built upon that foundation.

That any sober-minded young man should have been alarmed by any thing so moderate as the mild Whiggery of Earl Grey was almost incredible. But so it was, and to a remarkable band of young men at Oxford, men of high intellectual power, sincere piety, and earnest devotion to the Church, the revival of a Church spirit seemed the best way of resisting what appeared to be the advancing wave of revolution. The most influential of the group at that period was Keble. He was older, and had more experience than most of his associates; and his was one of those saintly characters which command the affection and respect even of those who are most opposed to their doctrines. Keble was both the saint and the poet of the school. To his celebrated assize sermon, preached in the University pulpit, on July 14th, 1833, Newman dates the movement, and in his "Apologia," tells us that as such he ever considered an kept the day. It was certainly a sermon distinguished by remarkable faithfulness, and was heard by the friends of the Church as a trumpet-blast that called them to arms in defence of all they most loved. The subject was the "National Apostacy," and its key note is found in the inference drawn from our Lord's words: "He that heareth you, heareth Me, and he that despiseth you despiseth Me;" from which he concludes, "These words of Divine Truth put beyond all sophistical conception what common sense would lead us to infer, and what daily experience teaches—that disrespect to the successors of the Apostles, as such, is an unquestionable symptom of enmity to Him who gave them their commission, and pledged Himself to be with them for ever."

"The delivery of the sermon was speedily followed by the issue of the celebrated "Tracts." A very different man from Keble—not less resolute, but more daring and extreme—was one whose early death was a heavy blow to the party, Richard Hurrell Froude. He, more than any other, must be regarded as the author of that party. It was he who actually drew Keble into fellowship; it was in the Oriel common room that many of the preliminary discussions were held, he being the centre of the little knot that gathered there; and it was his presence and counsel which, as Newman shows, lent so much force and decision to their early action. Their extreme doctrines and practices might be condemned, but it was not easy to maintain that there was no foundation in the formularies for that principle of authority on which the whole rests. For behind the question of rites and robes, of fasts and festivals, even of priests and sacraments, was the far deeper issue of authority.

BOOK NOTICES.

THE ORIGINAL CHATTERBOX. Edited by J. Erskine Clarke, M. A. Boston: Estes and Lauriat, Publishers. January, 1881. Price 10 cents monthly, or \$1 a year.

A capital production for the juveniles. It has an abundance of illustrations well executed, and is a very interesting Magazine. We cordially recommend it.

THE CHURCHMAN'S POCKET BOOK, for the year 1881. London: Society for Promoting Christian Knowledge. To be had of Rowsell & Hutchison, Toronto. (For Price, see Advertisement.)

This admirable Pocket Book contains every thing that can be desired for the purpose for which it is intended, and is a great improvement on former editions. Besides furnishing every facility for jotting down daily memoranda and engagements, it contains lists of the Royal family, House of Lords, House of Commons, Bishops of England, Scotland, Ireland, the Colonies, United States, and Missionary Stations, not forgetting the "Returned Empties," Members of the Houses of Convocation, London Bankers, The Calendar, &c. It is exceedingly valuable for Clergymen and others, all the world over.

WHY I LEFT THE COMMUNION OF THE CHURCH OF ROME: OR, A NARRATIVE OF INQUIRIES REGARDING THE GROUNDS OF ROMAN CATHOLICISM. By Rev. Father Felix, late Roman Catholic Chaplain at Allahabad. Lond.: Society for Promoting Christian Knowledge. Toronto: Rowsell & Hutchison. 8vo., cloth boards. Price 60 cents.

A great many very excellent and zealous non-Romanists consider themselves religiously bound to oppose everything that pertains to Romanism. The majority of these, however, are, unfortunately, singularly ignorant of much that is distinctively Romish; and, as such, contrary to the doctrines, practices, and traditions of the Church catholic.

In the controversy against Romanism, prejudice and ignorance are poor weapons, and more injurious to the assailant than the assailed.

Not long ago we called attention to an excellent little publication of the S. P. C. K., and from the same Society we have also the present volume, which shows the result of inquiries as to the grounds of Roman Catholicism made by a Priest of that church, with the reasons why he left her Communion. It is a book well worth reading.

HELPS TOWARDS THE DEEPENING OF
THE SPIRITUAL LIFE.

By REV. S. J. BODDY, M.A., RECTOR OF ST. PETER'S CHURCH, TORONTO.

A Paper Read at the Toronto Clerical Conference held in Trinity College, Jan. 5, 1881.

This subject has been assigned to me as one of great practical importance. I feel sure that it will be recognized as such by all whom it is my privilege now to address. To grow in grace is the solemn obligation of every Christian. How often as ministers have we felt it our duty to urge those of our people forward in the way of life, whose religion is nothing more than a name and a pretence! No doubt one part of our office is to call sinners to repentance—as the ambassadors of Christ to beseech the worldly and the careless to be reconciled to God by turning to Jesus as their Saviour. But just as undoubtedly it is another part to "help forward those who have believed through grace," trying so far as in us lies to make their sense of sin deeper, their faith stronger, their love more extensive, their spiritual mindedness more marked. And this part of our duty I feel sure that we are all trying earnestly to perform, knowing, as we cannot fail to do, that the holier and more devoted our people are the more Christ is glorified, and the better it will be for themselves both in this life and in that which is to come. But if we preach that our people should "add to their faith" the various Christian graces, how important must it be that we should "give all diligence" ourselves! If our aim be to "present every man perfect in Christ Jesus," how can we reconcile it with our consciences to be satisfied personally with anything short of perfection? Besides, between a minister and his congregation there is sure to be some general resemblance. Not for nothing did Christ address Himself to the seven churches of Asia, both in the way of warning and of encouragement, through their respective angels, and not for nothing

did He above be as ple to ploy in God's all lon remen ment c but if walk a they c can w tion of our se upon i be tell fest tl evil in godlin this ki infidel let us: duty t that w It is tl of the So it i be neg take f all mu brethr by the found produc and na gion of handle the mi very s are off Indeed day he paratic even w need it But he when i mittee ways t things nently drawb most v all, ou David immer Still— and be should And begin v from a lights, look to It is w with tl make j the use them t times c tion? ward i channe reproa teache upon tl forman be very Churel tinctiv mirabl praises in so n ages; c drink v munio fail to it is wi Word c saints; that to closet. careful His He upon tl from E a spec apart i private on our reason time ev should

did He use the solemn language. "The disciple is not above his Master, but every one that is perfect shall be as his Master." By all means let us tell our people to be holy, and with this end in view let us employ in turn every argument which is furnished in God's Word—let us "reprove, rebuke, exhort, with all long suffering and doctrine." But after all let us remember there is no argument so cogent as the argument of a holy life. Our sermons may be very good; but if when our people turn from them to us—to our walk and conversation—to see what we really mean, they can discover no evidence of exalted piety, how can we wonder if all our reward be a barren admiration of us as eloquent or clever. On the other hand our sermons may be very poor, but we may depend upon it that in the highest of all senses they will be telling if only in our private life we make it manifest that we are "men of God," men who flee from evil in every shape, and follow after "righteousness, godliness, faith, love, patience, meekness." A life of this kind is intelligible to the meanest capacity—even infidels before now have confessed its influence. And let us remember that because as clergymen it is our duty to incite others to holiness, it does not follow that we are careful in regard to our own spiritual life. It is the saying of Solomon, "They made me keeper of the vineyard, but mine own vineyard have I not kept." So it is quite possible to take pains for others, and to be neglectful of one's self, nay, to make the pains we take for others a reason for assuming that personally all must needs be well with us. I appeal to all my brethren whether on this point I am not borne out by their own experience; whether they have not found it intensely difficult to keep off a moral torpor produced by the mere frequency of contact with solemn and magnificent things. Well has it been said, "Religion of all matters is that which will least bear to be handled professionally;" and yet by his profession the minister is constantly required to dilate on this very subject, and this, too, under circumstances which are often very unfavourable to his own spirituality. Indeed his task would be hard enough if every day he could secure so many hours for the quiet preparation of what he has to deliver in Christ's name, even when he would be tempted to overlook his own need in his anxiety for those committed to his charge. But how is the difficulty increased in these busy times, when so "many are coming and going,"—when committee meetings are so frequent, and when in other ways the attention is so often directed from spiritual things to secular! No doubt it is possible to be eminently saintly notwithstanding all these and other drawbacks. There is such a thing as performing the most worldly service "after a godly sort;" and after all, our hindrances are not greater than were those of David and Daniel and the Apostle Paul, who, though immersed in business, were eminent for spirituality. Still—and this is all I assert—our task is difficult; and being difficult it is all the more important that we should set ourselves resolutely to face it.

And now in suggesting some practical hints, I would begin with the remark, that as "every good gift is from above, and cometh down from the Father of lights," if we want our spiritual life deepened, we must look to God for the special communication of His grace. It is with ministers in this respect precisely as it is with their congregations. If we wish our people to make progress, do we not urge them to be diligent in the use of means, and if in any respect we observe them to be remiss, do we not feel it our duty, sometimes even in private, to remind them of their obligation? Of course then we ourselves must not be backward in seeking grace through God's own appointed channels, as otherwise we shall lay ourselves open to reproach, "Thou therefore, that teachest another, teachest thou not thyself?" Nor must we in acting upon this hint content ourselves with a devout performance of our public ministrations. Indeed we may be very thankful that so much of that which the Church requires us to speak in the sanctuary is distinctively spiritual. Only let us use aright the admirable language of our Liturgy—the prayers, the praises, the thanksgivings which have been repeated in so many congregations through so long a course of ages; only in particular let us be careful to eat and drink worthily when we administer the Holy Communion; and it is hard to understand how we can fail to have much of the life of God within us. Still it is wise in this matter to be guided as well by the Word of God, as by the universal experience of the saints; and these are most emphatic in demanding that to public devotions we should add those of the closet. Even our Divine Master himself we know was careful to secure seasons for private communion with His Heavenly Father, and that He laid great stress upon the same practice for His apostles is evident from His direction to the twelve on their return from a special mission to preach, "Come ye yourselves apart into a desert place and rest awhile." It is in private that we can best seek for the Divine blessing on our public ministrations. And if we had no other reason for determining at any cost to secure so much time every day for being alone with God, this of itself should be sufficient. But besides this reason for daily

retirement, there is the fact that by no other method can we hope to prosper in our own spiritual life. Just as we need food for our bodies, so do we need food for our souls; and either, therefore, we must take pains in regard to our private devotions, or abandon all idea of attaining to any high standard of spirituality. It is said of Luther that it was his custom to give his three best hours of the day to spiritual communion with his God. Who can doubt that this was one great secret as well of his holiness as of his usefulness; and who can doubt that ministers in general would attain to far greater eminence if in this particular they were content to imitate his example.

But when I speak of private devotions of course I do not exclusively refer to prayer. There is such a thing as *devotional meditation*, when the mind is occupied with the thoughts of those works and ways of the Supreme Being which repeat and reflect from every side His great idea, and which serve to make the feeling of His presence intimate and familiar. By all means when we retire let us devote some of our time to the contemplation both of what God is and of what He has done; and as the ideas of power, wisdom, and love unite in one great Being, whose presence fills the soul, we shall scarcely fail to inhale His quickening spirit, and to join with angels and arch-angels in praising His glorious name? So again there is such a thing as *devotional reading*, and needing as we do some impulse from without to wake up our slumbering energies, no doubt we shall do well on retiring to give ourselves to the perusal of such writings as elevate principles and refine the moral sense. We may thank God that of such writings the Christian possesses a rich store—many of them within the reach of the poorest of us—only let us use them in a right spirit, and often we shall find ourselves, we know not how or why, awake and alive to God, when just before we were wholly occupied with the world. And if uninspired compositions are thus elevating, how much more shall we find the written oracles of God! Only we must be careful not merely to read with a purpose, but to see that our purpose is the deepening of our own spiritual life. It is loss to read mainly with a view to the spiritual improvement of others. Who of us has not been tempted on coming to some striking passage to begin forthwith to think of its application to our people? But this tempter we must resist, assured that we are never so likely to do well for others, as when we have attended to our own wants. It is well, no doubt, for the clergyman to cultivate a homiletic habit—he will hardly do much in his profession if he does not acquire a faculty in skeletonizing. But it is at his own peril if he fails inwardly to digest his own portion of God's truth. This he can hardly do if in dealing with Scripture he does not commence with its application to himself. And then, also, once more, there is such a thing as habitual communion with the Lord Jesus Christ. Is He not the Bridegroom, the Head, the Physician, the Advocate, the Shepherd, the Master of the Church? These names all imply a corresponding intercourse with Him on the part of His believing members—and where such intercourse is not maintained,—I say not in the closet alone, but in all places, and under all circumstances—there may be orthodoxy, there may be zeal, there may even be piety—but assuredly there will be no exalted spirituality. Yes, my brethren, what we have all to learn is to turn to Christ in every need—to consult Him in every difficulty—to tell Him alike of our sorrows and our joys—to do all as in His sight, and to go through every day leaning on, and looking to Him. Then only shall we be able to exclaim with St. Paul, "To me, to live is Christ." "The life which I now live in the flesh, I live by the faith in the Son of God." Then only shall we know what it is to have our souls throb with the pulsations of a strong spiritual life.

But, to complete my subject, I ought to say something of things to be avoided. Let me conclude with three hints on the negative side of the question.

The first is, that we should exercise constant *watchfulness in regard to little faults*. Decay in a tree is first seen at the extreme end of its smaller branches, and a leak neglected is likely to end in the foundering of a mighty ship. So the little things of every-day life have a solemn bearing on the spiritual well-being of Christians. If we wish our souls to prosper, we must take heed of what we say and what we think. We must beware of giving way to a hasty temper. We must endeavor to be uniformly meek, courteous, gentle, and considerate. Is it not written, "He that despiseth small things shall fall by little and little?" Yea, is it not written, "He that is faithful in that which is least, is faithful also in much, and he that is unjust in the least, is unjust also in much?"

However, we must beware of worldliness. There was a time when ministers were chiefly remarkable for their worldly compliances. They saw no harm in the chase, the theatre, the ball room, the card table, and the race-course. Now public opinion is against these things for clergymen, and clergymen, as a rule, acquiesce in the popular verdict; but none the less are they tempted in other ways to indulge in a worldly spirit, and in proportion as they yield, it may be feared their spirituality suffers. I say in other ways,

for do not things of the flesh still meet us at every step, and are they not just as attractive as ever to that *pharisaic system*, which remains even in the regenerate? I know that, like other men, ministers have need of relaxation. It may even be that, accustomed as they are to the solemn things, they need more than others to have their thoughts diverted occasionally into some earthly channel; but if so, then all the more have they need to be careful, lest liberty should degenerate into license, especially in the present day, when Church amusements are so common, in the shape of concerts and penny readings. I do not say—far from it—that the clergyman should never give to these things the sanction of his presence, neither do I say that he should never accept invitations to the private houses of his parishioners. But probably he will do well to decline more often than he accepts. Once let him be known as a frequenter of parties, or of amusements, and not merely will his influence be diminished, but also his spirituality.

Just one other hint. We should take care not to lay too much stress upon non-essentials. We should never enjoin or forbid where God's Word is silent. What for the most part are the points concerning which Christians are disagreed, and concerning which they strive in direct opposition to God's command? Are they not points of comparatively small importance—points which do not touch the vitals of religion, however interesting or important they may be in their way? By all means let every man be fully persuaded in his own mind; but then, also, let him extend to others the same liberty which he claims for himself, remembering how it is written, "circumcision is nothing, and uncircumcision is nothing, but faith which worketh by love;" remembering, too, that every man standeth or falleth to his own Master. Nothing, perhaps, is more common than a disposition to bend others, even in trifles, to our own way of thinking. At the same time, nothing is more destructive of Christian love, or more likely to bring leanness into our souls.

Diocesan Intelligence.

MONTREAL.

(From Our Own Correspondent.)

FRELIGHSBURG.—The Founder's Festival in connection with the Bishop Stewart Memorial church was a marked success. Old Trinity was built in 1803, and of its opening we have the following account: "Early in the year 1809 a new church was completed in the Eastern part of the Seigniorie, and when Divine Service was performed in it for the first time, on a fine day in January, there was a congregation of a thousand persons." The anniversary of this historical event, falling this year on Saturday, for manifest reasons, the anchronism was committed of celebrating the day following—Sunday, Jan. 30th. While the severe weather forbade the hope of the vast concourse of thousands which witnessed the laying of the Corner Stone in June last, it did not prevent the attendance of a large congregation on the Lord's Day, to take possession of the splendid Lecture Hall which will hereafter afford a commodious, convenient and comfortable home for devotional, philanthropic and Parochial purposes of the Church of England. It proved itself all that could be desired in the healthfulness, warmth and lightness of its attractive surroundings. The morning Service was rendered in an appropriate and warm-hearted manner by the choir and the congregation, the sermon being delivered by the Rector, Rev. J. Burrows Davidson, followed by the Holy Communion, at which there was a large number of communicants. The Rev. J. C. Davidson took part in the services. In the evening, after an earnest service of Praise, the sermon was preached by the Rev. Homer White, M. A., Rector at Enosburg, Vt., admirably suited in its instructive and eloquent features and kindly references to the occasion, and exacting the appreciation of his auditors. On the next evening, Monday, the Re-union of all friends was one long to be remembered, and one eminently cheering to all concerned. The bounties of the ladies in supplying every attraction to appetite and taste were overflowing, and their attendance unceasing until all were satisfied. Then came a characteristic speech of eloquence and wit from one of the chief workers in the enterprise, S. N. Hunter, Esq., which secured the attention and earned the applause of all. Subsequently the assemblage, after hymn and prayer, was addressed by the Rector, the Rev. J. Smith, the Rev. George Fornerat, the Rev. Mr. Richardson, the Rev. J. C. Davidson and the Rev. F. M. English, the latter in his singularly versatile mind, his modestly styled "Musical Sketches," developed themselves into *irresistible fascination* which kept the attention rivetted so that time became imperceptible, until by a change of actors the spell being broken. Much deserved thanks were given to the chief benefactors and practical sympathizers—the Stanbridge band, and nu-

merous kind friends from the outside Parishes. The meeting closed by singing the Doxology.

TORONTO.

SYNOD OFFICE.—Collections, &c., received from 10th January, 1881, to 29th January, 1881.

MISSION FUND.—*January Collections.*—St. Anne's, Toronto, \$6.38; All Saints', Whitby, \$9.42; Manvers, St. Paul's, \$1.00; St. Mary's, \$1.00; Haliburton, (Dysart) \$3.02; All Saints', Toronto, \$75.65; Orillia, \$9.97; Lloydtown, \$1.18; Nobleton, 55 cts.; York Mills, \$5.63; North Orillia and Medonte, St. Luke's, \$7.30; St. George's, \$1.70; Scarborough, Christ Church, \$1.96; St. Paul's, \$1.96; St. Jude's, 16 cts.; St. Mark's, Carleton, \$2.00; Omemee, Christ Church, \$2.50; Collingwood, \$10.25; Galway, \$1.58; Cavan, St. Thomas, \$4.00; St. John's, \$3.10; Christ Church, \$1.80; Trinity Church, \$1.30; Seymour and Perry, Christ Church, \$5.90; Percy, 85 cts.; Etobicoke, St. George's, \$3.48; Christ Church, \$2.93; Christ Church, York Township, \$20.50. *Missionary Meetings.*—Peterborough, \$9.37; Orillia, \$6.41; Etobicoke, St. George's, \$4.98; Christ Church, \$3.75. *Thanksgiving Collection.*—Peterborough, \$26.71; Perrytown, \$1.13; Elizabethville, \$1.55; Clarke, 80 cts.; Newmarket, \$7.95. *Special Appeal.*—W. E. O'Brien and Mrs. O'Brien, Shanty Bay, \$10. *Subscription.*—A. H. Campbell, Toronto, \$50. Church Women's Mission Aid, from St. John's, Toronto, \$17.99.

PERMANENT MISSION FUND.—J. Martland, Toronto, Quarterly payment, \$10.

WIDOWS' AND ORPHANS' FUND.—*October Collections.*—Peterborough, \$32.12; Tecumseth, additional, \$2.00; St. Luke's, Mulmur, on account, \$10; Scarborough, Christ Church, in full of assessment, \$3.39. *For the Widow of a deceased Clergyman.*—Peterborough, \$20.37; Mulmur West, Whitfield, \$1.27; Honeywood, 80 cts.; Elba, \$1.18; Lloydtown, 44 cts.

PENETANGUISHENE.—Miss Jennie Clark was recently made the recipient of a very handsome gold watch by the members of St. James' Church, as a mark of their appreciation of her services as organist.

WEST YORK.—*Rural Deanery.*—Missionary meetings were held at Thornhill, Richmond Hill, King Station, and Lloydtown; the deputation, Rev. Canon Tremayne and T. W. Paterson, of Deer Park, being assisted at various points by the Rev. Canon Osler, J. D. Cayley, J. P. Lewis, and Mr. George McKenzie, of Toronto, and Mr. Brown, of Richmond Hill. In most cases the meetings were very successful, the attendance being large. At King Station, however, owing perhaps to there being no resident clergyman to give sufficient notice, the attendance was very small. It is to be hoped their lack of interest in the meeting may be compensated for by the hearty reception they will give the collectors who may call upon them; and that those places where so cordial a reception was given to the deputation, may continue their interest in the mission work of the Church, and contribute liberally to the Mission Fund.

HASTINGS AND ALNWICK.—His Lordship the Bishop of the Diocese arrived by the Grand Junction Railroad in the village of Hastings at 4.30 p.m., on the 25th ult., and held a Confirmation Service in St. George's Church at 6 o'clock the same evening, where twenty-three candidates were received into full membership of the Church. On the next day, accompanied by the Incumbent, His Lordship arrived at St. James' Church, Alnwick, a distance of nine miles, where the rite of Confirmation was also administered. The service commenced there at 11 o'clock a.m., and there were twenty-seven candidates who presented themselves to receive the Apostolic rite. In all the large number of fifty were confirmed. In both Churches His Lordship delivered impressive and comprehensive addresses previous to administering the rite; which were devoutly listened to by the candidates themselves, as well as by attentive and appreciative audiences. At the conclusion of the very interesting services in each place, many remained to receive an introduction to their beloved Bishop, and the members of each congregation as well as the visitors were much gratified by this, His Lordship's first visit to our neighbourhood.

DURHAM AND VICTORIA.—The Quarterly Meeting of the Ruri-Decanal Chapter, was held at the residence of the Rev. J. Baker, incumbent of St. Mark's Church, on Feb. 3rd, 1881. There were present Revs. Rural Dean Allen, B. A., Chairman; Dr. Smithett, D. D., Dr. O'Meara, LL. D., H. C. Avant, A. B. Chafee, J. Baker, M. C. Allan, and J. W. Forster. The meeting having been opened with the customary religious exercises, the fourth chap. of the Epistle to the Galatians, up to the

76th verse, was considered and commented upon. After which the proposition to set aside the sum of \$100,000 from the Commutation Fund to form a Superannuation Fund, was discussed, and the following resolution was unanimously adopted: Resolved that the proposition to transfer \$100,000 from the Commutation Fund to form a Superannuation Fund, is deemed unjust and inexpedient. Service was held in St. Mark's Church in the evening, a very considerable congregation being present. The service and singing were both very hearty and full of life. Prayers were said by Mr. Avant, the lessons were read by the Rural Dean, an instructive sermon on Christian manliness was preached by Dr. Smithett, from 1 Cor. xvi. part of the 13th verse. After service the session was resumed at the residence of Mr. Baker, where the remainder of the chapter was considered. It was moved and seconded that the next meeting be held in Omemee, the first Wednesday and Thursday in May.

WESTON.—The annual missionary meeting of this parish was held in the public school house on the 27th ult. The attendance was good. The speakers were the Rev. Mr. Swallow, who was the deputation; Rural Dean Osler, Canon Tremayne, and the Rev. S. W. Paterson. The addresses were good, and were listened to with attention and satisfaction, and at the close of the meeting a vote of thanks to the reverend gentlemen was moved by Mr. Conron, sr., and seconded by Mr. Wadsworth, sr. The choir sang several hymns, under the direction of Miss Lyons.

On Sunday, Jan. 30th, the Bishop held a Confirmation at St. Philip's Church, Etobicoke, close to Weston. The congregation was very good, completely filling the Church, with the exception of a small space in the aisle. An adult was baptized by the Bishop, and sixteen were confirmed, some of them being persons of mature years. The Bishop delivered a plain, practical address, which ought to be of benefit to all who heard him. The Holy Communion was afterwards celebrated. At the close of the service a small volume of Miss Havengals' writings was presented by the Rev. Mr. Thomson to each of the newly confirmed, in procuring which little gift Mr. Thomson is aided by an earnest member of the Church living in the parish.

Collections for Mission Fund were made at the Weston services.

In the afternoon the Bishop preached at St. John's Chapel, Weston, and in the evening at St. Mark's Church, Carlton, in both instances to pretty good congregations. The sermons were good, and were attentively heard. It is expected that a Confirmation will take place at Carlton in the summer.

NIAGARA.

From Our Own Correspondent

HAMILTON.—A special collection was taken up in Christ Church Cathedral for missionary purposes, and resulted in over \$300. How much better to raise money for missionary purposes in that way than begging from house to house.

WELLAND.—The annual Missionary Meeting held in Holy Trinity Church, Welland, on Tuesday evening the 11th of January, proved a success in every respect.

The efforts of the energetic Incumbent of the parish Rev. R. C. Caswall, to secure the first requisite for a satisfactory meeting, viz., a good attendance, resulted in every seat of the commodious new edifice being occupied on the occasion by an audience such as rarely greets a missionary deputation—crowded churches being the exception rather than the rule when appeals on behalf mission work are the order of the evening. Addresses were delivered by the Rev. Dean Getz of the Diocese of Pittsburg, Pa. an experienced and enthusiastic worker in the mission cause, (who kindly came over from Warren on the invitation of his friend and *quondam* neighbour, the Rev. R. C. Caswall to assist at the meetings in Welland and vicinity) the Rev. Rural Dean Holland, and the Rev. Messrs. Graham and Fessenden, whose speeches were earnest and interesting and listened to with great attention by all of those present. A most interesting feature of the occasion was the excellent music rendered by the united choirs of Welland and Port Robinson in the "Service of Praise" which was arranged for the evening. The intention and wish of the Incumbent, it was learnt, was to have had a number of choirs from adjoining parishes unite in a hearty

"Service of Song" but the Port Robinson choir alone responded to the invitation. The idea seems a good one and might be carried out more fully on a future occasion or elsewhere in the diocese with satisfactory results. The offerings at the close, for the Diocese of Algoma, must have amounted to a considerable sum, and the interest awakened in the mission cause be productive of much good in the future.

PORT DALHOUSIE.—*Consecration.*—St. John's Church, was built during the incumbency of the former Rector, Rev. Canon Dixon. There was still however a debt of \$1,100 on it, when Rev. John Gribble, the present rector was appointed. The debt would have been removed much sooner had it not been for the general depression felt in Port Dalhousie, which depends almost entirely upon the shipping interest for its prosperity. But by paying off a little every year, the Church has been at length freed from all encumbrance, and Wednesday the 26th January, was the day appointed for its consecration. The red cross flag which symbolizes both our country and our faith was raised above the bell gable, and floated gaily in the breeze; and at noon the solemn service of consecration was performed by the Bishop of the Diocese. The church was very full. The following Clergy took part in the service: Rev. Rural Dean Holland, Canon Dixon, Canon Read, J. Fennel, E. J. Fessenden, W. E. Grahame, J. Gribble, C. L. Ingles, A. W. McNab, N. C. Martin, and J. B. Mead. Canon Dixon preached reviewing the history of the parish of which he had been so long rector, and exhorting the congregation to cling to the old paths. Forty-one laity joined with the clergy in the Holy Communion. After service there was luncheon at the rectory, at which there were present beside the Bishop and clergy, the wardens and delegates and ex-wardens and ex-delegates and some of the ladies of the parish. The joyous day was closed with a bright service in the evening, at which there was again a large congregation. The shortened form of evensong was used; the children's choir sang several appropriate hymns and anthems, and addresses were delivered by Rev. E. J. Fessenden and the rector of the parish. The former impressively enforced the lessons which this day and its service should teach the congregation, and the latter pointed out how the principle of consecration underlies all true religion.

HURON.

(From Our Own Correspondent.)

GORRIE MISSION.—The missionary agent, Rev. W. F. Campbell, accompanied by Rural Dean Davis, has just made his annual visit to the various stations of this old mission. The meetings at Wroxeter, Fordwich, and Gorrie, were well attended, and collections in every place were larger than ever before. We hope these places will contribute liberally to the General Purposes Fund, which is really part of our Diocesan Mission Fund being devoted exclusively to missionary purposes.

BERVIE, KINLOSS, AND KINLOUGH.—Notwithstanding blocked-up railways and almost impossible country roads, with drifts in many places, which astonish "the oldest inhabitant," our annual missionary meetings were duly held at the above places at the time appointed, the missionary agent being determined to allow no obstacles to keep him away from his work. The roads and storms during these meetings were something extraordinary, but the people got out some way, and gave liberally.

STRATFORD.—*St. James' Church.*—The annual missionary meeting, held in this Church on Monday evening, the 25th January, was the best ever held in this parish. Fine music, large attendance, and stirring addresses by Revs. Jeffrey Hill and W. F. Campbell and E. B. Reid.

WYOMING.—On the last Thursday in January the scholars of St. John's Church Sunday School held their Annual Meeting for the distribution of prizes. After Divine service in the church, when all who had obtained a certain number of credit marks were awarded prizes, first, second, or third according to merit. The Superintendent, Mr. J. B. Dale, was presented by the Incumbent, Rev. W. Hinde, on behalf of the school with a pair of handsome silver goblets. It requires more than ordinary earnest zeal to keep up a Sunday School in country parishes during the winter. Not a few are closed entirely during the very cold months.

We have to communicate the sad intelligence of the death of two of our clergymen, in the northern Missions of the diocese. Reverend J. Brethour, Incumbent of Paisley had not been very long in Huron. He bore the reputation of being a sound Divine, an excellent scholar,

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an indefatigable church worker, and a faithful soldier to the King of kings. His death on the 26th ult., it is said, was quite sudden. Bishop Alford took the services on the following Sunday, and administered both sacraments. He went to Pinkerton in the afternoon. Rev. N. Bartlett, Incumbent of Listowell was called away in his prime. He was considered one of the most active members of the diocese and possessed of more than ordinary abilities as a preacher. He was educated in Huron College. He had been some time ill of inflammation of the brain and died of cerebro-spinal meningitis.

The Church of England Young Men's Association labor indefatigably in their good work. Their excellent reading rooms, bible-class and weekly meetings are worthy of the hearty support of all Church members. There are fortnightly lectures. On last Tuesday, J. W. Imlach, Esq., gave a lecture on the subject of Anglo-Israel, on the Lost Ten Tribes, to a large audience.

BLYTH.—This is a new and thriving mission in the County of Huron, and comprises four congregations, namely, Blyth, Belgrave, Manchester, and Summerhill. Blyth is the headquarters of the mission where the Incumbent, the Rev. W. Henderson, resides. On Sunday, the 30th ult., the Rev. W. F. Campbell, the Diocesan missionary agent, visited the mission for the purpose of holding the annual missionary meetings, which were held in three of the churches, changing the regular into mission services. The agent occupied the pulpits, and by his usual inspiring sermons, succeeded in causing a more than usual interest in the congregations regarding the missionary work of the Church, which manifested itself in the great advance in the collections, as compared with former years, the Blyth collection almost quadrupling that of last year. It is only just to say that it is not yet four years since the regular services of the Church were established in Blyth, and for a year and a half the congregation were forced to worship in an old hall, but now a real brick Church is to be seen, quite churchly in appearance, in which divine service is held twice every Lord's day, and what must be gratifying to all, the congregation is steadily and surely increasing.

The Incumbent is preparing four classes for the holy rite of Confirmation—a class in each church. The Confirmation is set for the 22nd inst. There are about fifty candidates in all.

ALGOMA.

(From Our Own Correspondent.)

THE REV. W. CROMPTON acknowledges with deep gratitude two parcels of clothes for families in Ryerson, from C. W. A. S. per Mrs. O'Reilly, Toronto; \$5 "a drop in a bucket" from M. I. H., Hamilton, accompanied by a kind and encouraging letter, and a "Bank-bill" for £5 sterling, from "A Lady" per Miss Tucker, editor of "Monthly Gleanings," Bristol, England. Boxes have also just arrived containing, amongst many other useful things for churches, the following valuable offerings:—A beautiful Cup and Paten; three sets (one double) of Altar vessels; two flasks of Sacramental wine; four cruets; pocket Font; six christening shells; Font (Parian) and a pair of handsome vases for St. John's Church, Stisted; Cassock and Stole which belonged to the late Bishop Selwyn; Altar Cloths, and Books, the joint contributions of and collected by Miss Weale, Witchurch, Canoncorum, Dorset; Miss Tucker, Bristol; Mrs. Nunn, West Pennard, Glastonbury; and the sender Miss Buckle, London, England. Mr. C. would at the same time state that he has made arrangements for starting at once another Church at Burk's Falls.

Correspondence.

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

POISON IN THE CUP.

DEAR SIR.—The various schools of thought in the Church of England all happily accept that inimitable treasury of devotion, the Prayer-Book, and all receive the Catechism, as containing the very essentials

of Christian Faith and practice, to be learned of every baptized person before Confirmation.

It was hoped by many, devoutly wishing our youth to be well instructed in the first principles of Christianity, that the proposition of the Bishop of Toronto to adopt the Lessons of the Church of England Sunday School Institute, would be acceded to by all: for what lessons are so moderate, so undoubtedly within the lines of teaching of our Church?

But, alas, some in this Diocese of Huron thought otherwise, and have substituted Leaflet Lessons of their own composition. Even so, gladly would we accept them, were they in accordance with the plain teaching of the Catechism, which we well know is strictly according to Holy Writ.

Permit me to draw attention to the Leaflet Catechism Lesson for the Third Sunday after Epiphany. I copy from it as follows:

"A member of Christ."—How are we united to Christ? By faith.

Does the mere outward Baptism make us members of Christ? No; in Baptism the promises of God are signed and sealed to us, but we must make them our own by faith.

Here our children, baptized in infancy, are distinctly taught, in these Leaflets, that in Baptism they were not made members of Christ, at the same time, they are taught in the Catechism, that in Baptism they were made members of Christ. A contradiction so glaring, that it is only equalled by the transaction in Eden.

"Ye shall surely die."
"Ye shall not surely die."

The terrible scars that deform our Church are principally due to this soul-destroying heresy. If our children are taught that they have received no grace in Baptism, nothing but water and a name, how can they grow in grace? for where there is no life, no union with Christ, there can be no Christian growth. Thousands are perishing not knowing that as soon as the minister applies the "water," with the words "I baptize thee, in the Name of the Father, and of the Son, and of the Holy Ghost" then the Spirit of God makes us members of Christ, for St. Paul expressly teaches "by one spirit are we all baptized into one body." 1 Cor. xii.

I humbly implore the Church in Canada to take steps to guard our youth from poisoned fountains of instruction, remembering the words of Our Dear Lord, "Feed my Lambs."

January 26th, 1881.

A. SLEMMONT.

ARCHBISHOP LYNCH'S LECTURE.

DEAR SIR.—I write to you to permit me to make a request of some one of the numerous clergy of the Church of England in the city of Toronto, if it has not been done ere this letter reaches you, to prepare a discourse and announce that he will deliver it at such a time from his parish pulpit, and procure a Mail reporter to take it down fully and accurately, and have it published in the Mail—a discourse giving a clear, full, and faithful contradiction to the Roman Archbishop Lynch's lecture, delivered in his Cathedral on Sunday, 30th January, 1881, and published in the Mail, on Monday, 31st January, 1881. I for one feel ashamed that such audacious and mendacious statements, as to the "Beginning of the Anglican Church by Henry VIII's Enactments," should be permitted to go to the public as they have, and to be read as they have been, by thousands, who seeing what I have no hesitation in characterising over my own signature, as the oft repeated, but as oft refuted, "wretched, designed Roman falsehood," uncontradicted, may become disposed to think them unanswerable and consequently true. The only point in the Archbishop's lecture that he really cared to establish in the minds of his congregation and of the readers of the newspapers, was that the Church of England had no history beyond "Henry VIII's enactments."

Then in order to make a Church like that appear all the worse, the Roman Archbishop of Toronto shews up the bad, the admittedly bad morals of that bad man Henry VIII, together with several other admittedly bad men in too many ways. Rome had sway over the Church of England for a time, but not from the beginning. Henry's morals, and those of the other agents employed by God to do a good and great work, that of washing the face of the old Church of England, were formed whilst yet the Church was under the usurped Papal jurisdiction, teaching, and government.

Jesu was no very good man personally, but God used him as a great reformer of His Ancient Church. How silly it is to adduce as arguments the moral character of individuals. It is utterly irrelevant. We admit that many of the men engaged in the Reformation were not what we could wish they had been. Their schooling had been bad, but God overruled the work, and the Church of England retained the Episcopate, and this we are prepared to substantiate against all deniers, be they found where they may. Rome feels the power of the Anglican Episcopate to

day, and knows that (excepting the Eastern Church) it is the only powerful, mighty, and lasting protest (Rome makes no account of the various sects) to her bold but false claims of supremacy and one-man infallibility.

Faithfully yours,

A. C. NESBITT.

CHURCH PROGRESS.

DEAR SIR.—In your issue of the 3rd inst., Rev. Mr. Rainsford touched upon a subject which has been troubling me for a number of years, and, as many of the Toronto clergy know, I have urged it as worthy of consideration whenever I had the chance. Apart from the figures which Mr. Rainsford gives, shewing the loss of ground which unhappily has fallen to the lot of the Church of England in Canada, any man who knows anything whatever of the State of our Church in rural parts, can see that she does not hold anything like the position which she ought to hold. And I do think that the reason is that we are not a Missionary Church. We may boast as we like about our position as an Apostolic Church, but unless that boast is accompanied by apostolic zeal, self-denial and work, the boast will never commend itself as rational. What we want is to give our rich people facts to go upon, and they should be facts, whether pleasant or not, whether welcome or unwelcome.

It is a fact that in the old County of Hastings, a church which once stood between Trenton and Belleville was pulled down, and the plough goes over where it once stood, and that nearly opposite the spot there stands now a neat, brick, Methodist chapel. It is a fact that, in another part of the same county a fine old stone church was in disuse for years and years, until the roof began to give way, and the walls to crumble from decay. In what state it is now I do not know. It is a fact that in the old wealthy county of Prince Edward there are only four parishes, and one of those as much in the adjoining county of Northumberland as in it, and two of them in a deplorably weak condition. It is a fact that the Bishop of Ontario, in whose diocese these counties are, declares in a late Charge of his that after having confirmed 18,484 persons since his consecration, of whom 14,716 received their first Communion at their Confirmation. These figures would indicate much prosperity to us as a diocese, were it not that so many thousands of the members have gone westward, so that I believe neither the population nor the Church membership of the Diocese has much increased.

These are grave words coming from a Bishop anxiously disposed to look upon the bright side of the work in his diocese, and I fear the reason assigned by His Lordship, the emigration westward is by no means the only cause of this state of things, for we do not hear of the western bishops congratulating themselves upon the supposed new arrivals in their dioceses. In fact the Church is weaker in the west than in the east. I fear the true reason is not so much that they have gone westward, but that they have gone anti-Churchward.

I speak from facts that have come under my own notice, and I am of opinion that if every clergyman were to send in a list of the churches that he knows of as having once existed, but now deserted or pulled down, the churches that can boast of but a very small congregation, and of few, if any, male communicants, we would have a doleful picture indeed, and one which placed side by side with the new rural churches built, and the congregations and communicants that are large and flourishing, would indicate that we have not held our own, that we have not kept pace with the increasing population of the country. This is my opinion. No one would be more delighted than myself to find that such a test would prove me wrong.

The fact is, sir, we want a missionary spirit aroused in our Church. We want such a missionary wave to sweep over us as has swept over the mother Church of England for the last forty years, a wave which in that short space of time caused the colonial episcopate to increase from 10 to 69. The missionary spirit arouses a liberal spirit. I am sorry we call our rural work missionary work. It is a misnomer. We ought to call it sustentation work, and then have our missionary work besides, as work in which all congregations, whether in town or country, should join.

We ought at once to send out foreign missionaries. The Church in Canada is old enough and rich enough to do it, and never shall we do the home work that we ought to do till we get interested in the honest Christian work in the world, missionary enterprise. One collection taken up annually in our churches, would sustain several foreign missionaries, and we could proceed to this work at once. The last Provincial Synod formed a Board for Foreign Missions, but that Board can do nothing unless provided with funds. Now, why should we not respond to the action of the Provincial Synod, and send funds to enable the Board appointed by them to work. For my part I intend next Whit-Sunday (the day when we preach about the sending of the Word into foreign places through the gift of tongues) to call upon my own congregations to

make an offering for foreign missions. If it should result in no other contribution but my own, I am determined the opportunity shall be offered (backed up by all the powers of persuasion that facts and loud calls for help can give) for the members of my congregation to commence some work for foreign missions. Think what our good offering, given heartily from all our congregations in the Dominion, would do!

And the result would be just what the result of great missionary work was in England. The home work there during the last forty years has been just as surprising as the foreign work, and a writer in the *London Quarterly Review*, of July, 1879, speaking of the foreign work of the Church of England, as exemplified by the late Bishop Selwyn, and the surprising home work as shewn by that of a man like Dean Hook, says—

"Rome in the pride of its long supremacy may deny vitality to our orders and grace to our sacraments, and may stigmatize our Reformed Church as a mere creature of the secular power; but as long as she can nurture and send forth, equipped for the warfare of salvation, such sons as Hook and Selwyn, can sustain them in all their toils, satisfy all their aspirations, and retain to the last their unswerving loyalty and devoted attachment, so long will she possess a proof of her Divine mission and spiritual vitality, than which even the primitive Church of the Apostles could show no surer evidence of a supernatural Presence in its midst."

And again I say, sir, that it is *work* which will commend us to the people of this country. We have had a great deal of Apostolic talk. Let us arise and do an Apostolic work.

CHAS. H. MOCKRIDGE,
Rector in charge, Christ Church Cathedral,
Hamilton, Feb. 4, 1881.

THE CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE IN MANITOBA.

WINNIPEG, 26th January, 1881.

SIR,—I beg to thank Mr. Ross Brown, a gentleman whose residence even I do not know, for his kindly notice of my exertions in favour of distinctive Church teaching in our Sunday Schools. To my lay mind, the unwillingness of many clergymen who would feel insulted if I were to charge them with lukewarmness, to adopt the literature of the Institute, is simply amazing. Why, I assert—why will any man, clerical or lay, who makes the slightest pretension to the character of a loyal son of the Church, cling to the International Series, a compound of elements, not one of which is distinctively Church of England. Why, I again cry out—why tolerate for a moment that wretched compound of pious platitudes, and milk and water theology, the hymnology of Moody and Sankey, —why, and I pray that my questions may penetrate to every Church Sunday School of the Dominion; why persist, as many clergymen are at this moment doing, in the suicidal policy of excluding from their schools the teaching of the history, purpose, and objects of the Book of Common Prayer. What is the root, the very basis, the true origin, the cause, the very life-blood of most of the divisions in our Church? I hesitate not a moment in declaring it to be ignorance of that great book. Sir, I am now speaking to the clergyman who is reading those words.—Sir, pray answer me these questions—How many heads of families are there in your congregation, who knew that the Church of England was a fully organized Church, that it possessed a Liturgy, and was ruled by Bishops centuries before Roman Catholicism was known? Do not most of them believe that the Church of England was the result, the creation of the Reformation under Luther?—That Henry VIII was its God-father, and the Roman Catholic Church its father? That it broke away from its parent, and in its secession carried with it many of the superstitions and mummeries, as your good people call them, of Romanism? Do they not look upon the Cross as a Roman symbol, on an altar as a Roman fabric, on candles as Roman superstitions, on flowers as Roman follies, or worse; on surpliced choirs as Roman devices,—on choral services as inventions of the devil, on changes of colours in the altar cloth, and fittings of the chancel, pulpit, and reading desk according to the varying seasons of the Christian year, as abominable practices invented by Romish priests for the unholy purpose of seizing on power through the superstitions of the ignorant people? Do they not cling with all the tenacity of a Boer, and the ignorance of a Hottentot, to the belief that a Ritualist in England is a wicked Jesuit in disguise, that what they are pleased to call High Churchism in Canada is Ritualism in disguise, and that they are both bent on the destruction of the Church? Whence all this Alpine height of ignorance? Where does it come from? You know it is all nonsense! Nonsense, did I say? Ah! it were well if it were but nonsense; but it is a thousand times worse—it is a dreadful ignorance of the very first principles underlying the structure of the Church itself, and like the deadly worm at the root of the vine, is quietly and silently poison-

ing every fibre of its growth. Answer me. Do you believe that if the Book of Common Prayer were properly understood, these hideous errors as to the doctrines, the practices, the forms of worship, the ornaments, and the vestments of the Church of England, would be scattered broadcast over our land? Do you not know that if this were done, the wretched squabbles, the sickening disputes, the village oratory, the parish theology, the tea-table vapidities would cease? Why? Simply because a fair knowledge, even of the Book of Common Prayer, and of its teachings, would prove that the bugbears I have mentioned are born of ignorance, and have no real existence, as constituents inimical to the purity of the Church. What is the remedy? you ask. A very simple one. Teach that book in your Sunday Schools—let it be second only to the Bible; teach it every Sunday. Teach it as carefully, as assiduously, as minutely, as exhaustively as you teach the Catechism. Let it be as familiar to your youth as the A B C, and you will find the next generation better Churchmen than their fathers, merely because they will have a better knowledge of their Church. Don't waste time or energy on the old people, especially if they are Scotch. You can't bend the gnarled oak—though if any impression be made on them, it will be made, not by you, but by their children through your teaching. Let them go, and attend to your Sunday Schools. There is the place where the great battle of the Church must yet be fought out. It is there, and there only, that the legislation will be created, which will prevent in the next, and all future, generations, the shocking, the barbarous, spectacle of three worthy and zealous, though I believe wrong-headed, clergymen standing behind the bars of a prison in free and Christian—(what a solemn mockery of Christianity!)—England. But, besides this revolution, which the full teaching of this Book will create, it would do much more—it would bind with hooks of steel your young people to the Church. I will defy any young man who has been properly taught this Book, ever to leave the Communion of the Church of England, unless, indeed, he be either a rogue or an idiot, and in either case his seducers would be welcome to him. But how is it now? Thousands of our young people have been, and are now being, lost to us, because their Sunday School training was of that milk-and-water, happy-go-easy, go-as-you-please style to which many clergyman are still clinging.

And now I come to a much more pleasant phase of my thoughts. I told you some time ago that a movement was on foot in this Diocese to organize a Diocesan Sunday School Institute, under the authority of a resolution of Synod. This was done to-day, and among the many pleasant meetings I have had with the noble man, who as Metropolitan of this Ecclesiastical Province, and Bishop of Rupert's Land, and with his zealous and exceptionally able clergy, none has been as pleasant as those which this afternoon culminated in the completion of this organization. The Institute has been formed, His Lordship the Bishop being President; the Rev. W. C. Pinkham, of St. James, and Superintendent of Education for the Province, being Secretary, and the writer Treasurer. We did not separate until we had placed in the hands of the Secretary for transmission to England, the funds necessary to make this Institute a member of the Institute. We immediately ordered a sample of the publications from Messrs. Rowell & Hutchinson, of Toronto, and the Sunday Schools of this immense Diocese will, in a few months, be working under one system, in which the literature of the English Institute will alone be used. My dear Mr. Brown, there will be no more emasculation here. A depot will be established in Winnipeg, which will supply all the schools of the country with the publications of the Institute obtained direct from England; and now I claim for His Lordship the Bishop of Rupert's Land, for the Synod of his Diocese, for his admirable clergy, and for this great and rising country, the high honour of being first in the Dominion of Canada, to adopt in all its rich entirety and splendid character the literature of the Church of England Sunday School Institute. There was no hesitation, no faltering, no scheming to mix a foreign and impure element with the unadulterated purity of Church teaching, and no red-tapeism in carrying out the noble plan. Manitoba can now exult in the possession of the only genuine Anglican Cathedral in the Dominion—in a system of education second not even to Ontario, with a richer endowment—in three Colleges, second not even to that of Upper Canada, and to a University, in which the Roman Catholic works with his Protestant brother in peace and harmony. She can exult in a united clergy of the Church of England, who know nothing of the miserable squabbles in Ontario between the so-called High Church and Low Church, and from this day she exults in the establishment in foundations laid broad and deep in a soil of pure-mindedness and noble-heartedness, as rich and generous as that of her illimitable prairies, of a system of Sunday School education, whose productions will yet astonish the feeble visions of the half-hearted Churchmen of Old Canada.

WM. LEGGO.

HURON CONSTITUTION.

SIR.—In condemning a system which has produced such a lamentable state of affairs in the Diocese of Huron, I should be misunderstood, if my words implied that all the evils laid at the door of any one person, as the Church at large is more or less responsible, by aiding, abetting, or encouraging the slightest departure from that which is lawful, just and right.

I think we may look upon the abolition of the Church Society as the first act in this new system. It was then contended against, as some feared that the interest and efficiency of the lay element would much decrease, to the great injury of the Church. I think events and statistics show that they were correct.

The Bishop in his first address (H. I. 1872, p. 28,) states: "I speak from heartfelt conviction, based upon experience, when I say, I believe there is no diocese, where the bishop, clergy, and laity are more united in heart, work and purpose than in this happy Diocese of Huron." I am afraid his Lordship could not bear the same testimony now, when the law courts are called in to test the question whether legislative illegality can triumph over law, justice, and equity.

His Lordship in the conclusion of that address states: "As far as I am concerned, you may rely upon it, my brethren, that I will endeavour by God's grace, to administer the affairs of the diocese with all the impartiality becoming the sacred office of a Bishop in the Church of God, and that I will, to the utmost extent of my abilities and judgment, manifest on all occasions, and towards all my brethren, that I am not influenced by party feelings or by a party spirit."—(H. I. 1872, p. 25): Here is the limit of a Bishop's impartiality—fidelity to his vows!—(H. I. 1872, p. 21.)

Was it no "party feeling" or "party spirit" that illegally took away the \$200 a year from the poorer clergy, and retained to the Bishop and Archdeacon much larger amounts, belonging to the same fund? Was it no "party feeling" or "party spirit" to introduce resolutions to curb the honest opinions of others, and striving for power to dismiss dignitaries at pleasure; and as chairman of a committee appointed by himself to allow Crown rectors to be exempt from dismissal (unlike other clergymen) "by six months' notice or six months' pay." This had to be withdrawn—not through the light of discussion, or moral conviction through argument—but through "signal disapproval" of the Synod, proving the same want of confidence of the laity and clergy to their Bishop, as he has displayed to them, by introducing resolutions, taking the decisions out of the hands of the Board of Triers appointed by the Synod to be the judges of the clergy.

From the following concluding part of a letter publicly addressed to the late Metropolitan, Bishop Fulford, D.D., dated October 9th, 1862, I think we had a right to expect better things; and surely every member of the Church has an equal right, if not far greater justice, to complain of the absolute spirit in our Bishop, as Dean Hellmuth had in the Metropolitan Bishop:—

"I do not hide it, that I am jealous of anything and everything which would interfere with my privileges as a British subject, or my legitimate liberty as a clergyman of the Reformed Church of England. Will your Lordship permit me, in conclusion, for your own sake, and the Church's sake—though your inferior in office—to hope that I shall not unduly trench upon the deference due to Metropolitan authority, if suggesting for grave and humble enquiry, whether it is not possible for the highest ecclesiastical functionary—being fallible—to err at times, in Pastorals or otherwise, by assuming a position and attributes to irresponsibility incompatible with the recognized principles of our Protestant liberty? Did we not live under British protection, might we not well tremble at the recent assumption of such a power by your Lordship? For whose standing or reputation would be safe that incurred your Lordship's displeasure? May not the assumption of such a power in our church be but the germ of that absolutism which, in its full development, would reduce us to the abject condition, where all power is concentrated in one poor mortal, and in which the several parts only perform their functions in absolute subordination to the supreme central will? When such power is attempted to be exercised in this 19th century by an English Colonial Bishop, is it not high time to check so dangerous an encroachment on our liberties? I feel justified, my lord, in saying that the more I think of your unjust and unprecedented feelings against me, the more I am constrained to regret that you should have assumed a spiritual jurisdiction but little short of the most despotic that the Church of Rome arrogated to herself in the most ignorant of the middle ages. If a prelate has it in his power, without even the semblance of a court, a commission, or a Synod, to assail in private, and officially to defame in public, without an iota of evidence, the personal character of a clergyman of another diocese—who enjoys the full confidence and approval of his own Bishop—simply because he has dared to give utterance to opinions not agreeable to the Metropoli-

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tan, or from feelings of personal dislike, originating, perhaps from prejudice or party feeling, the sooner such power is curtailed and its sphere of action more consonant with protestant principles of our church defined, the better for the gospel; the happier for the safety and liberty of the clergy, and for the character and reputation of our beloved Reformed Church of England. Resting in the Lord and waiting patiently for Him, who shall bring forth my righteousness as the light, and my judgement as the noonday. I remain,

Your Lordship's obedient servant,

I. HELLMUTH.

Oct. 9th, 1862.

Surely with \$5,000 a year, the humblest member of the church has a right to expect a different fulfilment of the prayer there expressed, than is fulfilled in the actions recorded above. Has fate decided that no matter how injurious the example of a Bishop may be to the temporal and spiritual welfare of the church, there can be no relief from the "calamity" save in the cause that averted "calamity" to the Mission Fund?

I see by a circular from the Missionary agent, dated January, 1881, the following: "The Standing Committee has appropriated for Missions in the diocese, \$2,500 in excess of last year's appropriations." Under what financial ability can the distribution of \$1,900 surplus in the Mission Fund last year, be accounted for in the face of this additional call upon the Fund? He also states, "We will therefore require a large addition to the Mission Fund to enable us to meet the appropriation, &c." Judging from the decrease of the last few years to the Mission Fund, I can only conceive of it being realized from the decrease of several more of the commuted clergy, the same as the surplus was last year. Surely the principal of the Sustentation Fund is not available! His Lordship in his address (H. J. 1880, p. 18,) says: "The mournful duty devolves upon me to record the demise of five of our clerical brethren since we last met in Synod." By these deaths the sum of \$2,259.22 become "surplus commutation." His Lordship in the same address (p. 25) states, "and but for the fact that the 'surplus commutation' money was ultimately thrown again into its legitimate channel, the Mission Fund, for the benefit of the Missionary Clergy, we would by this time have been hopelessly in debt, if not in a bankrupt condition; many missionary parishes would have been deprived of the ministrations of the church, &c. Thank God from such a calamity we have been saved." Does this not clearly prove the drying up of the voluntary spirit; for how were they supported previously to the surplus money coming in, and which averted the "calamity"?

In further proof of this, let every clerical and lay delegate of the Synod examine the following effects of the voluntary spirit during the last four years of the Church Society, ending March 31st, 1874, and compare with it the last four years ending March 31st, 1880.

DIOCESAN INCOME for 1871, '72, '73, '74, \$48,066.19. Subscriptions to Sustentation Fund for same years, \$35,544.75. Total, \$83,610.94. Deduct Synod Assessment (levied tax) for same years, \$1,210.50. Balance \$82,400.44. Diocesan Income for 1877, '78, '79, '80, \$49,172.06. Subscriptions to Sustentation Fund same years, \$416.32. Total, \$49,588.38. Deduct Synod Assessment, same years, \$2,664.00. Balance, \$46,924.38. Leaving \$35,476.06 in favour of the last four years of the Church Society, over the last four years of the present system. Such is the "prosperity" exemplified in that "exalted" address which was considered worthy to take the place of a sermon, supplanting the Word of God in His own house, on His own day.

MISSION FUND for 1871, '72, '73, '74, \$16,983.58. Do., for 1877, '78, '79, '80, \$13,219.86. Difference, \$3,763.72. Surely this is another evidence of the destroying influence of the present system, and it must be remembered that during the collection of the Sustentation Fund, it was stated that the "Mission" and "Widow and Orphans" Funds were much less, in consequence of that collection going on.

I find excess of increase over decrease in the first four years to be \$1,043.36. In the last four years, ending 1880, the excess of increase over decrease to be only \$79.65. The Mission expences in 1874, amounted to \$178.83; in 1880 to (including \$750 for agent's salary for six months) \$1,028.97, leaving a balance of \$850.14 in favour of the old over the new system.

WIDOW AND ORPHANS' FUND for 1871, '72, '73, '74, \$4,683.43, less entrance and re-marriage fees, \$415.00. Net voluntary subscriptions, \$4,268.43. Do., for 1877, '78, '79, '80, \$5,251.59. Less entrance and re-marriage fees, \$855.00. Nett balance sub. \$4,396.59.

Each of the years 1871, '72, '73 and '74, shows an increase, making a total of \$955.77, whereas the excess of decrease over increase in the years 1877, '78, '79 and '80, amounts to \$277.02, although the subscriptions to the Sustentation Fund have ceased; and I think no other conclusion can be arrived at, than that the decline of the voluntary spirit, arises from the decline of confidence in diocesan administration, not in parochial, although indirectly suffering therefrom.

I see (H. J. 1880, p. 106) an entrance fee "in full" of \$50 from a gentleman who has been absent from the diocese for about six years, and whose name is not in the alphabetical list of clergy for the years 1877, '78, '79 and '80. I understand he is filling an official and lucrative position in England. I presume in case of his death the Widows' and Orphans' Fund would have to support his wife and children, the same as if he were labouring in the diocese. This is one of the "unfavourable roads;" and another is, that whilst some widows have been compelled to threaten an appeal to the law courts, to others the Fund has been opened with sesame ease. I call this, and the giving away last year of \$1,900 Mission money, and this year pleading the fear that the poorer clergy will not get \$700 unless a large addition is subscribed to the Mission Fund, a *bleeding* system.

I find the gentleman referred to above, amongst the chaplains of 1880, although living in England; and I hear he has been appointed "Canon" of a Cathedral, which only exists in dissatisfied subscriptions that were given to build one, in which the pews were to be free for ever, yet applied to the building of a chapter house in which pew rents are charged. Is it surprising that there should be a declining confidence in the voluntary spirit?

As a church member, I beg to thank you, Mr. Editor for the use of your columns. I think I have shown quite sufficient to justify every statement I have made. Having nothing to gain, no personal feelings to satisfy, or personal wrongs to avenge, my object has been the welfare of the Church.

Yours truly,

H. THIBBS.

THE BILL TO LEGALIZE INCEST.

STR.—Several of our clergy (some of whom I have met) seem to think that anything we can say or do against the above Bill must be altogether useless, that some of those who have broken the law of the land concerning holy Matrimony, are so influential that the proposed bill is certain to be passed by the Parliament of this Dominion, and that our petitions will simply amount to a harmless protest.

The result of my former brief communication to your paper, was an immediate supply of forms to be signed by both clergy and laity. The former, of course, signed at once; as to the latter, I can speak but of my own Mission. On the Sunday after receiving the forms, I lectured on the subject of the proposed changes, and appealed for signatures. Not a single parishioner refused, and the result was that I sent off several days ago to the M. P. for South Simcoe a petition against the Bill, signed by more than one hundred *bona fide* adult members of our Church of England in one of the smallest missions in this Ecclesiastical Province.

Now, surely, if all the other missions and parishes of Canada will only do likewise the Church will have the honour of being, on this occasion, as on many others, the means, under God, and saving the country from the dreadful sin of passing a law in direct opposition to the revealed will of the Almighty.

My chief object in thus writing is to encourage those clergy above referred to, who conscientiously believe the proposed Bill to be essentially bad, but who have no heart to offer it a determined opposition, believing that such a course would have no effect.

Yours truly,

W. WHEATLEY BATES.

Family Reading.

A GERMAN TRUST SONG.

Just as God leads me, I would go;
I would not ask to choose my way;
Content with what He will bestow,
Assured He will not let me stray.
So as He leads, my path I make,
And step by step I gladly take.
A child in Him confiding.

Just as God leads, I am content;
I rest me calmly in his hands;
That which He has decreed and sent,
That which His will for me commands
I would that He should all fulfil;
That I should do His gracious will
In living or in dying.

Just as God leads, I will resign;
I trust me to my Father's will;
When reason's rays deceptive shine,
His counsel would I yet fulfil;
That which His love ordained as right,
Before He brought me to the light,
My all to Him resigning.

Just as God leads me, I abide,
In faith, in hope, in suffering true;
His strength is ever by my side—
Can aught my hold on Him undo?
I hold me firm in patience, knowing
That God my life is still bestowing—
The best in kindness sending.

Just as God leads, I onward go;
Oft amid thorns and briars seen,
God does not yet His guidance shew—
But in the end it shall be seen
How, by a loving Father's will,
Faithful and true, He leads me still.
—Lampertus, 1625.

ASKING AND RECEIVING.

I. You must ask for help.
God's "good child" needs grace to believe and to do, and for that grace or help you must ask your Father Who is in heaven. He will help you to—
1. Honour His Holy Name;
2. Promote His work here and hereafter;
3. Do His will on earth, as angels do it in heaven;
4. Gain from Him a daily supply for soul and body;
5. Receive pardon of sin, and forgive others;
6. Resist the tempter and his snares;
7. Cease to do evil, and learn to do well;
That you may praise Father, Son, and Holy Ghost for ever. Amen.

II. You must receive help.
And that for a good reason: you have received help already. You have been "brought to be baptized;" you must come to Holy Communion.

Hence the instruction on the Sacraments, which comes in its proper place at the end of the Catechism. In its proper place; for when you have believed in God, you must do your duty to Him and to man for His sake; and when you have seen the difficulty of believing and doing, you must ask by prayer for help in both; and when you pray, you must expect an answer, and must come to the special sacramental means of grace which God has provided for helping you.

One of these blessings, Holy Baptism, you have already received. This gives you a right, by God's love, to come for more. Because you were baptized, you must believe and do and ask; but for the same reason you must receive. God, Who gives you grace to believe and to do as your God-fathers and God-mothers promised for you in your Baptism, will hear your prayer for help. He will give you strength in Confirmation, and Food in Holy Communion.

A NEW START

should be made with every New Year. Whether the past year was good or not, let the coming year be better. We must give account of ourselves at last. And each year's work adds a large item to swell the total sum.

But new grace is needed for every such effort as this. Not a new sort of grace, but a higher degree of the same grace. Some of us want deeper repentance. Some of us cannot get on without more faith. Christian charity is one of our greatest defects. Too many of us have never sought God's grace in Confirmation. Multitudes have starved their souls by not yet coming to Holy Communion. And some have gone so far back that to save their souls God must "make all things new."

HOMES are like harps, of which one is finely carved and bright with gilding, but ill-tuned and jarring the air with its discords; while another is old and plain and worn, but from its chords float strains that are a feast of music.

WHEN conscience is thoroughly afraid with the remembrance of thy past sins, and the devil assaileth thee with great violence, going about to overwhelm thee with heaps, floods and whole seas of sin, to terrify thee and draw thee from Christ, then arm thyself with such sentences as these: Christ the Son of God was given, not for the holy, righteous, worthy, and such as were His friends; but for the wicked sinners, and for His enemies: wherefore, if Satan say, "Thou art a sinner, and therefore must be condemned," then answer thou and say, "Because thou sayest I am a sinner, therefore will I be righteous and be saved;" and if he reply, "Nay, but sinners must be condemned," then answer thou and say, "No, for I fly to Christ, who hath given Himself for my sins, and, therefore, Satan, in that thou sayest I am a sinner, thou givest me armour and weapons against thyself, that with thine own sword I may cut thy throat, and tread thee under my feet."—Luther.

OUR NELL.

CHAPTER XVIII.

It was a gloomy afternoon in November, and Nell was walking along the high road, in the direction of the Vicarage. Her steps were slower than usual, for her errand was a distastful one. She was on her way to keep her promise of going to see Miss Lettice. More than two months before had that promise been given, in the first flush of gratitude for Miss Lettice's sympathy. Then it had been the end of August, and the world had still been dressed in its summer glory; now the last leaves were fluttering from the trees. Nell had often repented her promise, but without any intention of evading the performance of it. Her word once given, it would not have struck Nell that she could in any way avoid keeping it. But this was one of the hardest duties she had ever performed. She had a vivid recollection of that day, long ago, when Miss Lettice had warned her concerning Mr. Derwent. Miss Lettice would remember it too; and she would guess her secret, and would scorn her. Nell was full of suspicion, full of defiance; the suffering of the last few months had hardened the shell beneath which Nell had always sheltered herself, yet beneath that shell it had been doing a work of softening and purifying little dreamt of by the girl herself. She had never before been prey to such a nervous dread as now, while she stood outside the Vicarage door. She remembered that Miss Lettice was very good; would she talk to her religiously? How dreadful that would be! She feared she should be rude, and resolved to be altogether silent, lest she should get angry and forget herself.

The trim maidservant ushered her into the drawing-room, but before long returned with a message to the effect that Miss Lettice would be disengaged in a few moments, if Miss Masters would kindly wait for her in her own parlour. Here a bright fire was burning. A bowl of chrysanthemums stood on the table. Heavy crimson curtains framed in the dreary autumn view with a warmth of colour. A low chair stood by the fire; books and work lay on the table. The room had a habitable, comfortable atmosphere. Refinement, culture, taste, had stamped it with a character of its own; and Nell insensibly felt that it was different from the rooms she usually entered. She examined its details, and grew interested. Presently she took up a book that lay on the table. It was a volume of Jean Ingelow's poems. She opened it at "The Letter L." A few months before, she would have cared to read little more than the title; but Nell's emotional nature had had an awakening, and her sympathy was ready to respond eagerly to the expression of any form of love. She sat down in the low chair, and became so absorbed in her book that she did not hear the door open when Miss Lettice entered. Miss Lettice came up to her, stooped down to see what she was reading, and put her hand on her shoulder. Nell looked up quickly, and her eyes met close to hers a strong kind face, and a smile of cordial friendliness. And now, she felt no fear or shrinking, but smiled back again, with a full frank gaze. Nell had a beautiful mouth, moulded firm and full, with curves that grew more lovely as her lips parted. Miss Lettice, with a rare impulse, stooped, and kissed them. Nell flushed, but not with anger.

"I knew you would come some day," said Miss Lettice; "I knew you would keep your promise."

Nell looked at her eloquently, but said nothing. She was quite disarmed; all unconsciously her heart was ready for a friend. She had felt of late a loneliness which was new to her. Her work was no longer enough to fill her days with brimming cheerfulness. There was an aching within her which work could not cure. Her devotion to her father was as entire as before, but it

was no longer a joy. Day by day he grew more morose, more sternly shut in within himself. His blindness had now become almost complete. He could distinguish little save a glimmer from bright colour or strong light. Nell had now practically become manager of the farm business, and overseer of the men. Her father would remain for hours in his chair absorbed in gloomy thoughts; Nell would often sit beside him, his hand in hers, grateful if, at times, he returned her pressure. But her heart was breaking for speech, for expression, for a friend.

Month had succeeded month, and no tidings of Carry had ever reached them. Hers was a dead name in the house. Nell dared not mention it to her father; and with her mother it was the signal for such tears and lamentations as she would do much to avoid. The clinging weight of pain round her heart could never find relief in that pouring out into the responsive heart of another, which can lighten the heaviest grief.

Miss Lettice felt she had gained her end, that the girl had turned to her with heart-welcome; but she was to wise to force the budding friendship. Miss Lettice had set herself many a long day before to win this girl's affection, and she meant to do much with her; but she had the rare faculty for waiting, without which it is impossible fully to accomplish a good end.

She said, "What are you so interested in, my dear?"

Nell showed her the book.

"If you like to finish reading it, you shall take it home with you; and, in return, I am going to ask a service from you. I want you to come down some day, when you have an hour to spare, to show my Martha how to make those famous curd cheese-cakes of your mother's. If I am out, you must come in here and read, or look at my photographs; there are some in that portfolio which, I think, will interest you."

Nell's face looked radiant. She knew not why; but she felt entirely at ease, and entirely happy. After a little discussion on the subject of the farm cookery, Miss Lettice said—

"And now, my dear child, I am going to be rude enough to send you away. I have to go down to see old Mrs. Neighbour this afternoon, and it is getting late. You must please forgive my lack of ceremony."

Nell laughed. This frankness suited her. The two rose, and Miss Lettice held out her hand. She said—

"Nell, I am often lonely in this little room of mine. I think you and I might be friends."

"Yes," said Nell earnestly, and forgetting everything in a strange inspiration of gratitude and affection, she put up her face to be kissed.

All the evening there was a glow of happiness at her heart, such as she had not felt for months. She even found herself humming a tune for very gladness.

Something else happened that evening which helped to make this a memorable day to her. She was sitting in the parlour at work. Jack and Bob were playing quietly in the window-seat talking in whispers, that they might not disturb their father, who sat by the fire with his handkerchief thrown over his head. The was picturing over again all the details of the afternoon, when her attention was drawn to the talk of the two boys by the sound of the word "Carry." Jack was saying—

"Hold your tongue, you naughty boy. You're not to talk about Carry."

"I's not a naughty boy. She's my dear pretty sissy, and I love her," retorted Bob, stoutly.

"You're not to love her, then; she's awfully wicked, I can tell you."

"I shall love her," persisted Bob, putting up his fist.

"Eh, lad, you'd best take care. Father'll wake, and hear what you're saying, and then I wouldn't be in your shoes for a trifle."

The boys had raised their voices, in spite of warning gestures from Nell.

She fetched Bobby from the window, and took him on her knee.

"Bobby," she said, "it's quite right to love Carry. Love her as much as ever you can. She has been naughty; but, oh, Bob, when you and me are naughty, what should we do, if no one would love us any more?"

Bobby put up his chubby hand and stroked his sister's cheek.

"Don't cry, Nell," he said, "I'm going to love Carry ever so much." He put his arms round her neck, and Nell hugged him close.

The silence that ensued was broken by a sound which startled all the children. It came from Mr. Masters, and it seemed like a groan and a sob together. He rose hurriedly, and started to walk across the room to the door, but without his stick, and with unaccustomed haste. Nell ran forward to give him her arm, but he pushed her away.

"Give me my stick," he said. His chest was heaving, and his voice was hoarse with emotion.

(To be continued)

SOULS AND BODIES.

God calls us to serve Him with body and with spirit. Both are God's work and are made for God's use. One is put into our care as well as the other. We are bound to keep both in good order. Where either is neglected, there is a want in the full service claimed for God. And this is true of that part which is cared for, as well as of that which is not. For a man is one; and the parts of which he is made up act together, and hinder or help one another.

When the body is weak and languid, or diseased, the spiritual part of man must more or less feel it. The mind cannot think with the same freedom; the thoughts are turned on self. If the mind do keep some vigour, the body is not ready to do its bidding; it needs to be driven instead of acting freely and with hardly a conscious effort. And new temptations crowd. Sloth and self-indulgence call themselves duties. Sins of temper seem things of course, and claim to be excused. All temptations of the flesh and of the devil come most strongly.

Many live as if they were only body. They feed, and dress, and guard their earthly part, but leave all else to take its chance; no matter how that fares, and looks to God. But there are those who forget that it is, in one way, just as plain a duty to care for the body as to care for the soul. Some, indeed, have thought that their weakened bodies were proof that their souls were strong.

A man may, it is true, do well in sacrificing health and strength for the sake of others; he may wear himself out in work which would be left undone did he not do it; he may go where disease and death seem to wait for him, just as a soldier goes into battle. But most of the waste of power through bad health is due either to man's thoughtlessness or his self-indulgence; not at all or not chiefly to any high-minded following of duty. Men do not learn, or do not act upon the common laws of health. They do things, or neglect to do things which they know quite well are likely to make them less fit for work, or more open to temptations.

For instance, many people eat and drink more than is good for them, or what they know will do them harm. They like what is set before them, and to please their palate, they damage their digestions and confuse their brain. It is not wrong to like one's food; God has made it pleasant to eat and drink, and no one need be ashamed to say that he is glad God has not made taking meals a mere duty. Moreover, it is right to thank God for the least sinless pleasure that He gives us, whether it be in the scent of a flower, or in the beauty of a landscape, or the taste of a fruit. We must not affect to be too good and spiritual to care whether things are pleasant or nauseous. But it is plain sin to please our appetite in a way that is likely to

make us cross and drowsy, and to force us to spend time and thought and money in getting our bodies put right.

Again; many are careless about cleanliness of house, clothes, and person. I do not speak now of the want of self-respect shewn, or the want of charity to their neighbours whom they offend, or the want of reverence for the Holy Spirit Whose temple their body is. I only point out that dirt invites disease, and that if they do not remove thoroughly what is always dying away from their bodies, they are sure to fail in vigour for the duty given them to do in life.

Again; many are content to breathe dirty air, and air that is even full of deadly poison. They do not let fresh air in or foul air out. At night they shut all the doors and windows, stop up the chimney, and put sandbags over every chink. In the morning they can hardly get out of bed. They think they are tired from not having enough sleep and rest. So they lie longer, and when they do rise they are languid, drowsy, and ill-humoured. The fact is they have been almost poisoned by foul air, breathed over and over again, and almost drained of what can support life.

Again; people catch cold and neglect colds from sheer thoughtlessness or laziness. Then they become unpleasant to themselves and to others, even if they do not throw themselves into bad illness which makes them useless in the world, except as a means to bring out the love and patience and self-denial of their friends.

Good people often need to be reminded that they have bodies as well as souls, and that, in this world, both must be in order if they are to work well together. We are bound to do our duty to God and our neighbour, and we are bound to think of those things that help or hinder us in this doing. If "without charity we are nothing" we must beware of what is likely to make us selfish and ill-tempered. Many a man has repented bitterly over a week's sourliness which has made all near him wretched, and has not thought that his repentance should have begun at the sin of eating something which he knew would upset him.

I AM SO PUT ABOUT.

TROUBLE sometimes drives people to God; and sometimes when they draw near to Him from a motive that is not the highest, they find what He is, and gain from Him true love and faith. Trouble often keeps people away from God, and drives them from Him. They get soured and embittered, out of heart, almost despairing. They seem to feel that things in this life are all wrong, and that there is no use in trying to make their religious life prosper. So trouble is a great temptation, to which it is very hard not to give way.

But, surely, when we are weak that is the time when we need most the strong help of God; when friends are false or unkind, then we should lean most closely on the one sure Friend who never fails, and is always Love. When this world gives us little to cheer, and there seems small hope of good in the life we live now, we ought, with fresh earnestness, to seek the things above, to lay up treasure in heaven, and gain that light from God that cheers the darkest and most lonely earthly path. When there is need of more help than we feel we have of our own, then we ought not sullenly to try to go on by ourselves.

Many people act as if God only expected them to use means of grace and to live godly when it is quite easy, as if temptation and difficulty took away all the fault of sins and of neglect. No one has a plain course free from trial. There is no such way to heaven. The path that leads to destruction is broad and smooth, but those who would reach the soft place of life must press on through dangers and past foes. They must go with the Church in the wilderness as pilgrims and warriors, if they are to enjoy the quiet and plenty of the promised Land. Those who wait to go to

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church, or Confirmation, or Communion, or to mend their way of life, till God makes it quite easy for them, are not likely ever to get up out of their spiritual sloth and danger.

Many people are "put about" by their own fault, either now or in the past. They must take the extra trouble religion will cost them as their due. They must not grumble at it, but do it with a humble earnestness. All have to bear a cross, and feel a yoke press on them. The only way is to face the position boldly and at once. Difficulties may be made means of grace, bringing out courage and force, and leading the soul to trust more in God. They are seldom so real or so hard to master as they seem. God helps those who ask and mean to use His help. He is true to all who wish to be true to Him and to their own good.

Children's Department.

WATCH YOUR WORDS.

KEEP A watch on your words, my darlings,

For words are wonderful things; They are sweet, like the bees' fresh honey,

Like the bees they have terrible stings, They can bless, like the warm, glad sunshine,

And brighten a lonely life; They can cut in the strife of anger, Like an open, two-edged knife.

Let them pass through your lips unchallenged;

If their errand is true and kind; If they come to support the weary, To comfort and help the blind.

If a bitter, revengeful spirit Prompts the words, let them be unsaid; They may flash through the brain like lightning, Or fall on a heart like lead.

Keep them back, if they're cold and cruel,

Under bar, and lock and seal; The wounds they make, my darlings, Are always slow to heal.

May peace guard your lives, and ever, From this time of your early youth, May the words that you daily utter Be the beautiful words of truth.

ANECDOTE OF PRINCE ALBERT.

SOME years ago Miss Hillyard, the governess in the royal family, seeing the Prince of Wales inattentive to his studies, said, "Your Royal Highness is not minding your business; will you be pleased to look at your book and learn your lesson?" His Royal Highness replied that he would not. "Then," said the governess, "I shall put you in the corner." His Royal Highness again replied that he should not learn his lesson, neither should he go into any corner, for he was the Prince of Wales, and as if to show his authority, he kicked his little foot through a pane of glass.

Surprised at this act of bold defiance, Miss Hillyard, rising from her seat, said: "Sir, you must learn your lesson, and if you do not, though you are the Prince of Wales, I shall put you in the corner." However, threat was of no avail, the defiance was repeated, and that, too, in the same determined manner as before, His Royal Highness breaking another pane of glass.

Miss Hillyard, seeing her authority thus set at naught, rang the bell, and requested that His Royal Highness, Prince Albert, might be sent for. Shortly the Prince arrived, and having learned the reason why his presence was

required, addressing the Prince of Wales, and pointing to a foot stool or ottoman, said, "You will sit there, sir!" His Royal Highness then went to his own room, and returning with a Bible in his hand, he said to His Royal Highness, the Prince of Wales, "Now, I want you to listen to what St. Paul says about people who are under tutors and governors," and having read the passage to him, he added, "It is undoubtedly true that you are the Prince of Wales, and if you conduct yourself properly, you may some day be a great man—you may be king in the room of your mother; but now you are only a little boy—though you are Prince of Wales, you are only a child under tutors and governors, who must be obeyed, and must have those under them to do as they bid. "Moreover," said His Royal Highness, "I must tell you what Solomon says;" and he read to him the declaration that he who loveth his own son chasteneth him betimes, and then, in order to show his child, he chastised him and put him in a corner, saying, "Now, sir, you will stand there until you have learned your lesson, and until Miss Hillyard gives you leave to come out, and remember that you are under tutors and governors, and that they must be obeyed?"

THE BORROWED BABY.

"Please, ma'am, I've come to borrow the baby?"

The speaker was a rosy-cheeked girl who lived with the family across the way. It was a regular nuisance, this lending the baby all the time. She did not seem to belong to us, at all, any more. I suppose we were all a little jealous, because she really did love these new people so much, and they took so much pains with her, teaching her little cunning ways and pretty sayings; and I must say they were most judicious, never giving her sweet things to make her sick, or letting her take cold. So for the hundredth time, I rolled little Dudu up and kissing her good-bye, sent her off to act her part as a borrowed baby.

When John came home to dinner and found the baby gone he was just as angry as he could be.

"Why can't they get a baby of their own, and not always be borrowing ours," he said crossly. "They could go to the Infants home and take their pick of babies."

"But not like ours, John, I said quickly.

"Well, no, of course not; but I don't propose to have strangers going halves with our baby. Besides I won't have them teaching that child any more nonsense of the religious sort, and they may as well know it when they bring her back this time you may as well settle it up once for all."

I forgot to say that John and I were both free-thinkers and did not go to church or subscribe to any of the religious beliefs to which we had been educated. We had both graduated in a brilliant intellectual school, utterly devoid of the foolish superstitions of any religious faith, and we intended to bring up our child in the same severely moral atmosphere. It did not once occur to us that ours was the strength of youth and presumption, or that our ignorance could pull down in a day what knowledge had been a thousand years building. We felt that

we were sufficient to ourselves, and our child.

The baby came home. She was nearly three years old, but, after all, only a baby, and as I took her from the girl I said:

"We won't be able to lend the baby any more, Mary; her papa and I both think it isn't a good plan, and we cannot possibly do without her; the house is too lonely. Tell your mistress so with my compliments."

"I'm sorry, ma'am," said the girl, "because we all loves little Dudu so much, and she's real sweet. She can sing 'Jesus Loves Me' all through, and not miss a word."

"Superstition!" I exclaimed angrily, "tell your mistress for me that I do not wish my child to learn those senseless hymns. I do not believe in them nor do I intend that she shall."

"N-o-t be-lie-ve them," gasped the girl. "Why, you ain't a heathen be you?"

I dismissed her curtly, and when John came home told him of the message I had sent.

"That is right, little woman! I guess we know enough to take care of this little blossom, hey wee Willie Winkie, don't we?"

Somehow just then an old forgotten text flashed into my mind, "My grace is sufficient for thee," and it ran up and down the garret of my thought all the evening. When I put Dudu to bed I noticed that her hands were hot and her eyes seemed heavy. There was lots of diphtheria in the place, but she had not been exposed to it in any possible manner, our neighbours who borrowed the baby being as afraid of it as we were, for that was why no baby was in their home.

Oh, that dreadful time. I cannot recall it now—the days—hardly more than a day—of anguish; the awful suffering and the end, the parched lips and the fever-bright eyes—the awful realism of death, and not one hope, one word of comfort, only the cruel, dreary, unlighted grave that yawned for our darling.

Just at the last there was a moment's peace. It was not on us that her last look fell. We turned to see who or what she saw, and there stood our neighbour over the way, whom she at least, sweet darling, had loved as herself, and then she lifted the weary little hands, and a glad look of recognition was in the wan face, and we all heard the last broken words as they fell in awful distinctness from the baby lips: "Desus love me, dis I know."

Yes, they sang it at her funeral for we buried her with no heathen rites, and some good man prefaced a few consoling words with the text, "My Grace is sufficient for thee," but oh! the tender melody of the child voices that sang above her:

"Jesus loves me, this I know, For the Bible tells me so, Little ones to Him belong, We are weak but He is strong."

And when it was all over, and only the memory remained of so much beauty and sweetness, and our hearts were going back to the dust and ashes of unbelief, our good neighbour came like an evangelist, and giving us of her own brave Christian strength, gained at the foot of the cross, said wisely: "Be content; God has only buried the baby."

Do you get real pleasure from your prayers, reading, and meditation on

holy things? or do you get through them to satisfy the demand of your conscience, and are secretly glad when they are over?

ROYAL CHILDREN'S TRAINING.

It is a curious fact, and deserves to be recorded, that every prince of the Royal blood of the House of Prussia, when young, is taught some useful trade or other, for the purpose of sobering the mind, and bringing it face to face with the material world and the realities of life, and among the profusion of curiosities and artistic relics which crowd the Emperor's private cabinet may be seen specimens of bookbinding, carving, carpentering, and other handiwork performed by his sons and grandsons.

ANAGRAM.—The following is a happy transposition, and teaches a valuable lesson:—

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WAINWRIGHT.—Entered into rest, at Landdown, Truro, N. S., on Tuesday, February 1st, EMILY ROSS, the beloved wife of Rev. R. Wainwright, Clerical Secretary of the Diocese of Nova Scotia. To her the Master has said, "Friend, Come up higher."

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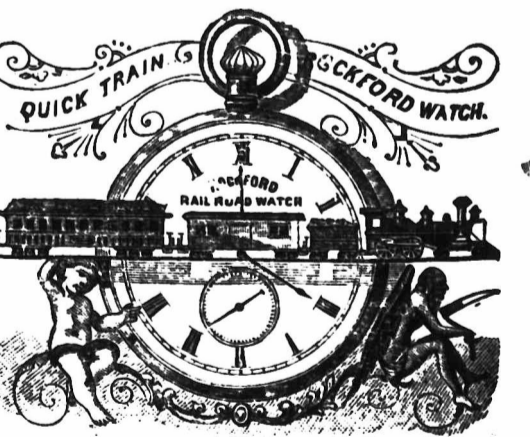
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