

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, MARCH 23, 1882.

[No. 12.]

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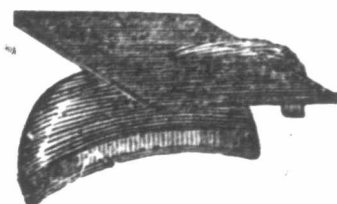
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A plan, showing the relative position of the proposed lights, can be seen at this Office and at the Office of the Resident Engineer, Toronto, where a printed copy of general conditions and other information can be obtained, either on application personally or by letter. Tenders must be made in accordance with the general conditions. This Department does not, however, bind itself to accept the lowest or any tender.

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LESSONS for SUNDAYS and HOLY-DAYS.

March 26 FIFTH SUNDAY IN LENT.

Morning... Exodus 3. St. Luke 2 to v 21.
Evening... Exodus 5. 1 Corinthians 13, v 35.
(or 6 to v 14.)

† Ash Wednesday Collect to be used every day in Lent.

THURSDAY, MARCH 23, 1882.

THE new Eddystone lighthouse was lighted for the first time on the night of the 3rd ult.

It is believed that the "General Fund" of the Society for the Propagation of the Gospel will have an increase for the year of three or four thousand pounds.

Canon Liddon, who is Dean Ireland Professor of the exegesis of Holy Scripture at Oxford University, has been compelled to postpone his course of lectures from indisposition.

The late Dr. Lambert, of Bath, made the curious provision in his will that a legacy of £200 should be given to the trustees of those Colonial missions in which missionary labours have been most successful. The Colonial and Continental Church Society was the only society that replied to the advertisements that were issued making inquiries; and accordingly, Vice-Chancellor Hall, the Attorney-General consenting has ordered that, the legacy be paid to that society.

A lamentable deficiency of income is reported by the clergy in England, owing to the difficulty of collecting tithes and letting glebe land. One whose income should be £450 net, says this year it is only £40. Another whose gross income is nominally £190 shows that it is now reduced to £85. One whose gross income is £60 is stated to be £14 worse than no income at all. Another says that for the last year and a half he has been unable to get a tenant at half a crown (sixty cents) an acre for eleven acres of his glebe, and he lets the rest for a very low rent.

A bill has been introduced into Parliament with respect to "contumacious clerks." It empowers a judge of an ecclesiastical court to deprive a clergyman of his benefice in case of contumacy in disobeying an order for suspension or inhibition or in hindering an authorized clergyman from officiating in his stead. It also provides that any one committed to gaol under a writ *de contumace capiendo* shall be discharged after the expiration of six months. It substitutes three months for three years as the period, after which a clergyman would be deprived under the P.W.R. Act in case to an inhibition.

The appointment of the new Bishop of Rangon, the Rev. J. M. Strachan, M.A., is generally as satisfactory to all who are anxious for the success of missionary work. He is not the first missionary who has been raised to the Indian Episcopate, although he is the first *alumnus* of St. Augustine's who has received the honour, Bishop French, of Lahore, was a missionary, and also Drs. Cardwell and Sargent, who are coadjutors.

Here is a good example for Canadian cathedrals with their rich endowments, to follow:—"We have four services in the cathedral" (St. John's, Kaffria) "every day. Two are in English, and two in Kaffir. The natives are very fond of music, and have magnificent voices. As a rule their service is mostly choral; and on a Sunday evening, to see the cathedral crammed to the door with natives of the various tribes, mostly heathen, and a large surpliced black choir, the service being sung by the native deacon, Tsekoe, of St. Augustine's College, is a grand sight."

A paragraph which recently appeared in the *Morning Post*, headed "The Greek and Anglican Churches," and which stated that the Greek Church proposed establishing its hierarchy in England as a refuge for the "Ritualists" gave a large amount of comfort to the "Persecution Company." That comfort however was but of short duration, for it has been discovered that the story was a pure fabrication. The Rev. C. G. Curtis, chaplain of the Crimean Memorial church at Constantinople, writes on the subject to the *Levant Herald*:—"I am happy to be enabled to state, upon the best 'Greek' authority, that the Holy Synod of the 'Orthodox Church,' far from contemplating any action like that attributed to it by the *Post*, with a proverbial haste, purposes to send candidates for the ministry to England, that they may profit by such a course of Theological and Ecclesiastical study as the English Church can afford them, and thus become thoroughly acquainted with English Christianity. This is one of the many wise measures adopted by the Holy Synod under its able president, the Oecumenical Patriarch.

Christians as obstacles to the spread of Christianity afford evidence, though painful, to the truth of Christianity. Through their wicked lives the Name of God is blasphemed amongst the gentiles. The degraded Christian degrades even pagans. The Rev. Arthur Brittain in a letter from Norfolk Island, Melanesia, to the warden of St. Augustine's states,—“There are many plantations in Queensland for which it is difficult to procure white men, and so vessels traverse the islands to pick up whatever black men they can get to work there. Formerly the behaviour of these vessels was very free and independent. The natives were carried off by main force often, and if resistance was made were shot very summarily.” “If they” (*i.e.* the natives) “go to these places, Queensland, etc., they are thoroughly demoralized, which is a strange thing to say of natives going amongst English and so-called Christian people, which they would be quite free from in their own islands. We had here for a short time lately one or two men who had been away to work, and as they were in this house with me, I saw a good deal of them, certainly

they were most objectionable, with nothing whatever of the real native charms, but in their stead, inveterate smoking habits, and a general character of impudent boldness, covering no doubt many things hidden from our view here.” Fancy pagans—cannibal pagans—being demoralized by so-called Christians! The intensity of the sinful degradation of the degraded Christians shows up the greatness of those laws of Christianity, the transgression of which places the transgressing Christian beneath the pagans.

At a recent meeting in Manchester, the Earl of Lytton remarked that Mr. Gladstone's doctrine that India was to be governed in accordance with native ideas was a very dangerous one in the mouth of an English minister. “If native ideas and why the continent of Hindustan has gradually native notions of right are to prevail, it is not government, either English or native, it is anarchy and bloodshed to which they will lead. The reason passed under British rule is that the rule of all previous native dynasties had become incompatible with the primary conditions of settled society. It is the British rule alone that now keeps the peace from end to end of India. It is British rule alone that allows and enables every native of India to follow his own calling, profess his own creed, and eat the fruits of his own industry, undisturbed by his neighbours. The re-animating presence of the British power is now spread out over native India like the living body of the Hebrew Prophet over the dead child of the Shunamite, and everywhere beneath its touch the inertness of death is gathering warmth and motion. But do not let us forget that when the Prophet performed his healing work, he did not argue about his right to do it, or his right to be obeyed by those he was benefiting. He closed the door behind him, and suffered no intrusion on his authority. . . . The Government of India must continue to do what it knows to be right for India without reference to the passing popularity or unpopularity of its measures. In the next place the government of England must keep the approaches to India free from the disturbing influence of any other great European power.

LENTEN DUTIES.

TO those who intelligently entering into the spirit and intention of the Lenten season, and looking out from themselves upon the world in which they live, there will readily be perceived duties to be performed for the love of Christ and souls. Of the many duties disciplinary and strengthening which may be described as generally necessary, we do not now particularly speak. Our object is to call attention to one duty which though a very important one, is very strangely overlooked.

The common notion appears to be that, as regards Confirmation, the sponsors' duty has now become relegated to the clergyman, that upon him rests the responsibility of seeing that the child be brought to the bishop to be confirmed by him as soon as such child has been duly instructed. If it is the clergyman's duty to instruct, it is the sponsors' duty to bring forward for instruction, and the duty does not cease and determine there. It is the sponsors' duty still to see that the instructions

given are not destroyed or impaired by adverse evil influences, and to remember that sponsorship affords opportunities for such judicious counsels with reference to many special matters which probably can never be known to the parson, and so are undealt with by him. But if this duty has been imperfectly fulfilled under the most settled conditions of life, how much more difficulty will be in the case of a population so fluctuating as ours is to so great an extent in Canada. How then can this be remedied? Have we to throw the entire weight upon the clergyman of seeking out, preparing and bringing forward, all those of his flock who should be presented for the Apostolic Rite?

Considering the already heavy work of many of our clergy, we think that some assistance should be afforded them, and we believe that such help can be rendered in almost every parish. Let those who are desirous of seeing the Ordinances of the Church carried out, and the means of grace made to reach and bless others who are going out to fight the battle of life, seek out such for the reception of that divine grace without which the contest will be but a hopeless one. Recently in one of our parishes, the incumbent at a Lenten service urged upon those present the taking up of some special work as a Lenten duty, to be the commencement of a course of duties carried on and out through the Church's year and the Christian's life. A young lady who was present took up as her duty the case of a family of five unbaptized children, the eldest sixteen years of age. Owing to the neglect and hindrances of the parents no previous effort had been successful. The children were regular attendants at Sunday-school, and were attentive and well conducted—but unbaptized. On the week following the remarks as to taking up special work the whole family were presented for Holy Baptism, and the eldest girl is now preparing for Confirmation. Are there not others who can in some special way show their love for souls, thus strengthening the hands of those who are set over them in the Lord, and so labour to add to the Church daily of such as shall be saved?

A CANADIAN CHURCH CONGRESS.

WHY can we not have a Church "Congress" in Canada? Both in the mother Church in England, and in the sister Church in the United States, the Congress is now fully endorsed and annually looked forward to with increasing interest. From an experiment which many viewed at the outset with a good deal of distrust, it has grown to be an almost indispensable feature of the Church's life.

Though holding no place in the constitution of the Church, and therefore playing no official part in her working, it has been of incalculable service in moulding her life and advancing her best interests. Possibly the very absence of official recognition has been its most powerful ally. It has done its work untrammelled by the State (which is to-day only too loudly heard within the sacred precincts of the Church in England), and unfettered by the unfortunate party spirit which too often mars her councils in this country. Certainly its utility has been almost universally admitted, and its good results are amply attested by the growing interest which is being taken in its annual gatherings on both sides of the Atlantic.

The freest and fullest discussion of every subject upon the list, at a meeting where all shades of opinion within the Church are represented, cannot but enlarge men's spiritual vision. The bringing

of divines of widely divergent religious "views" into close and unsparing contact, cannot but round off sharp angles and smooth away ugly excrescences in theological tenets, as well as in Christian character. To the Church at large there is great gain in the copious draughts of pure air placed within reach of her lungs, only too long accustomed to inhale the continually returning currents of this or that school of State theology.

At the Church Congress in Albany in 1880 topics of a civil as well as religious character were fearlessly discussed. Questions bearing upon the best interests of the State as well as of the Church were ably handled, and by men—bishops, priests, and laymen—of all schools of thought. A significant smile rippled over the large audience when the Bishop of Ohio reminded the Bishop of Albany, who was in the chair, that every one knew him (the speaker) to be a good Churchman. A broad Church divine did not hesitate to designate his low Church brother as a "technical believer." A ritualistic priest (so-called), attired in cassock and girdle, received the same respect, and commanded as attentive a hearing as the rest. In fact when he assigned as one reason why the churches were so thinly attended, the systematic banishment of the Church's Lord from the Church's regular worship, because the daily Eucharist was not celebrated, he was greeted with a hearty burst of applause. No wonder that partyism has been virtually buried in the Church in the United States.

One marked blot upon the past history of the Canadian Church has been her narrowness of "view." Happily, a more tolerant spirit is now being manifested in many quarters. A Church Congress would do much to develop it. It would help to enlarge the heart and widen the sympathies of the Church, and impart to her that catholicity of tone and temper by which she should be characterized as a branch of the Body of Christ. We are certainly not deficient in intellect, or culture, or piety. In the several dioceses of the Dominion we have clergy and laity who are eminently capable of grappling with the living issues of the day. A Congress would bring these together. They would meet, not for the manufacture of ecclesiastical ordinance of doubtful calibre and questionable quality, as is too generally the case in our diocesan Synods, but for mutual intercourse and free discussion. The contact could not be otherwise than healthful. The result would be great gain to the Church. Who will move in the matter?

PAN-ISLAMISM.

THE prevalence of the heathen belief that each nationality or city has gods of its own, has, to a large extent, prevented any attempts being made to spread the immense number of religions to be found in various parts of the habitable globe. Even the Jewish religion, as a system of external observances, though bearing on its front the impress of heaven, was evidently designed to be of an extremely limited character. When Christianity came its application was designed for universal man. Its mercies were intended for every nation, and people, and tongue, for every man, woman, and child on the face of the earth, from the date of its appearance till the period when time shall be no more and further on through the ceaseless ages of eternity. And, therefore, the first disciples of Christ did not seek to keep to themselves the inestimable blessings He came to bestow upon man. They at once prepared themselves to obey their Master's injunction to disciple all nations, baptiz-

ing them into the name of the ever-blessed Trinity, and the first Christian missionaries were "the Twelve" who had received their commission for the purpose. But Christianity is not the only system, nor was it the first that has sought to spread its influence, its teaching, and its organization over the world. Five or six hundred years before the appearance of Jesus Christ among the mountains of Judea, Buddhism was launched upon the world. Its emissaries made unwearied efforts to extend its principles over the eastern world, and now it may be said to be the prevailing religion of mankind, for it numbers more than one-third of the human race. When Muhammed appeared, some twelve hundred years afterwards, his system was in great part forced upon men by the sword; but the sword has not always been the means by which it has sought to extend itself, for it too has had, and still has its peaceful missionaries, who leave the land of their birth, and go to unknown and savage lands to teach pagan nations that "There is one God and Muhammed is His Prophet." A new feature of the system has recently appeared, which is an attempt on the part of the present Sultan of Turkey to consolidate the various branches of the Muhammedan faith into one large confederation, and to revive the ancient zeal of his co-religionists to resist the attacks of the infidel, before which he sees his empire is melting away. When the Arabs carried their victorious arms East and West and North and South from the deserts of their land, they founded a religious empire, not confined to their own race, which ceased to be anything more than the dominant race in it. The Caliphate first split into three great divisions, acknowledging the supremacy of Bagdad, Cairo, and Granada, respectively; and after a time all three were overwhelmed by fresh tides of invasion, until the Empire founded by Semitic Arabs had to accept the sway of a Turanian Turk. And so the Sultan of Constantinople is the Padishah, the commander of "the Faithful" everywhere. But there is a wide gap between theory and practice among Muhammedans as well as elsewhere. The Muhammedan world covers as large a surface and is broken into as many separate interests as the Christian. Egypt has achieved a real, though limited independence; the North African provinces of Tripoli and Tunis have long ceased to receive orders from Constantinople; Morocco has an Emperor of its own; Persia nourishes an heretical population bitterly hostile to orthodox pretensions; the Khans of Bokhara, Khiva, and Samarkand acknowledge indeed the titular supremacy of the Sultan, but can hardly be said to be prepared to move at his command; Afghans are dangerous and unstable members of any confederacy; and the fragments of the old Mogul empire scattered over the vast area of our Indian possessions would not easily be brought to coalesce in any new obedience. So that the task Abdul Hamid has set himself to accomplish is not an easy one. There are, however, some favourable circumstances. There were three principal obstacles—the withdrawal of Egypt, the practical independence of Tunis and Tripoli, and the prior claim of one of the descendants of the Prophet. This last danger—the most serious one of all—was removed by the assassination of the Shereef of Mecca, the able representative of the Prophet's family, the deposition of Ismael Pasha gave a semblance of reality to Ottoman authority, and the French invasion of Tunis has converted the tranquil population of the North African provinces into a mob of furious fanatics eager to embrace any scheme which promises a religious

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war against the infidel. The puzzling and unusual civilities which have recently passed between the governments of Berlin and Constantinople doubtless have reference to the power the Sultan may yet wield and which Germany may make subservient to her own purposes. It appears, therefore, not improbable that although the Sultan may not be able to weld together the scattered members of Islam into a confederacy strong enough to attempt any great enterprise, he may nevertheless be able to exercise an influence which may be made available in future complications; and the fresh zeal infused into the Moslem population may also have the effect of stimulating to increased and more widely extended operations for the spread of the Muhammedan faith.

TENDENCIES OF THE AGE.

(Continued.)

10. "The reason for this necessity (i.e., of compiling from ancient sources) may not seem at first obvious. If we have equal gifts, a more intelligent piety, and greater learning in the Church at the present time, why may we not produce prayers of equal excellence? In reply it may be said, that each distinctive form of art and literature has its own period to flourish in, and the bloom once gone, never returns in equal beauty. A combination of happy circumstances is required to produce the finest forms of art, original genius, preparatory culture, perfection of apparatus, a fresh and inexhausted youth, an opportunity, and the stimulus furnished by an object noble enough to lay under contribution all the rest,—given these, and a *Te Deum Laudamus*, a *St. Peter's*, a *Divina Commedia*, or a *Sistine Madonna* may be born; lacking these, no laborious striving of more critical or more scientific ages will originate anything like them. Such works belong to the youthful periods of artistic production. The ages that follow are capable of nothing better than imitation. All this applies in a measure to the great liturgical monuments left us from the early ages of the Church."

11. "When modern writers, no way inferior in gifts or piety, undertake to rival them, (Ambrose, Basil, Hilary), the results for the most part are a poor and prosaic imitation. Many have composed excellent prayers, but the Church can never produce another *Te Deum*. In that supreme hymn of praise to Christ the utmost resources of human thought and language have been exhausted."

12. "For thirty years or more this sentiment has been on the increase. The number of Presbyterian ministers who openly advocate the use of some form of prayer is large, and the number of those who hope and anxiously wait for it, much larger. The demand is swelling to a volume which must infallibly make itself heard and respected, and which, neither waiting for nor desiring any ecclesiastical sanction, will ere long vindicate its right to its own preferred method of worship. That the churches themselves are ready to welcome some such improvement is plain enough. They are tired of being forever the 'dummiest' of God's dumb people, and readily embrace any opportunity for taking a vocal part in the service. The spoken 'Amen,' which has been timidly stealing into use, is a sign of this. The recitation aloud of the Lord's Prayer, and the responsive reading of the Psalter, have been cordially adopted in some congregations. In the absence of suitable forms of our own, the use of the Marriage and Burial services of the Prayer Book is not infrequently solicited by our own members. The writer was not long since requested to use the Burial service of the Prayer Book at the funeral of a lamented, young Presbyterian minister, a desire which he was readily allowed to meet by using a form of his own, drawn in part from the liturgical monuments of the earlier Church. It is no prejudice on the part of our congregations that would prevent, in many cases, the introduction at once of a partial service of prayer; but only want of courage and faith on the part of the ministry. That the ministry themselves also feel the want of

a liturgy is constantly showing itself. It is by no means uncommon for Presbyterian ministers to use the Episcopal Marriage service from preference, of which several cases have come lately within the writer's knowledge; the officiating ministers in these cases being also doctors of divinity. The same thing appears from the disposition to borrow scraps and phrases from the Prayer Book, and which too often have the effect of *purpurei panni* sewn on the somewhat threadbare garment of the Presbyterian prayer. An improvement sometimes made upon this, is the recitation of a whole collect, as, for example, the well known prayer of St. Chrysostom, at the end of the morning service. This sort of thing is hardly of the highest order of ecclesiastical integrity. We boast our conscientious preference for a plain diet of bread and water; we shall never consent, oh, no! to allow French dishes on our board. But we are quite willing to 'convey' scraps and even whole pieces from the better-furnished tables of our neighbours."

13. "What is the uniform character of the service in our churches? It is commenced with a voluntary by the choir, a piece of more or less classical music, which is wholly unintelligible to the congregation, a service in an unknown tongue as much as if sung in Latin. The words might be taken from Horace, or Walt Whitman, and the people would be none the wiser. This is followed by other 'introductory' services. The praying is exclusively done by the minister; the singing is mostly done by a few young persons in the gallery, and with the same propriety. If the people can worship by proxy in prayer, they can equally worship by proxy in singing. Then there comes usually a single short chapter of the Scripture. The long prayer, notoriously a terror, at least to the young and indifferent-minded, follows. Then comes the great business of the occasion, the hearing with more or less critical interest, an able and carefully prepared oration from the pulpit; a short prayer ends the service. Through all this the congregation sit mute. They have not even the poor Methodist liberty of relieving their minds by a 'hallelujah,' or a 'bless the Lord.' Neither they who sit in the room of the learned, or of the unlearned, say 'Amen' to the prayer. The Ten Commandments, or as alternate to them, the Beatitudes, are seldom or never read. The Creed is never recited. No voice responds, 'Lord have mercy on us, and incline our hearts to keep this law.' No loud acclaim resounds, 'Glory be to the Father, and to the Son, and to the Holy Ghost.' With a close imitation of the Romish method, the choir and the priest have performed the whole audible part of the public worship."

(To be continued.)

BOOK NOTICES.

AUTHORIZED REPORT OF THE PROCEEDINGS OF THE SEVENTH CHURCH CONGRESS OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES. New York: Thos. Whittaker. 1881. Toronto: Rowell and Hutchison. Large 8vo. pp. 292. Price \$1.00.

The present Report gives in extenso the Papers and Addresses of the Church Congress held in Providence, R. I., in October of last year.

Of the Papers read we have twenty, and of the Addresses thirty-five. They discuss in a clear and very practical manner such subjects, amongst others, as Civil Service Reform, Methods of Charity Organization, the Revision of King James' Version of the New Testament, which said Revision evidently is not acceptable to many. One speaker, pleading in its favour, stated that the sentiment of the "Church, in so far as he was able to form an opinion, is against the version." Another aptly described it as "the child of this nineteenth century, which is scientific but not poetic, critical but not spiritual. Its place is in the study, but not in the temple."

The papers and addresses on Spiritual Culture, Liturgical Growth, and Education of Divinity Students, show breadth of treatment, and at the same time a keen perception of wants to be supplied in the Church and the world.

NOTES.

HATCH'S BRAMPTON LECTURES ON THE ORGANIZATION OF THE EARLY CHRISTIAN CHURCHES.

BY REV. CANON CARMICHAEL.

THESE Notes are written as a help to Churchmen, who feel that Mr. Hatch's lectures are likely to prove injurious to "weak brethren," and the interest of the Church generally.

Mr. Hatch's theory endeavours to account for the organization of the Church through strictly natural causes. He holds that the elements of which the organization was composed already existed in human society. That these human elements were utilized by the organizers, and that the development of the organization was gradual, and arose out of successive readjustments of existing, formed to meet the demands of altered circumstances. Whilst admitting in a general kind of way, the superintendence of God over these developments and readjustments, he distinctly teaches that the "visible Church of Christ" was formed without any special interposition of a Divine or Supernatural will; that it grew up within that universe of Law over which God rules, but that its growth in form was in no sense different from the growth of any one of the many heathen and Jewish societies which existed at the same time.

Mr. Hatch's method of study is in its nature rationalistic. At a given point of time certain societies called "Christian" sprang into existence. He applies to these Christian societies the sifting test of historical science, treating them as the most ordinary historic subjects would be treated by a calm, rational inquirer, and he claims that after he has tested them by this process, he can find their genesis in the heathen and Jewish societies that were contemporaneous with them. He admits that this method of bringing the history of Church organization under the dissecting knife of a cold, historical science is somewhat novel, but he feels that if only the historical temper goes side by side with the historical science, the application of both to the question in hand may be followed by new results.

Mr. Hatch's idea of the nature of "Church Historical Science" is somewhat peculiar, as he draws his internal evidence for the history of the organization of the Church solely from patristic and conciliar literature, omitting altogether the four Gospels, the Acts of the Apostles, and the Epistles. He places great value on the historical testimony of the apostolic fathers, making a marked distinction between their value as theologians and their value as witnesses, and he regards the decrees of councils as the highest form of local historical testimony.

The weakness of the whole superstructure raised by Mr. Hatch lies in the fact, that his foundation of historical inquiry does not go deep enough. Surely it is a glaring error, or a monstrous evidence of effrontery, for any writer, Christian or Neologian, to undertake to explain the organization of the Christian Church, and in doing so, to put aside the whole testimony of the New Testament on the subject, and the united voices of our Lord Himself and all His Apostles and Evangelists. Not only is the action unfair to the Church, but it is grossly unfair towards historical science. Judging by the spirit apparent in every page of Mr. Hatch's volume, I would not fancy that "a holy awe" kept him from applying the method of historical science to the inspired books. I fancy if he dared to put them to the test, he would have done so with sincere earnestness. But it is apparent that he dare not trust his theory to the test of New Testament teaching, and hence we have the singular sight of an author lauding the value of the historical method, and yet subtracting from a pile of historic records, a whole series of independent works, all bearing on the subject under discussion; all of the earliest date, and all naturally the most important that could be produced as historic witnesses. It comforts one to leave such mangling of historical religious science, and to sit down in the company of a real comparative analyser like Max Muller, and watch his method—fair, honest and open—beginning where the beginning fairly is, and arguing onwards.

But Mr. Hatch's method is equally unfair to the Church. He teaches his hearers and readers that the Christian Ministry can be accounted for, apart from any divine design or interference, and he ignores or rejects as inapplicable to the subject, the only direct evidence that can be produced for the supernatural character of Church organization. His reason for doing this is very weak. "I do not propose (he says) to occupy your time by a preliminary discussion of the New Testament, because I believe that polity will be best understood by the light of subsequent history"—in other words "put the New Testament out of your minds, get my theory into your head—follow me in the light of that theory through post-apostolic history and when fully converted to my method, then go back and study the New Testament, and everything will be plain to you." That such a mode of treating the New Testament is

manifestly unfair, must be apparent to every unprejudiced mind, and that it holds out prospects of light that are never fulfilled to the deluded follower of Mr. Hatch, well, I am sure, be the verdict of a few of his students.

For let Mr. Hatch style his method by what title he will, "Historical Science," "Comparative Science," the "Science of Religion," the mind of the student will irresistibly go back to two important questions that cannot easily be avoided. 1st, Did the Lord Jesus Christ intend and design to found a Church or Kingdom through the agency of His Apostles, and their successors? And 2nd, if He did, with what show of fairness can Mr. Hatch drop the Lord Jesus Christ and His Apostles out of the question of church organization?

Want of time, and my mode of writing, naturally debar me from answering these questions at length, but that they can be answered, the former affirmatively, and the latter with damaging effect on the reputation of Mr. Hatch as a mouth-piece of historical science, will no doubt be proved before long by the pen of some more gifted historical scientist, than even Mr. Hatch believes himself to be.

In the meantime I would give some few reasons that must on consideration be apparent to all, for holding to the generally received view of a Christ-ordained and Christ-maintained church and ministry, for a supernatural church, because a church proceeding out of the mind of Christ, and regulated by the influence of the Holy Spirit of God.

ARGUMENT IN FAVOUR OF A DIVINELY ORDAINED CHURCH.

The constant use by our Lord of the expression 'Kingdom of God' though capable of prophetic and other meanings unquestionably was used by Him at times with reference to the Church which He was about to found. A slight exercise of that 'Comparative or Historical Religious Science' to which Mr. Hatch is so attached will prove this very clearly.

THE KINGDOM OF GOD.

1 Christ tells us that Baptism is the seal of admission into the Kingdom.

2 Christ tells us that the Kingdom has power to bind and loose, to remit and retain.

3 Christ tells us that the Kingdom is the Guardian of the Gospel.

4 Christ tells us that the Kingdom will ever be mixed with evil.

5 Christ tells us that the Kingdom is the Kingdom of God on Earth.

THE VISIBLE CHURCH.

1 Baptism has ever been the seal of admission into the Church.

2 The Church has ever had power to bind and loose, remit and retain.

3 The Church has ever been the Guardian of the Gospel.

4 The Church has ever been mixed with evil.

5 The Church is the Church of God on Earth.

Now the building up of this Kingdom, its destiny, the opposition it would meet with, these were themes that were constantly on our Master's lips, with this idea the Apostles were best acquainted, and though again and again they mixed up their Master's ideal with the premature Jewish ideal, nevertheless, the fact of a great coming corporative body, instituted by Christ, and ruled over by the direct supernatural power of God was ever present to them as the hope of their discipleship.

And that idea must have been intensified by two circumstances so strong in their teaching power, that it accounts not a little for Mr. Hatch throwing the whole of the New Testament aside in order to avoid contact with them.

One was the announcement made by Christ, after Peter's bold confession of his Master's divinity, "Thou art Peter, and on his rock, I will build my Church, and the gates of hell shall not prevail against it." Now as far as Mr. Hatch is concerned, we have no controversy as to the doctrinal meaning to be taken from these words, I simply wish to draw from the facts—that Christ had a visible Church before His mind during His ministry, that, that Church was His Church, that He would not leave its organization and form to chance, or the freak and fancies of Christian comforts brought up in the midst of the heathen, but that He, Christ the God-man, would build it, that as its builder that Church would be an expression of his mind and will, and that whatever shape and form that Church might take it would be the shape and form willed by the Lord Jesus Christ Himself.

The second striking circumstance was that arising out of the conduct of the Lord Jesus between His Resurrection and Ascension. During the forty days, at different times He "spoke to the apostles whom He had chosen" "of the things pertaining to this Church or Kingdom." Just as during His ministry He explained to the chosen few His parables, so in these interviews He made clear to them His will with regard to His Church. And the result of these interviews, and the supplementary blessings of the great pentecostal day was evidenced in the fact, that the systemless Apostles came forth with a plan, the plan of gathering congregations in different places, all holding the same simple faith, and ruled

over by officers appointed by themselves. Nay more, these weak men came forth rulers, masters, governors, whose word was law, great centres of divine life, mental as well as spiritual giants—supernatural leaders.

(To be Continued.)

CATHOLIC CATECHISM.

No. XVIII.

Q. What is the faith required in our self-examination?

A lively (or living) faith in God's mercy through Christ, with a thankful remembrance of His death. We cannot truly join in the "showing forth" of the sacrifice of the death of Christ, unless we thankfully believe and trust in the great mercy of God who sent His Son into the world to save sinners, and that it is He who gives us the true Bread from heaven in this blessed Sacramental memorial.

Q. What is the charity required?

Charity with all men—willing first to make reconciliation with any one whom we have injured by thought, word, or deed; secondly, to forgive any one who has done us injury or given us cause of offence, "for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" The blessed Sacrament is the perpetual exhibition in the Church of Christ, of God's infinite love in Christ; the faithful communicant must come in the spirit approved by St. Paul when he said, "we being many are one bread and one Body." We must as Christians be one with our brethren in Christ. "Christ our passover is sacrificed for us, therefore let us keep the feast."

Q. What then is worthy or unworthy communion?

Unworthy communion (partaking) is defined by St. Paul as "not discerning the Lord's Body." (1 Cor. xi. 29). Unworthy to commune we must always feel ourselves to be.

Q. Why do some clergymen wear special vestments when celebrating the Holy Communion?

In accordance with the unbroken custom of the Church Catholic from the earliest centuries, and by special authority of the Book of Common Prayer.

Q. Where is that authority found?

On the page immediately preceding the opening sentences of the Order of Morning Prayer, viz., "And here it is to be noted, that such Ornaments of the Church, and of the Ministers thereof, at all Times of their Ministration, shall be retained, and be in use, as were in this Church of England, by the Authority of Parliament, in the Second Year of the Reign of King Edward the Sixth."

This is the latest enactment of the Church on the subject, and there is no dispute whatever as to the vestments and other ornaments referred to in this rubric.

To be continued.

Diocesan Intelligence.

ONTARIO.

From Our Own Correspondent.

RENFREW COUNTY.—Missionary Meetings: On Monday, Jan. 23rd, the Rev. Rural-dean Baker set forth to attend a series of missionary meetings through a portion of the county of Renfrew, so well known to him as the scene of his early missionary toils twenty-five years ago. It would be impossible for your correspondent to give a full account of this extensive tour, where distances were measured by townships rather than by miles, and in which the interesting features which presented themselves were so many and various; a tour in which the Rural-dean enjoyed the opportunity of meeting again many old friends and former parishioners, as well as of spending a few days among his clerical brethren who are labouring indefatigably and successfully over the wide areas assigned to them, and even beyond their proper limits through their zeal and love of souls. A tour in which the rural-dean beheld with satisfaction and thankfulness the progress of the Church in the several missions since 1859, the additional churches and parsonages, the growth and increase of the congregations; also the material improvement of the

country, noticeable in the appearance of the houses and farms, the roads and waggons, the villages and hamlets. A most interesting interview which the rural-dean had with Mr. Watson (a Cambridge St. Wrangler) before the Eganville missionary meeting, may be mentioned here rather than in the body of the report. Mr. W. happened to be passing through to Rockingham from a county council session at Pembroke, upon the evening of the above meeting, and remained over for the night to attend it. His account of the fortunes of the Church in the settlements which he represents, forty miles up the Opeongo road, shows a rare loyalty to the Church of his fathers, which has been poorly requited indeed. Long ago he had a church built in Rockingham, which even now the people are improving, and furnishing with an organ. For many years he has endeavoured to keep the congregation together in the hope of receiving at no distant time the services of a clergyman. The mission fund is indebted for not a few dollars to these loyal souls who have received from the mission board nothing but a promise which has never been fulfilled, of the adoption of this settlement as a centre of missionary work. Certainly if any place has merited the patronage of that dignified body, Rockingham has. That it should have been so long neglected is strange and deplorable. The Rev. Mr. Mills, of Egansville, now gives it all the attention he can by an occasional visit, but it is beyond the bounds of his mission, already large and laborious enough. But your correspondent must not trespass upon your columns further now. Next week I hope to furnish a report of the missionary meetings held in this quarter of the diocese, together with the usual matters of interest connected therewith.

LANARK.—Missionary meetings were held in the four churches in this mission, and much interest was manifested in the work, as the large congregations indicated. The offertories were in advance of the preceding year. The indefatigable missionary, the Rev. D. V. Gwilym, holds week-day services at four out-stations, and has lately commenced a Sunday service at Maberley near Sharbot Lake, which promises to be ere long an important railway centre. From the proceeds of a musical entertainment at Balderson, aided by subscriptions from the Church people of Perth to the amount of \$208, and an additional effort made by the people of the mission, the parsonage purchased a year ago is now free of debt. Mr. Gwilym was also presented by the congregation of St. Stephen's church, Bathurst, with a valuable set of sleigh robes, at a cost of \$30.

WILLSON'S SETTLEMENT.—A missionary meeting was held in this place on Sunday, March 12th. This is a mission station in connection with Kemptville. There was quite a large and attentive congregation present. The rector of Kemptville delivered a very earnest, plain, and practical missionary address. Mr. Sparham, a young promising lawyer of Kemptville, was present and also addressed the people, at the special request of the rector. He urged his fellow laymen to be earnest in helping on Christ's work, and advised them to adopt the Scriptural principle of giving a tithe of their income to God's service.

TORONTO.

SYNOD OFFICE.—Collections, etc., received during the week ending March 11th, 1882.

WIDOWS' AND ORPHANS' FUND.—October Collection: St. James's cathedral, Toronto, additional \$68.75; St. Stephen's, Toronto, \$31.71. For the widow of a deceased clergyman:—Port Perry \$5.71; Peterborough \$42.63; St. George's, Toronto, \$20.00; Cannington \$2.00; St. Luke's, Ashburnham \$13.70; Norwood \$2.00; Cobourg \$25.00; Church of the Ascension, Toronto, \$23.00; West Mono, St. George's, 98 cents; Herald Angel \$1.10; St. Matthew's, \$1.17; Camilla 75 cents; Gore's Landing \$2.90; Harwood 96 cents; Cavan \$13.00; Apsley, St. George's \$1.71; St. Stephen's 50 cents; Sunderland and West Brock \$2.00.

MISSION FUND.—January Collection:—Thornhill \$8, Richmond Hill \$2.29; Trinity School chapel, Port Hope, \$16.58; Port Perry \$3.11. Missionary Meetings: Port Perry \$6.65; Church of the Redeemer, Toronto, \$71.64.

BOOK AND TRACT FUND.—Batteau, for library books \$10.00.

SYNOD OFFICE.—Collections, etc., received during the week ending March 17th, 1882.

WIDOWS' AND ORPHANS' FUND.—October Collection: St. Anne's, Toronto, \$17; St. Mark's, Parkdale, 12. Annual Payments under New Canon:—Rev. John Langtry, 7.20. For the widow of a deceased clergyman:—St. Anne's, Toronto, 4; Hastings, 1.74; Church of the Ascension, Toronto, additional 5; Orillia, 36; St. Mark's, Otenabee, 1; Fenelon Falls, 3.80 Peter-

borough, additional 10:50; St. Luke's, North Orillia, and Medonte, 6:75; Colborne, 7; Scarborough, Christ Church, 2:63, St. Paul's, 2:44, St. Jude's, 25 cents; Mulmur West, Whitfield, 1:58, Honeywood, 1:47, Elba, 1:05.

MISSION FUND.—July Collection: St. Mark's, Parkdale, 10:75. From St. James' Home and Foreign Mission Aid Society, 2:00.

NORTH-WEST MISSION FUND.—From St. James' Home and Foreign Mission Aid Society for Bishop of Rupert's Land, 225:38.

SHINGWACK HOME.—From St. James' Home and Foreign Mission Aid Society, 85:50.

On going to press, we have just learned the death of the Very Rev. H. J. Grassett, D.D., Rector and Dean of St. James's, Toronto, who died at five minutes to seven on Monday morning.

The Rev. E. H. Mussen, M. A., has been appointed to the incumbency of Aurora.

The Rev. Wm. Farncombe, of Craighurst, has been offered and has accepted the curacy of Holy Trinity, Toronto.

Ruri-Decanal Chapter of East York.—The next meeting of the above Chapter will be held at the residence of the Rev. A. Hart, Markham, on Tuesday, April 4th, 10.30 a.m. Subjects for consideration:—Greek Testament, 2 Tim. iii.; Liturgy: the last three rubrics in the office for Holy Communion, with the "black" rubric. Review: Gray's Creeds of Christendom, chap. vi. The members of the Chapter are earnestly urged to take a note of the above meeting, and to make arrangements to be present. Anthony Hart, Secretary.

THE BISHOP OF TORONTO has just issued the following announcement:—Annexed you will find a list of the Confirmations which I purpose, God willing, to hold during the coming spring and summer. This list is intended to be suggestive rather than final. Therefore if the date assigned for a visit to your parish appears to you to be inconvenient, or the route proposed capable of better arrangement, I should be obliged by your communicating to me your views at the earliest opportunity. If your parish is not included in the list, and you desire to have a Confirmation this year, please to let me know which month would be most convenient to you. April 2, S., Port Hope—Trin. Coll. Sch. and St. Mark's; 6, Toronto: St. Philip's; 9, S., Church of the Redeemer; 16, S., Aurora, Oakridges, and King; 17, Newmarket. Holland Landing, and Sharon; 18, Bradford, Middleton, and Coulson's; 19, Bondhead and Beeton; 20, Tecumseth and Tottenham; 21, Cookstown and Pinkerton; 23, S., Mimico and Islington. May 3, Streetsville and Churchville; 4, Tullamore, Castlemore, and Grahamsville; 5, Thornhill and Richmond Hill; 18, Toronto: All Saints'; 21, S., St. James' Cathedral; 23, Lloyd-ton and Nobleton; 28, S., Toronto—Church of Ascension; 31, Pickering and Port Whitby. June 1, Brooklin, Columbus, and Ashburn; 2, Port Perry; 4, S., Toronto—St. Barthomew's; 18, S., York Mills; 19, Berkeley and Chester; 21, Scarborough; 22, Unionville and Markham; 23, Stouffville and Goodwood; 25, S., Uxbridge and Greenbank; 26, Sunderland and Brock; 30, Lindsay. July 2, S., Peterborough and Ashburnham; 3, Lakefield and Warsaw; 5, Oshawa; 6, Bowmanville; 7, Newcastle; 9, S., Cobourg; 13, Batteau, Duntroon; 14, Stayner, Creemore, and Banda; 16, S., Collingwood; 17, Everett, Adjala, and St. Luke's, Mulmur; 18, Thornton, Ivy, and Ballynascreen; — Keswick; — Minden and Stanhope. Sept. 3, S., Barrie and Shanty Bay; 4, 5, Craighurst and Vespra; 6, 7, Waverley, Wyebridge, etc.; 8, 9, Coldwater, Waubushene, etc.; 10, S., Orillia and East Oro; 11, Price's Corners and Medonte; 12, 13, Inpissil, Churchill and Allandale.

NIAGARA.

From Our Own Correspondent.

HAMILTON.—Receipts at Synod Office during the month of February, 1882.

MISSION FUND.—Offering Collections:—Dunnville \$4:00; Burlington \$5:00; Orangeville \$4:00; Caledonia \$21:00; York \$18:00; Merritton, Homer, and Grantham \$7:00; Port Erie \$8:50. Parochial Collections:—Niagara \$194:00; Bartonville \$6:36; Stoney Creek \$3:62; The Beach \$2:02; Walpole South \$20:00; Queenston \$18:00; Georgetown \$68:88. On Guarantee Account:—Hillsburg \$40:00; Colbeck \$12:50; Moorefield \$37:50, Cayuga \$125.

WIDOWS' AND ORPHANS' FUND.—Offering Collections:—Port Erie \$7:05.

ALGOMA AND N. W. MISSION FUND.—Offering Col-

lection:—Niagara Falls \$7:20; Erin and Garafraxa \$6:25; Hornby \$6:29; Milton \$3:85; Orangeville \$4:00; Ancaster \$13:00; Stewarttown \$4:00.

MISSION FUND.—Offering Collections.—Stamford \$3:77, Drummondville 10:58, Brulington 6:00, Nelson 5:00, Norval 2:00, Grimsby 8:00, Omagh and Palermo 3:60. Parochial Collections:—Stamford and Drummondville 86:75, West Flamboro' 69:30. On Guarantee Account:—Bartonville 20:00, Stoney Creek 25:00, Nanticoke 57:00, Port Colborne 100:00, Caledonia 108:34, Cheapside 32:50, West Flamboro' 60:00, Erin 75:00, Marshville 50:00.

WIDOWS' AND ORPHANS' FUND.—Offering Collections:—Queenston 2:00, Stamford and Drummondville 11:00, Rothsay 2:00, Thorold 5:34, Port Robinson 6:50, Norval 1:20.

ALGOMA AND NORTH-WEST MISSION FUND.—Offering Collections:—West Flamboro' 15:90, Thorold 5:22, Port Robinson 3:50, Aldershot 9:00, Queenston 3:57, Port Colborne and Marshville 25:00. Thanksgiving Collections:—Erin and Garafraxa \$4:00, Thorold 6:25, Port Robinson 4:69.

HAMILTON.—St. Mark's: The rector, the Rev. Mr. Sutherland, was made the recipient of a kindly surprise on Shrove-Tuesday last. Immediately after Evensong the ladies of the Guild presented him, in the name of the ladies of St. Mark's congregation, with the complete furnishings for his vestry, which has been made very comfortable, and has quite a handsome appearance. The ladies of St. Mark's desire to show by this act, the affection and esteem in which they held their rector.

HURON.

From Our Own Correspondent.

HYDE PARK.—The Rev. Mr. Hill has preached his farewell sermon previous to his departure for the county of Kent.

Missionary Meetings.—Rev. W. F. Campbell, diocesan missionary agent, has been holding missionary meetings in South Essex during the week. On Sunday last he visited Essex Centre, North Ridge, and Leamington, delivering addresses, and administering the holy Communion at all the stations.

CHATHAM.—The Rev. Mr. Martin was announced to hold a special service, and preach a special sermon on sacred music, in Christ Church. So the Puritan repugnance to sacred music and choral services is disappearing in the Church in Canada.

THE DOMINION CHURCHMAN AND GRIP.—Several of the country papers have been referring with approval to the castigation the pious imitator of Punch has received from the DOMINION CHURCHMAN.

WATFORD.—The contract for building a church on the Fourth Concession, East Warwick, has been let to Messrs. McKinnon and Woolcox, of this place. The building is to be 24 x 48, with recess, chancel, and vestry, and will cost \$800. It is to be finished by the first of June. The congregation has been worshipping in a school-house for some years. This forms one of the congregations in charge of the rector of Warwick.

LONDON.—The Algoma Mission: The Rev. Edward Wilson, commissary of the missionary diocese of Algoma, preached in St. Paul's at Morning Service, and on Tuesday evening delivered as address in Bishop Cronyn hall on missionary work in that diocese. Mr. Wilson referred to the vast extent of the mission, embracing an area of 800 miles in length and from 150 to 200 miles in width, taking in the north shores of Lake Huron and Lake Superior, the Manitoulin Islands, and the Muskoka, Parry Sound and Nipissing districts. The population of the diocese is estimated at 75,000, of whom 10,000 probably are Indians, and the remainder white settlers. The Muskoka and Parry Sound districts contain about three and a half million acres of land. The population is at present about 27,000, and two and a half million acres are still unoccupied. The central town of the diocese is Sault Ste. Marie at the south-east extremity of Lake Superior, and the pro-cathedral is the little church of St. Luke. At Sault Ste. Marie are also two Indian homes, the Shingwauk, which contains seventy Indian boys; and the Wawanosh, which contains twenty-six Indian girls. When the late Bishop of Algoma first took charge of the diocese, his staff consisted of seven clergymen, but such has been the blessing poured out on his labours the number has increased to fifteen. There were only fifteen missions, now there are ninety. At that time the annual expenditure was \$4,500, but last year it was \$13,000.

Of that amount \$7,000 was given by the English societies and English friends, and \$5,000 was raised in Canada. The diocese never was in debt. During the year ending Sept. 30th, 1881, the amounts contributed by all the dioceses was \$2,924. A large increase is required in the number of clergy and churches, the present number being entirely inadequate to meet the wants of constantly incoming settlers.

ALGOMA.

From Our Own Correspondent.

The Rev. Alfred W. H. Chowne begs to acknowledge with hearty thanks, a small box of books from Miss Clara Brown, of Hamilton, for the Sunday-school at Rosseau.

GRAVENHURST.—The Rev. T. Lloyd wishes to acknowledge thankfully, the receipt of \$5:00 from M. A. Baker, Picton; \$1:00 from "a friend," Wainfleet; \$2:00 from "a friend," per Ven. Archdeacon Boddy, Toronto, for our sufferers from bush fires.

S. S. Teacher's Assistant

TO THE INSTITUTE LEAFLETS.

Fifth Sunday in Lent.—No. 18.

THE COLLECT, ETC.

HAVING passed Midlent or Refreshment Sunday the 4th in Lent, we have, as it were, passed the meridian of the sacred season. The rays of light begin to cast evening shadows on our meditations, and the darkness gives hints of the approaching gloom of Holy Week. The special subject our Lord's Passion, or suffering, comes directly into view; and that subject is set forth before us as the special one for future contemplation. The day itself which begins this change is emphatically known as "Passion Sunday" though the title of "Passion week" may more naturally be reserved for that which intervenes between Palm Sunday and Easter Sunday. If we first turn our attention to the Epistle, we find that it brings before us our Lord's office of High Priest from the Jewish point of view. He is represented by the peculiar title of "High Priest of good things to come." Not only is He Priest, but also Victim. Not the blood of goats and calves any longer is offered under the new Dispensation, but His own Blood. Not the purifying of the flesh, but the purging of the conscience, is now the object of sacrifice. So, through this thorough sanctifying of the inner part of our nature, the promise of eternal inheritance becomes ours. With this extract from the Epistle to the Hebrews is joined, as Gospel, a passage from the Gospel according to St. John, which draws sharply for the Jews the contrast between Abraham and Christ, and emphasizes the divinity of Christ also in a way which produces, like the first rumbling of the thunderstorm, an open act of persecution and angry vengeance against the person of the Redeemer. "They took up stones to cast at Him!" "Never see death!" He said: and yet Abraham was dead—the glorious "Father of the Faithful"—and the prophets too were dead centuries ago. "If a man keep My saying he shall never see death"—what presumption this seemed to them. [So far from modifying His words, because, of their angry insults at this, He puts the idea still more strikingly: "If a man keep my saying, he shall never taste of death." Still they could not see the spiritual meaning of His words. When He added, "Before Abraham was, I AM," their rage burst all bounds. He used the mysterious Name of God in the Old Testament, nay, He appropriated it to Himself. It seemed the very height of blasphemy. It was at any rate a most distinct claim to be regarded as the Eternal God, though veiled in human flesh, capable of being insulted, injured, crucified, slain. All this they would ere long put to the proof.

From this point of view, then, we enter into the spirit of the Collect, whose words seem commonplace enough from any ordinary point of view. This God is our God, and we claim to be, by His grace and adoption, His family, His people. Under the shield of this Man, Christ Jesus, we take our position, and ask Him to govern and preserve, to rule and guard us evermore. Body and soul alike, we place under His protection who is both God and man at once.

THE CATECHISM.

Q. Where do we find our LORD'S PRAYER?
A. In St. Matthew vi. 9, where it is introduced with His words, "After this manner therefore pray ye," and in St. Luke xi. 1, 2, where He says, "When ye pray, say, Our Father," etc.
Q. Does "after this manner" mean no more than

that we are to make the Lord's Prayer a model of pattern for our own?

A. No: the Greek (houtos) is properly "thus," as it is elsewhere translated, St. Matt. ii. 5; as it is used in the familiar phrase "Thus saith the Lord," it indicates the very words of a quotation. Besides, though there are many paraphrases of the Lord's Prayer, no prayers have ever been exactly "modelled" upon it.

Q. What other reason have we for believing that our Lord means us to use His very words?

A. Because He had been speaking against vain repetitions, and to save us from this evil. He gave us this brief form of words.

Q. Is there any other reason?

A. Yes: for our Lord (St. Matt. vi. 14) draws attention to the very form He had dictated.

Q. What great reason was there why our Lord should teach us to pray?

A. Because being very God He knows what is most for the glory of God; and being very Man He knows what is most suitable to the needs of man.

Q. How is the Lord's Prayer divided?

A. Into three parts: The Address—the Petitions—and the Doxology.

Q. What is the address?

A. Our Father which art in heaven.

Q. Why do we here call God by the name of Father?

A. Because He is the Father of one only Son, of whom we are the brethren. St. John xx. 17.

Q. What does "Our" Father teach us?

A. That we are not to be selfish, even in our prayers, that we are to exemplify the Communion of Saints, and pray for the whole Christian brotherhood.

Q. Do we exclude the heathen from our prayer?

A. No: we are to pray "for all men"—for Christ the Mediator is the ransom for all. 1 Tim. ii. 1-6.

Q. Who alone can properly use this prayer?

A. The Baptized, to whom alone it was taught in the Primitive Church, and only the week before their baptism.

Q. How are the words "Our Father" explained in the Catechism?

A. "I desire my Lord God, our Heavenly Father, who is the Giver of all goodness, to send His grace unto me and to all people," etc.

Q. Why do we say "in Heaven," seeing that God is everywhere?

A. Because there is our Advocate, who taught us this prayer, seated at God's right hand. "We have an Advocate with the Father." 1 St. John ii. 1.

Q. Did Christ ever say "Our Father"?

A. No: He is the only Begotten Son, and it is His sole prerogative to say "My Father." Our sonship is different, and in our prayers we must not separate ourselves from our brethren.

NICODEMUS.

All that we know of Nicodemus is gathered from the brief notices of him in the Gospel. From them however, we learn that he was a rich man, a ruler, a Pharisee, and a member of the Sanhedrim. We gather at once from what is said of him that he was constitutionally a timid man. His timidity overcame his honest desire to befriend and acknowledge one whom he knew to be a prophet, even if he did not at once recognize in Him the promised Messiah. And so he came to Jesus by night. And so at the last when he ventures to interpose a few words to check the rash injustice of his colleagues, he cautiously rests his suggestion upon a general principle, which did not betray any personal faith in the Galilean whom his sect despised. And even when the power of Christ's love manifested on the cross had made the most timid disciple bold, Nicodemus does not come forward with his splendid gifts of affection until the example had been set by one of his own wealth, and rank, and station in society. Such was the Rabbi, who, with that mingled candor and fear of man which characterize all that we know of him, came indeed to Jesus, but came cautiously by night. He was anxious to know more of this young Galilean prophet, whom he was too honest not to recognize as a teacher come from God, but he thought himself too eminent a person among his sect to compromise his dignity, his reputation, and possibly his safety by visiting Him openly. He is an illustration of the saying, "The smoking flax shall He not quench;" and of the other "Him that cometh to Me I will in no wise reject." His stealthy, half-reluctant confession of Christ as one who had come from God, but only as a teacher after all, seemed only worthy of rejection; but he was led on, as is so often the case in our own lives, step by step, till the spark of faith was fanned into a flame. Our Lord sees into the depths of the heart, and so startles him out of his mistake. He asked, timidly, "What must I do?" Jesus answered in effect, The first question is not what you can do, but what you need to have done for you. Salvation is not a thing of outward acts, but of inner life. What you need, and what all men need first is re-creation, or a new creature, a new life implanted

by God. It is by that gift that He admits men into His kingdom. "Verily, verily, I say unto thee, except a man be born again (or born from above) he cannot see the kingdom of God." The question is not one of doing, or not doing, but being.

Nicodemus either could not or would not grasp the full meaning of the answer he received. He begins to interpret the words in the most physical and unnatural manner, and so Jesus sheds a fresh ray of light on the reiteration of His former warning. He spoke not of the fleshly birth, but spiritual regeneration wrought by the Spirit of God through the instrumentality of water, in ways that are altogether beyond our comprehension. An outward symbol and an inward grace; a death unto sin, and a new birth unto righteousness.

Nicodemus could only answer by an expression of incredulous amazement, "How can these things be?" "Art thou the teacher of Israel," asked our Lord, "and knowest not these things?" Art thou the third member of the Sanhedrim, the Coham, or wise man, as he was called, and yet knowest not the earliest, simplest lesson initiation into the kingdom of God? Is not this truth symbolized in the Baptism which you teachers of the people required converts from the Gentiles, men, women, and children, to submit to, in addition to circumcision, and which you speak of as a new birth? Does not that teaching of yours imply this doctrine of initiation into the kingdom of God by regeneration? And then He proceeded to reveal to this master in Israel things greater and stranger than these, even the salvation of man rendered possible by the sufferings and exaltation of the Son of Man; the love of God manifested in sending His only begotten Son, not to judge but to save; the deliverance for all through faith in Him; the condemnation which must fall on those who wilfully reject the truths He came to teach.

"These were indeed the mysteries of the kingdom of heaven, truths once undreamed of, but now fully revealed. And although they violated every prejudice, and overthrew every immediate hope of this aged enquirer, though to learn them he must unlearn the entire intellectual habits of his life and training, yet we know from what followed that they must have sunk into his innermost soul. We can hardly doubt that in the further discussion of them the night deepened around them. And in the memorable words about the light and the darkness, with which the interview was closed, Jesus gently rebuked the fear of man which led this great Rabbi to seek the shelter of night for a deed which was not a deed of darkness needing to be concealed, but which was indeed a coming to the true and only Light.

Correspondence.

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

To CORRESPONDENTS.—Mr. Blake's letter will appear next week.

THE CHURCH IN THE NORTH-WEST.

SIR,—I am writing on Saturday evening, 4th March. Two trains came in this afternoon bringing over 500 settlers, and two others will be due tomorrow with 700 more. These are all from eastern Canada, chiefly from Ontario, and are only the vanguard of thousands who will be with us in a few months, hailing from Old Canada and Europe. You ask what preparations have been made by the Church for the reception of the hosts of her adherents who will be found among these settlers? I answer, we have done all we can possibly do, but that is not much, and the Church in eastern Canada has done so little, that we may say that she has done nothing. In vivid, and most humiliating contrast to this, the Presbyterian and Methodist bodies in eastern Canada are sending in ample supplies, both of money and men, and are at this moment studding the thousand miles between us and the Rockies, and the twelve hundred miles stretching from Winnipeg to the great Bear River District, (that wonderful country where wheat grows to absolute perfection), with churches, manses, and meeting-houses. Our Bishop and leading Churchmen are beginning to open their eyes to a fact which I have for some time endeavoured to press on them, that the wretched system of Church government in Canada always has been, now is, and always will be fatal to the exertion of one-thousandth part of the real power of the Church. The miserable division into independent dioceses destroys all combined action, chokes all broad, great, or metropolitan ideas, creates petty jealousies, sets one diocese against another; urges each to work for its own interests regardless of the wants of the Church as a whole; in short constitutes, encourages, and strengthens congregationalism to an extent absolutely destructive of all real power. Until this vile

system is altered, the Church of England in Canada will barely hold her own against the combined efforts of the denominations, and will do even this only through her prestige, and the influence of her social status. But I tire of reflecting thus; it tires both you and your readers to listen to the complaint, and yet it is only by constant iteration, and persevering effort that any great truth is forced upon a people, whose opinions, the growth of decades, run in opposition to it.

I spoke in my last of the Synod held here in November last. I propose to send you, by instalments, the admirable address of our Bishop, and I shall do this because his utterances are authoritative. Me you may not believe; to him you will listen with deep attention, and his statements you will receive with unhesitating confidence. It is a most important document, and will form a valuable feature of the history of the Church in Rupert's Land. The Synod assembled on 23rd November, when the Bishop delivered, instead of a sermon, an address. Here is the first part of it. I will send the rest at intervals, with running comments:—

REVEREND BRETHREN AND BRETHREN OF THE LAITY:

"When I addressed the last meeting of Synod I spoke of the rapid growth of the country, the changes this growth was bringing with it, and the deepening responsibility of our position. But the past year has not only witnessed a greater progress still—a progress beyond our past experience—but a progress beyond all expectation. This progress has not been so much in the additional emigration, considerable as that has been, as in the rise in the value of land in Winnipeg and other places, and in the growing appreciation with which the country is being regarded by ourselves and others.

The vast railway works that are being carried on have, no doubt, had most to do with these results, but other circumstances have helped. We have had an excellent harvest. We have had in the past summer most enjoyable weather. The inconvenience felt by travellers during the wet seasons of the previous years have been unknown. Most visitors have been, therefore, enabled to see the land properly and have uniformly carried away a most favourable impression. Among these visitors we had the pleasure of welcoming His Excellency the Governor-General, and it is a satisfaction to know that he and his fellow-travellers, after seeing for themselves a great deal of the country, were fully convinced of its vast resources and magnificent prospects.

But great as has been the progress during the past year, we are evidently only at the opening of a great future. Winnipeg, by the close of next year, will be the centre of a network of railways. The great Pacific Railway, which is daily being carried further west over the fertile prairies of this land, is by the end of next year, to be 600 miles west of Winnipeg, and in another year at the base of the Rocky Mountains. The coming year will also see Winnipeg connected on the east with Lake Superior, by railway. Other railways are being constructed in various directions. We may well count on an immigration far beyond our past experience. How can it be otherwise? We have the finest land for the production of wheat, both as regards soil and climate—ready for the plough—practically unlimited in quantity, with railway conveniences, and obtainable for nothing or for a comparatively trifling sum. These facts need no comment. They have a deep meaning which I suspect most of us, even in the midst of them, but dimly take in. They should speak home to every thoughtful Churchman. I cannot think there has ever been in a British colony any such promise of rapid development. The circumstances can only be compared to what has happened in the Western States. We still hear of colonies of Englishmen in the United States—but when we think of the order in this country—the unquestioned supremacy of the law equally with white and Indian—the observance of the Lord's Day—the efforts, entirely, I believe, without precedent, made by the various religious bodies to afford the opportunities of worship to the new settlements, the colleges and educational system of the province, I cannot but think that there will soon be an end of those colonies, and that our countrymen will naturally be drawn to our own land.

During the past year there has been from immigration a large advance of settlement in Western and Southern Manitoba. From want of funds we have not been able hitherto to do much to meet the needs of our fellow Churchmen that have come to these new settlements, but we have done what we could, and we have it now in our power to occupy several of the more important districts. In some cases there have been signs of impatience, and it has been even suggested that the Church is waiting for easier times before it takes its place by the side of the other bodies. There is but one reason for our absence. We would gladly share the burden of the day. We simply have not the missionary, because we cannot pay the missionary, but we have taken on ourselves responsibilities which no other body has been called to under-

take, because the communion with mittee are at the lations that will but it is a ventu in which I tru sustained. I tion which I re students of the service. They outside of our any sinking of Church, but is attributed to it and endeavour This has ever b of this diocese not do better said: 'I deter you save Jesus briefly to lay b do to supply tricts of count with the wish ing, shortly af a meeting in meeting. I m committee ap cal Province o would meet t resolved to amount. I h the Presbyter amount assum the men. Bu passed and a \$850-85 direc I have, how Bridges, whc districts, whi \$1,200. How the hands of cases they h assessment o year the rest then we hav Brydges, se Birtle, inclu is a large d largely settl College, Car sionary. Th ing. This i some fifty to to for the la cannot men pression to all his frien taken from had hoped spirits amic the consec sonville. have fifteen and probab the Church "Holy T rector gna year, and e taken up t self. The district, w with Holy the promi also conta Brandon c over 100 after the this distri has my li every St diocese of months i appointe ary has b the dioce ting worl whether

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SIR,— Langtry talism," vigor wi and pre ther am scence e the utte taken, can; for

take, because the bodies they come from, and are in communion with, have done so. The executive committee are at this Synod to propose new mission regulations that will involve us in serious responsibility, but it is a venture of faith which duty calls us to, and in which I trust, with God's blessing, we shall be sustained. I cannot but express the deep gratification which I feel at the kindness which our clergy and students of theology meet with wherever they hold service. They are heartily welcomed even by those outside of our communion. This has not arisen from any sinking of the distinctive peculiarities of the Church, but is above all, I rejoice to think, to be attributed to its being manifest that the first desire and endeavour is to deliver the Master's message. This has ever been characteristic of the ministrations of this diocese and I hope ever will be so. We cannot do better than walk in the steps of him who said: 'I determined not to know anything among you save Jesus Christ and Him crucified.' I desire briefly to lay before you what we have been able to do to supply the means of grace to the vast districts of country now being settled. In accordance with the wish expressed by the last Synod, on receiving, shortly after it broke up, an invitation to attend a meeting in January in Montreal, I attended that meeting. I met during that short visit the central committee appointed by the Synod of the Ecclesiastical Province of Canada. I stated that \$4,000 a year would meet this year our most pressing wants. They resolved to assess the Canadian dioceses for that amount. I have been anxious to get them to act like the Presbyterian body in Canada, and in voting that amount assume the responsibility and at once send the men. But this has not been done. A year has passed and we have received \$859.35, inclusive of \$859.35 directly voted to us by the Synod of Huron. I have, however, been authorized by Mr. C. J. Bridges, who is their treasurer, to provide for two districts, which I consider equivalent to a pledge of \$1,200. However, the money in Canada is really in the hands of the diocesan Synods, and, as in some cases they have only quite recently sanctioned the assessment of their dioceses, it is probable that next year the result may be more satisfactory. At present then we have, in accordance with the pledge of Mr. Brydges, set apart two districts; one of these is Birtle, including Shoal Lake and Fort Ellice. This is a large district of some twenty townships, being largely settled. Mr. Dawson, a graduate of Christ's College, Cambridge, has been appointed as the missionary. The other district is to be Pembina Crossing. This is partly taken from the huge district of some fifty townships or more that has been attended to for the last two or three years by Mr. Wilson. I cannot mention Mr. Wilson's name without giving expression to the deep sympathy that is felt for him by all his friends in the deep sorrow that has once again taken from him the joy and comfort of his home. I had hoped soon to have found Mr. Wilson full of spirits amidst his abounding work on the occasion of the consecration or opening of the new church at Nelsonville. The district of Pembina Crossing will have fifteen or twenty townships about half settled, and probably one-fifth of the population belongs to the Church.

"Holy Trinity Parish, Winnipeg, has through its rector guaranteed our mission fund at least \$800 a year, and expressed a wish for another district to be taken up to be more immediately connected with itself. The Mission Board has accordingly taken up a district, without any outside grant, to be associated with Holy Trinity. The district selected is to have the promising town of Brandon as its centre, and will also contain at present Millford and Roundthwaite. Brandon did not exist six months ago. Now it has over 100 buildings. There may be, within a year after the presence of a clergyman, three churches in this district. A very earnest man, Mr. Fortier, who has my licence, has been most kindly holding services every Sunday at Brandon. A clergyman from the diocese of Niagara has been anxious to spend some months in this country. He has been temporarily appointed to Brandon. The appointment of missionary has been offered to a clergyman of experience in the diocese of Quebec who has been desirous of getting work in this diocese, but it is not yet certain whether he will accept it."

WM. LEGGO.

Winnipeg, 4th March, 1882.

MR. BLAKE AND SACERDOTALISM.

SIR,—The impetuous earnestness of the Rev. Mr. Langtry's letter on the "Hon. S. Blake on Sacerdotalism," which appeared in your last number, and the vigor with which he wields his polemical weapons, and presses the ex-Vice-Chancellor to the ground, rather amused, I cannot say interested, me. The absence of interest is entirely due to the conviction of the utter inutility of the task he seems to have undertaken, to convince Mr. Blake of his error. He never can, for three principal reasons; 1st, Mr. Blake wont

learn; 2nd, Supposing him to have learnt, he wont yield; and 3rd, He must fight. If Mr. Langtry will only consider for a moment the sense in which the ex-Vice-Chancellor employs theological terms, and his absolute unacquaintance with the science of theology as such, must at once appreciate the absurdity of the unequal contest, and the consequent wisdom of turning his attention to some more lucrative employment. But even supposing his antagonist's possession of the requisite educational conditions to fit him for the arena, he wants most sadly the two spiritual or moral qualifications of reverence and humility, without which the most suitable battle-field is the synagogue of Satan.

Then Mr. Blake is so manifestly constructed on the combative principle that he cannot help fighting. He is scarcely, if at all, to be blamed; no more than he is for his stature or other physical attribute, although of course responsible for the use he makes of the spiritual faculties with which he is endowed for the purpose of controlling and regulating his propensity. Neal Malone is gone long since, but the spirit of Neal Malone survives him.

"Blur-an'-agers," exclaimed Neal one day, "am I niver to get a bit of fightin'? Is there no cowardly spalpeen to stand afore Neal Malone? Be this an' be that, I'm blue-moulded for want of a batin'! I'm disgracin' my relations by the life I'm ladin'! Will none o' ye fight me aither for love, money, or whiskey—frind or inimy, an' bad luck to ye? I dont care a traunce which only out o' pure frindship, let us have a morsel o' the rale kickup, 'tany rate. Frind or inimy, I say agia, if you regard me, sure that makes no differ, only let us have the fight." "Don't be cast down, Neal," said his friends, "your friends feel for you, poor fellow." "Di-v-l carry my frinds," replied Neal, "Sure there's not one o' yez frindly enough to be my inimy, Lare-an'-ounze! What'll I do? I'm blue-moulded for want of a batin'."

Now if Mr. Langtry, or any other competent person, sees fit to indulge Mr. Blake in the spirit which Mr. Malone vainly endeavoured to evoke, it would be an impertinence to interfere. But I must protest against the validity of the argument for the contest founded on the assumption of zeal for the promotion of divine truth, because I believe the truth is injured, and not advanced, when the motives of its defence are personal, and the weapons employed are not spiritual.

Yours, &c.,

Carrying Place, J. ALEX. MORRIS.
March 11th, 1882.

SCHOOL ROOM.

SIR,—Can any of your readers, from practical knowledge, tell me the right dimensions for a Sunday-school room that will accommodate thirty classes of twelve scholars each, exclusive of room for Bible and infant classes.

Yours, &c.,

H. POLLARD.

A BLESSED TIME.

A farmer lay on his death bed. He had been long ill, and his sickness was a lingering one, which would slowly, though surely, wear away his life. A friend came to see him, and after the usual greetings, said, "What a blessed thing it is that you have such a fine time to prepare." The dying man replied, with weak voice, but in tones of deep strong feeling: "Ah! it is a far more blessed thing for you to have such a fine time to prepare, while you are in health and strength."

So every one thinks, who tries, in time of pain and sickness, to find what he has not yet found, and to learn what is a new language and a new science. It is a great mercy when a man is stopped in his sin, and called out of the noise of the world, and the hurry of work, to be alone in quiet with his own soul and God, before he dies. It is a great mercy, when a sinner is brought, by degrees, towards the dark valley, and is not plunged, in a moment, from a state of carelessness, into the awful realities of the eternal world that he has forgotten. But, after all, what can be done upon a death-bed? Those who have lain helplessly at the edge of life, and have been restored, know how hard it is even to trim the lamp, and how almost hopeless it would be to try to light it, if it were gone out, or had never been lit. Many are carried off before there is time for thought, and find out their state when they have passed to the world beyond. Many have but a few hours of consciousness after sickness lays them low. Many are so torn with pain, or so anxious about crowding cares, that they can scarcely think. Often those who have loved God most, and walked most faithfully, find clouds hide the heavens, in their last hours, and need all their sure faith in the unchanging God, to uphold them in the darkness.

And, at best, there is no time for more than the

first steps in the Christian life. A man may learn something of his sinfulness and some of his sins; he may remember his wronged and forsaken Father; he may turn to the Saviour, and bow himself in shame and hope before the Cross; he may pray for, and yield to the Holy Spirit. But how can he make any effort to undo the evil influence of his bad example? How can he warn back those whom he has led astray? How can he follow Christ, in a pure life, before the world? How can he let the light of good works shine before men, that they may glorify God. How can he set a pattern of the true, noble life man is called, as a son of God, to live? How can he train his nature, under the guidance, and by the grace, of the Holy Spirit, from childhood to life's end. Time gone cannot be brought back; opportunities lost can never be made use of; the unfulfilled duties of past years can never be fulfilled; harm done, and sins committed can never be as if they had not been.

And, if men could know it, life without God now, on earth, is in one sense, as dreadful as life without Him in the world to come. It is a state of perishing, of gradual corruption of the soul, and loss of all that is man's true blessedness and dignity. When those who have striven with sin, and sought after holiness, die, they do not become something they were not before; they find out what they have, by God's good grace, been. So, when those who have resisted God, and drawn nigh to evil, die, they only find out the state in which they have been content to live. Death does not make them wicked; it shows them what they are.

It is a "blessed thing" to use well the time of health and strength, when the mind is clear, and the will is strong, and the heart is unhardened, and the powers are active. Then truth can be learned, grace can be laid hold of, God's love can be welcomed, the truths of the Gospel can move the nature, and work can be done to bring God praise.

It is a sad and awful thing to know that the end of a godless or careless life is near, and to find out then what an awful God has been defied, and must be met. It is a sad and awful thing for one, who has any heart left, to find out what love has been grieved, and to learn the meaning of the Cross for the first time, when all life has been spent trampling under foot the Blood shed upon it. It is a sad and awful thing, even when the penitent soul has been by a miracle of mercy drawn out of the ways of sin, to feel that it is too late to undo the wrongs of a life against the Divine love.

BROTHER and Sister must live in love and peace helping one another to live after the example of the Holy Child Jesus.

HEAR the Church of God, founded on Jesus Christ and His Apostles, continued to the present day.

READ the Bible. It is God's Word. Holy men spake in it as they were moved by the Holy Ghost. The same Spirit will help you to receive the truth.

GOD'S witness to you is the Church of England. Receive her guidance, worship in her Churches, be thankful for the blessing she offers in God's Name.

VALUE the Sacraments of Christ which He has placed for you in His Church. You must be born of water and of the Spirit: you must feed on the Body and Blood of Christ.

GOD has given you His ministers, Bishops, Priests, and Deacons. See that you gain through them the blessing that God sends for your soul's health.

The druggists of this city are doing a big business now in the sale of St. Jacobs Oil. One druggist on whom we called on Saturday afternoon, stated that although his sales were large at first, they have doubled lately.

Another said that so popular has the Oil become that he could hardly keep the supply up. Not one to whom we have spoken but gave it a high recommendation and said that it must be effecting scores of cures, or there would not be such a demand for it.

The people have got the St. Jacobs Oil fever bad and no mistake, and confidence in its curing qualities is still growing stronger. Of course, this would not be so, unless the remedy was fully meeting its every promise.

A GOOD HOUSEWIFE.—A good housewife, when she is giving her house its spring renovating, should bear in mind that the dear inmates of her house are more precious than many houses, and that their systems need cleansing by purifying the blood, regulating the stomach and bowels to prevent and cure the diseases arising from spring malaria and miasma, and she must know that there is nothing that will do it so perfectly and surely as Hep Bitters, the purest and best of medicines.—Concord (N.H.) Patriot.

Children's Department.

CONFIDENCE.

In Thee I trust, on Thee I rest,
Oh Saviour dear, Redeemer blest!
No earthly friend, no brother knows
My weariness, my wants, my woes.
On Thee I call
Who knowest all.
O Saviour dear, Redeemer blest,
In Thee I trust, on Thee I rest.

Thy power, Thy love, Thy faithfulness,
With lip and life I long to bless.
Thy faithfulness shall be my tower,
My sun Thy love, my shield Thy power,
In darkest night,
In fiercest fight,
With lip and life I long to bless
Thy power, Thy love, Thy faithfulness.

THE PASSION OF CHRIST.

TODAY used in old times to be called Passion Sunday. Its Epistle turns our thoughts to the sufferings of Christ, and we shall do well to fix them there, and try to learn why He endured so much. Suffering first and glory afterwards, first the cross and then the crown, a night of heaviness before the dawning of joy; such was the divinely-appointed course our Saviour ran, and which He wills His people also to pass through. "He went not up to joy, but first He suffered pain; He entered not into His glory before He was crucified. So truly our way to eternal joy is to suffer here with Christ; and our door to enter into eternal life is gladly to die with Christ; that we may rise again from death and dwell with Him in everlasting life." Our Lord Jesus drank of the cup of anguish, and though it was bitter to His human nature, yet He passed it on to those He loved the best, for He knew the hidden virtue it contained. He loved the little ones of Bethlehem, the children of His fellow-townsmen, whose young eyes were learning to look upon the same fields and gardens that met His infant gaze,—yet He gave them over to the swords of Herod's brutal soldiery. He loved His own kinsman, His forerunner, by whose hand the water of the Jordan was poured on His brow, yet He worked no miracle to save him from imprisonment and a bloody death. He loved His chosen twelve, yet permitted them all, in different ways, to spend their life-blood in His service,—all save St. John,—and if a lengthened life and a bloodless death were granted to the beloved disciple, surely it was for the good of the Church, not to save from suffering one whom Christ loved; for, had it been God's will, can we doubt how gladly that aged saint would have exchanged his protracted life of loneliness, his toilsome labour, his solitary banishment, for the martyr's crown?

No: precious in the sight of the Lord is the death of his saints, precious their sufferings; but dearest of all to him the sufferings and death of those who have endured the worst that men or devil can inflict on them, rather than renounce him. And many such will be number in the day when he makes up his jewels. We cannot do better than think of them on the Passion Sunday, and will take for our instruction the history of Agatha, the Sicilian martyr.

The fair and fertile island of Sicily lies to the south of Italy, among the blue waters of the Mediterranean. It is by nature a most favoured spot. The loveliest flowers deck its meadows, the palm and orange trees abound there, together with other trees whose fruit ripens with difficulty in our less genial

climate. Sixteen hundred years ago, when this beautiful island was a province of the Pagan empire of Rome, a young girl, named Agatha, was born there, either at Palermo or Catania. Her parents appear to have been Christians, for she was brought up in the holy Faith; and wealthy, for she was heiress to a great estate. While she was still young Quintianus, the Proconsul under Decius, the Roman emperor, desired to get her and her estate under his power, and, an edict being put out by Decius against the Christians, he had her apprehended and brought before his judgment-seat at Catania. When the guards seized her she uttered this prayer, "Jesus Christ, Lord of all things, Thou seest my heart, Thou knowest all my desires, possess alone all that I am. I am Thy sheep, make me worthy to overcome the evil one." Then she went patiently with them, weeping and praying for courage and strength.

Quintianus put his prisoner into the hands of a wicked heathen woman, telling her to use every art to corrupt the young Christian, and to turn her from the precepts and practice of her religion. For a whole month Agatha was her prisoner, and every art was tried against her: but she trusted entirely in God, she prayed to him without ceasing, and in his strength she withstood every attempt to withdraw her from him. She was then summoned before the tribunal, and, in answer to the Proconsul's questions, she confessed that she was a servant of Jesus Christ, and that his service was the most illustrious nobility and truest liberty. He was offended with her answer, and had her buffeted and sent to prison. Agatha entered its walls with joy, rejoicing that she was counted worthy to suffer shame for her Master's Name. The next day she was brought again before the Proconsul, and being questioned, said, "Jesus Christ is my life and my salvation." The Proconsul ordered her to be stretched on a rack. This was an instrument devised by the cruelty of the Romans, on which the sufferer being laid, his arms and legs were stretched by cords till his body was frightfully dislocated.

This and other tortures, too fearful to relate, the saintly Agatha bore, and bore with holy joy, till Quintianus, wearied with persecuting her, sent her back to prison with an order that neither food nor healing salves should be given her. Whether this cruel command was carried out or not we do not know, but the good Physician may be sure forsook her not. Four days afterwards she was brought up for further tortures, and was dragged over live coals mixed with broken potsherds. She still lived however, and was being carried back to prison, when she uttered these words of prayer, "O Lord, my Creator, Thou hast ever protected me from my childhood. Thou hast taken me from the love of this world, and given me patience to suffer: receive now my soul." After this she sweetly fell asleep, A.D. 251.

It cannot but touch our feelings to hear of such constancy, such patient heroism, in one so young and tender, but it should do more: it should inspire us to follow her as she followed Christ. And he who gave her strength to confess him so bravely, and to suffer for him so meekly, will surely give us grace to bear our lesser crosses, our lighter trials, whether of sickness, or accident, or poverty, or the unkindness of our fellow-creatures. These are little matters indeed compared with the agonies of the martyrs, but we are weak and frail, and so they seem great to us. Whether little or great, however, let us be sure no more is laid on us than we are able to bear; no more than we shall have strength to bear if only we seek it at the foot of the cross, where, as at this season, our blessed Saviour endured so much for us.

WORDS uttered from the heart find their way to the heart by holy sympathy.

"FOR FATHER'S HONOUR."

"So much gone! I might have known how it would be!" said Mr. Sterling, looking up from the morning paper with a most unpleasant expression on his face.

"What is gone, my dear husband?" asked his wife.

"My money gone," answered Mr. Sterling, fretfully.

"What money?"

"The money I was foolish enough to lend Mr. Grauger."

"Why do you say that?"

"He's dead," replied Mr. Sterling, very coldly.

"Dead!" The wife's voice was full of surprise and pain, and the deepest sorrow overshadowed her expressive face.

"Yes, gone, and my money with him. Here is a notice of his death. I was sure when I saw him go away that he would never come back. Why will doctors send their suffering patients from home to the south of France to die?"

"Poor Mrs. Grauger! Poor little orphans!" sighed Mrs. Sterling. "What will they do?"

"As well without him as with him," was the unfeeling answer of her husband, who was only thinking of the one hundred pounds he had been over-persuaded to lend the sick clergyman, in order that he might go south during the winter. "He's been more of a burden than a support to them these two years."

"Oh, Harvey! how can you speak so?" remonstrated Mrs. Sterling. "A kinder man in his family never was seen. Poor Mrs. Grauger! She will be heart-broken."

"Kindness is cheap and easily dispensed," coldly replied Mr. Sterling. "He would have been of more use to his family if he had fed and clothed them better. I reckon they can do without him. If I had my hundred pounds I wouldn't—"

But he checked for shame—not from any better feeling—the almost brutal words his heart sent up to his tongue.

Not many hundred yards away from Mr. Sterling's handsome residence stood a small, plain cottage, with a garden in front neatly laid out in box-bordered walks and filled with shrubbery. A honeysuckle, twined with a running rose-bush, covered the latticed portico, and looked in at the chamber windows, giving beauty and sweetness. The hand of taste was seen everywhere—not lavish, but discriminating taste. Two years before there was not a happier home than this in all that pleasant country town. Now the shadow of death was upon it.

"Poor Mrs. Grauger! Poor little orphans!" Well might Mrs. Sterling pity them. While her mercenary husband was sighing over the loss of one hundred pounds, the young widow lay senseless, with her two little ones weeping over her in childish terror. The news of death found her unprepared. Only a week before she had received a letter from Mr. Grauger, in which he talked hopefully of his recovery. "I am stronger," he said. "My appetite is better. I have gained five pounds in flesh since I left home." Three days after writing this letter there came a sudden change of temperature; he took cold, which was followed by congestion of the lungs, and no medical skill was sufficient for the case. The body was not sent home for interment. When the husband and father went away, two or three months before, his loved ones looked upon his face for the last time in this world.

Love and honour make the heart strong. Mrs. Grauger was a gentle, retiring woman. She had leaned upon her husband very heavily: she had clung to him as a vine. Those who knew her best felt most anxious about her. "She has no mental stamina," they said. "She cannot stand alone."

But they were mistaken. As we have just said, love and honour make the

heart strong. Only a week after Mr. Sterling read the news of the young minister's death he received a note from the widow.

"My husband," she said, "was able to go south, in the hope of regaining his health, through your kindness. If he had lived, the money you kindly lent him would have been faithfully returned, for he was a man of honour. Dying, he left that honour in my keeping, and I will see that the debt is paid. But you will have to be a little patient with me."

"All very fine," muttered Mr. Sterling, with a slightly curling lip. "I've heard of such things before. They sound well. People will say Mrs. Grauger, 'What a noble woman! What a fine sense of honour she has!' But I shall never see the hundred pounds I was foolish enough to lend her husband."

Very much to Mr. Sterling's surprise, and not a little to his pleasure, he discovered, about three months afterwards, that he was mistaken in his estimate of Mrs. Grauger. The pale, sad, fragile little woman brought him the sum of ten pounds. He did not see the tears in her eyes as he displayed her husband's note, with its dear familiar writing, and made thereon, with considerable formality, an endorsement of the sum paid. She would have given many drops of her heart's blood to have been able to have clutched that document from Mr. Sterling's hands. His possession of it seemed like a blot on the dear lost one's memory.

"Katie Grauger is the queerest little girl I ever knew," said Flora Sterling to her mother, on the evening of the very day on which this first payment was made. Mr. Sterling heard the remark, and letting his eyes drop from the newspaper he was reading, turned his ears to listen.

"I think she is a very nice little girl," replied the mother.

"So she is nice," returned the child; "but then she is so queer."

"What do you mean by queer?"

"Oh, she isn't like the rest of us girls. She said the oddest thing to-day. I almost laughed it out; but I'm glad I didn't. Three of us, Katie, Lillie Bonfield, and I, were walking round the square at recess-time, when uncle Hiram came along, and taking out three bright fourpenny pieces, he said, 'Here's a fourpenny piece for each of you, girls, to buy sugar-plums.' Lillie and I screamed out, and were starting away for the confectioner's in an instant; but Katie stood still, with her share of the money in her hand. 'Come along!' I cried. She didn't move, but looked strange and serious. 'Aren't you going to buy sweets with it?' I asked. Then she shook her head gravely, and put the fourpenny piece in her pocket, saying (I don't think she meant me to hear the words), 'It's for father's honour;' and leaving us, went back to the school-room. What did she mean by that, mother? Oh, she is so strange!"

"Her mother is very poor, you know," replied Mrs. Sterling, laying up Katie's singular remark to be pondered over.

"She must be," said Flora, "for Katie has worn the same frock to school every day for almost three months."

Mr. Sterling, who did not let a word of this conversation escape him, was far from feeling as comfortable under the prospect of getting back the money he had lent to Mr. Grauger as he had felt one hour before. He understood the meaning of Katie's remark; "It is for father's honour," the truth flashing at once through his mind.

There was another period of three months, and then Mrs. Grauger called again upon Mr. Sterling, and gave him ten pounds more. The pale, thin face made a stronger impression on him. It troubled him to lift the coins that her small fingers, in which the blue veins shone through the transparent skin, had counted out. He wished that she had sent the money instead of calling. It was on his lips to remark, "Don't

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TRUST IN once visitin himself long he was at I rit of God ain and nee "that peac give." Or himself to want you j this believ faith in J thiug, that

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- Mutton
- Lamb ...
- Hogs, ♀
- Potatoes,
- Carrots 6
- Beets 6
- Turnips.
- Onions, 1
- Cabbage
- Beans...
- Wool, ♀
- Hay, ♀
- Geese ...
- Turkeys
- Butter, 1

THE it does and ri shine, joy by Bitter other electr fashic Bitter humo

trouble or pinch yourself to pay any faster than is convenient, Mrs. Granger; but cupidty whispered that she might take too large an advantage of his considerate kindness, and so he kept silent.
(To be continued.)

TRUST IN JESUS.—A doctor, who was once visiting a Christian patient, had himself long been anxious to feel that he was at peace with God. The Spirit of God had convinced him of his sin and need, and he longed to possess "that peace which the world cannot give." On this occasion, addressing himself to the sick one, he said, "I want you just to tell me what it is, this believing and getting happiness—faith in Jesus and all that sort of thing, that brings peace."

The patient replied "Doctor, I have felt that I could do nothing, and I have put my case in your hands—I am trusting in you. This is exactly what every poor sinner must do in the Lord Jesus."

This reply greatly awakened the doctor's surprise, and a new light broke in upon his soul. "Is that all? Simply trusting in the Lord Jesus, who has done the work!"

Yes, Jesus said on the Cross, "It is finished," and "whosoever believeth in Me shall not perish, but have everlasting life!"

From that sick bed the doctor went a happy man—rejoicing that his sins were washed away in the blood of the Lamb.

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TORONTO, March 21, 1882		
	\$ c.	\$ c.
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Do. Spring.....	1 22	1 26
Barley.....	78	85
Oats.....	43	44
Peas.....	78	82
Rye.....	83	84
Flour, bri.....	5 50	5 60
Beef, hind quarters.....	6 50	8 00
Do. fore quarters.....	5 00	6 00
Mutton.....	8 00	9 00
Lamb.....	8 50	9 50
Hogs, 100 lb.....	8 50	8 75
Potatoes, new bag.....	1 00	1 15
Carrots bag.....	60	70
Beets bag.....	60	70
Turnips.....	40	45
Onions, bag.....	1 15	1 20
Cabbage doz.....	75	1 00
Beans.....	15	2 25
Wool, 1 lb.....	23	24
Hay, 1 ton.....	9 00	13 00
Geese.....	9 80	1 10
Turkeys.....	1 00	2 00
Butter, lb rolls.....	23	27

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