

Dominion Churchman.

Vol. 3.]

TORONTO, THURSDAY, MARCH 22, 1877.

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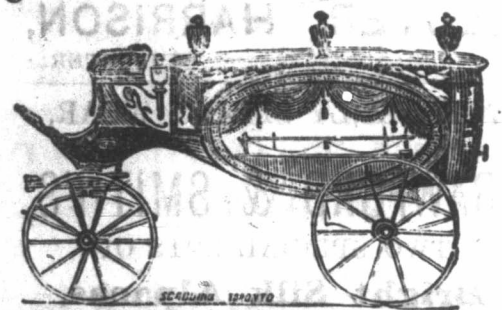
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THURSDAY, MARCH 22, 1877.

THE WEEK.

“FOR many years, as a pew-owner, I have voted at the Easter elections for wardens and vestry. In future I am to be called on, if any one wishes to annoy me, to make the following affirmation: ‘I do solemnly and sincerely declare that I am a member of the Church of England in the diocese of Fredericton and belong to no other religious denomination and am entitled to vote in this election.’” Churchmen in the western dioceses of Canada will be both amused and surprised at hearing that the above quotation is not a hoax, but that several persons in St. John, New Brunswick, deliberately regard the proposed enforcement of the above declaration as a grievous infringement of their rights. If a person claimed to vote at a meeting of the shareholders of a bank or of a building society, or any other mercantile association, he might possibly be annoyed, but he would assuredly have no reason to complain, were he a man of common sense and honesty, that he was called upon to prove his right to vote. Why in ecclesiastical matters a different rule should obtain we are unable to comprehend. Perhaps the sting is in the tail, in the declaration that the would-be voter “belongs to no other religious denomination;” for we have heard of instances of persons who have deemed that a sound Protestantism gave them the right of *entree* to any Protestant congregation. But it is assuredly time to enforce this stipulation that a churchman, whatever his feelings may be towards other denominations, must be a churchman and nothing else. The Church of England, we are often told, stands in no different position from that of the other sects in Canada. Be it so. All that the Church demands of the State is the right to manage its own affairs, and one of the chiefest of these rights is the right, based on common sense and honesty, to exclude non-members from interfering in its affairs. The New Brunswick grumbler, from whose letter we have quoted, will no doubt be surprised to hear that at the last session of the Synod of the diocese of Toronto, the vestry of free-seat churches, with which alone the Synod could deal, was restricted to members of the Church of England, who are also communicants—a restriction which met with the approval of a large majority of the lay delegates representing the various shades of opinion of which the Church is constituted.

It is neither our business nor our purpose to indicate our approval or our disapproval of the political views of which the Toronto *Globe* is the recognized exponent. But it is notorious that its editor never lets pass an opportunity of vilifying and ridiculing the Church of England, and such an opportunity it has found in the mission services lately held in St. James’s Church. Scribblers of

the style which that one affects who conducts the *Globe’s* ecclesiastical policy pride themselves much more on smartness and virulence than accuracy and logic, whilst the quality called Charity is utterly unknown to them. Professing to rejoice over every breaking down of the barriers that keep asunder the several sects of Christians, the writer, as usual, takes the opportunity of misrepresenting those who dare to differ from himself. Of all intolerance there is none so terrible as that of those who have no distinctive belief. To dare to believe is to such persons the most objectionable and unpermissible thing that a man can do: while to maintain that creeds are the obsolete records of worn-out bigotry is to them the highest form of what they dare to call Christianity. If the writer thinks that, from anything he may have lately seen or heard, the Church is about to throw down all her fences and open her churches and her pulpits to ministers and laymen of any or of no denomination, he is woefully mistaken. What the Church has been, that she will be. If for a time and for a particular purpose she allows a certain elasticity in her services, it is not an intimation that she regards her time-honoured ritual and liturgy as troublesome restrictions upon her usefulness.

The powers conferred by the Khedive of Egypt upon Colonel Gordon are very extensive. Hitherto, Sir Samuel Baker, Colonel Gordon and others who were employed in restricting the Slave trade in Equatorial Africa were themselves restricted in turn by the Government officials lower down the Nile, who connived at and indeed abetted the Slave traders in their evasions or infractions of the regulations for the suppression of that traffic. But now Colonel Gordon himself says: “I am astonished at the powers His Highness has placed in my hands. With the Governor-Generalship of the Soudan it will be my fault if Slavery does not cease, and if those vast countries are not open to the world. So there is an end of Slavery, if God will, for the whole secret of the matter is in the Government of the Soudan, and if the man who holds that Government is against it, it must cease.” That “Chinese Gordon” is just the man to wield, to the advantage of the world, the vast powers entrusted to him those who have watched his career have the fullest confidence. It has often been regretted that the services of so valuable an officer have, for so many years, been utilized by foreign powers, but England will cheerfully give him up for a time if he can achieve the noble work which is now placed in his hands.

For some reasons of his own—and His Holiness is in some matters very far-seeing—the Pope is desirous of shewing exceptional favors to England, probably because he finds in England that true toleration which is non-existent in some of the most liberal as well as the illiberal states of Europe. Monsignor Howard, at one time an officer in the

Life Guards, but for twenty-two years a Romish priest, and for five years Archbishop of Neo-Casaria, is shortly to receive the scarlet hat. The new Cardinal is well and favorably known at Rome. He is an accomplished linguist, a warm supporter of Pio Nono, and a man of great moral influence.

The recent scene at a Sunday morning service at St. James’, Hatcham, was truly pitiable and disgraceful. A large number of parishioners attended the church, as they had a perfect right to do. They do not seem to have very closely followed the services, but otherwise their behaviour was seemly enough. At the close of the Litany the majority of them rose to leave the church, as they certainly had a right to do, though it might have been in better taste, under the circumstances, not to have done so. This action, however, seems to have been peculiarly distasteful to the so-called “Protestant League,” which appears to have taken Hatcham under its peculiar protection; and the exit of those wishing to leave was very forcibly and vigorously opposed by those who assume the right to “regulate public worship” in the Church of England. To promote an unseemly brawl in God’s House is a somewhat peculiar way of protesting against Romanizing tendencies, though it is one to which certain paid and paying agitators very frequently resort. For a National Church to be under the thumb of a National Parliament, comprising among its members Jews, Infidels, Heretics, some people think is bad enough, but that it should be also tyrannized over by national rowdies is simply insufferable. The “aggrieved parishioners” appealed to the law, and the law has endorsed and remedied their grievance. We neither approve of the law, nor of the ritual excesses of Mr. Tooth, but Lord Penzance’s law is far preferable to mob law, and it is rather hard on Mr. Tooth’s flock to be subjected to both. We are fain to believe that the wirepullers of the Protestant League have no connection with the Church in whose proceedings they are pleased to manifest so unseemly an interest.

The suit against Mr. Bodington of Wolverhampton has been dismissed by Lord Penzance on the ground that notice of the proceedings was not served upon the defendant within the prescribed time. It will be remembered that, in this case, the accused clergyman had conformed the ritual of his church to the expressed wishes of his Diocesan, that the congregations of his two churches, which they had built themselves, were thoroughly in accord with their clergyman; but that, notwithstanding, the formal petition of three railway clerks which, in consequence of the Bishop of Lichfield being patron of the living, was forwarded to the Archbishop of Canterbury, was at once accepted by His Grace, and the machinery of law immediately put in motion against Mr. Bodington. It is by an accident that another case of the

Hatcham type has not occurred. A petition from a Herefordshire Rural Deanery has been adopted for presentation to both Houses of Convocation, pointing out the objectionable features of the Public Worship Regulation Act, and asking for influence to be brought to bear on Parliament for its amendment. Doubtless many like petitions will be sent in.

It is rash to assert for two consecutive weeks that the peace of Europe is secured; there is a spirit of restlessness and suspicion abroad which may at any time mar the pacific endeavours of the diplomatists. At present, however, the prospect is again brightening; General Ignatieff's visit to England seems to produce a good effect, and the Russian protocol, amended in some particulars by the English Government, is accepted by all the Powers, and not repudiated by Turkey. But now there are ugly rumours of religious fanaticism at Constantinople, of an outbreak in Arabia, of a pending insurrection in Candia and of disquiet in Greece and Albania. Peace between Turkey and Montenegro is not quite settled.

In the English Parliament, at the date of our last papers, the interminable Eastern Question was still in a languishing way, being debated by the Lords; but in the House of Commons the discussion had informally been adjourned *sine die* to the great relief of all concerned, all having been said that could be said on either side. Mr. Knatchbull Huggessen's Colonial Marriages Bill obtained a majority of 51 on its second reading, a result which several papers confidently predict will very shortly be reversed. On the pretext of removing the disabilities under which Australians labour, it is in fact another attempt to legalise in England Marriage with a deceased wife's sister. A law legalizing such marriages in some Australian colonies was, after much resistance, allowed by the Colonial Office to come into force. The children of such a marriage are in England recognized as legitimate, except in one particular—they cannot, in cases of intestacy, succeed to real estate. An owner of property can always exempt his children from the operation of this law by the sensible and natural course of making a will, so that the grievance is an infinitesimally small one, more theoretical than real. Exactly the same grievance applies to Scotland, where children are legitimized *per subsequens matrimonium*, a process not recognized in the English law of inheritance. As a matter both of religious and civil principle we prefer that the English law should remain as it is at present.

COURT OF CHANCERY, TORONTO.

DUNNETT vs. FORNERI.

THIS suit is one of the most important for the Church at large in this country which has ever come before the Canadian Courts, as it is a suit instituted by an unconfirmed member of the congregation of Christ Church, Belleville, in the diocese of Ontario

—to compel his pastor, the Rev. R. S. Forneri, B.A., to continue to admit him to the Holy Communion, when in the honest exercise of his judgment and conscience he had refused to administer it to him until the mind of the Lord Bishop should be made known in regard to the matter. The case was argued on Friday, the 16th inst., in Osgoode Hall, before Vice-Chancellor Proudfoot, upon "Bill and Answer," i.e., upon the statements of Mr. Dunnett's complaints and the Rev. Mr. Forneri's replies thereto. Thomas Hodgins, Esq., Q.C., appeared for the plaintiff, and John A. Boyd, Esq., Q.C., for the defendant. After reading the Bill, Mr. Hodgins proceeded to read also his cross-examination of the defendant on his Answer, when counsel for the defendant objected, and argued that no evidence should be read on a case which had been set down for hearing upon Bill and Answer only. The Vice-Chancellor ruled that the cross-examination might be read, which was done, and counsel for plaintiff then proceeded with his argument. He argued first upon the question of jurisdiction that this court had authority to deal with such matters, citing among other precedents the case of *O'Keefe vs. Cullen*. He also quoted the decision of the Supreme Court in the Charlevoix election case to prove that the courts had jurisdiction.

Mr. Hodgins next took up the complaints in the Bill, and argued that the plaintiff by being deprived of the Holy Communion was in danger of losing his seat in Synod, which was a civil right, inasmuch as it was conferred by statute. And also that as a contributor to the funds from which the bread and wine for Communion were purchased, he had a legal right to participate of them. In regard to the question of Confirmation he argued that it was not binding on a communicant to be confirmed, that this condition might be waived, and, in fact, in this case, had undoubtedly been waived, as the plaintiff had been admitted to the Sacrament after he was known to be unconfirmed. The plaintiff prayed to be restored by the court to his rights, and granted the costs of the suit.

Mr. Boyd, Q.C., in reply, denied the jurisdiction of the Court in such matters. The Bill showed no right of property to be involved, and it was not alleged or pretended that the defendant was actuated by malice in repelling the plaintiff, and without this no action of any kind could be sustained.

He contended that the plaintiff himself felt this difficulty, and had endeavoured to surmount it by setting up a trust, though there was no trust that the Court could take any notice of. For with regard to the danger alleged of losing his seat in Synod, it was in his own power to so conduct himself as to be entitled to receive the Sacrament and retain his seat, even if it was in danger, which was not alleged. And as to his right as a contributor to the purchase of the materials of the Communion, the alleged trust was so infinitesimal in character, that the Court would take no cognizance thereof.

He pointed out that the suit was prosecuted for costs only, as the plaintiff was now attend-

ing and receiving the Holy Communion at another church, St. George's, and the incumbent had resigned Christ Church for another in Belleville. He argued also that the canons and rubrics of the church sent the plaintiff to the Bishop for relief, and that until he had taken the proper steps to obtain relief in the church he could have no *locus standi* in this court. It was not a case of excommunication or ejection from the membership of the church, as the complainant stated, but of suspension merely until the bishop's order and direction were made known. He argued that a clergyman could not waive confirmation, which was plainly laid down as a condition of communion by the rules of the church, and that if he did so he rendered himself liable to prosecution for a breach of the rubrics. He maintained that a clergyman had clearly the discretionary power to refuse the Holy Communion to such as in his conscience and judgment were unfit to participate, and that such refusal was not actionable unless it could be shown that the clergyman had acted from malicious motives, which was not attempted in this case to be shown. The learned counsel argued the case with his usual ability and cited numerous cases to sustain his position. The discussion lasted over four hours. Mr. H. W. Murray, for defendant, also supported this view, though the exhaustive arguments of Mr. Boyd made it unnecessary for him to follow at any length. Mr. Hodgins, Q.C., in reply contended that it was not an ecclesiastical but a civil right the plaintiff sought to be enforced, and therefore this court had full jurisdiction. Judgment was reserved.

THE SUNDAY NEXT BEFORE EASTER.

THIS famous Sunday has been called by a great variety of names in different parts of the Church, and in various periods of her history. In some parts of Europe and the East it is termed Hosanna Sunday, from a manifest allusion to the exclamation of the multitudes that went before and that followed, in Christ's triumphal march towards His beloved city Jerusalem. By St. Jerome and some later writers it was called Indulgence Sunday; which some suppose to have originated in a custom of the Christian Emperors, who set prisoners free and closed all courts of law during this week; while others think that the name originally pointed to our Lord's work of redemption, and His great love in going forward willingly on this day to meet His sufferings. From the awfully important events which occurred in the last week of the Lord's life, the week has often been called The Great Week, and The Holy Week. As early as the days of St. Chrysostom there was during this week a cessation of business among Christians; fasting was observed with greater strictness than in the other parts of Lent; special acts of mercy and charity were engaged in by all; and the Christian Emperors set an official example by adopting ceremonies of which our Royal Maunday is a relic.

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known, especially among ourselves, by the name of Palm Sunday; and the original use of the palm branches on this day occasioned the custom of carrying and shaking some of the same kind on the annual return of the day. In some places the churches are decked with willow branches on Palm Sunday.

The Church sets forth the Gospel statement of the passion of our Blessed Lord. But the distinguishing characteristic of this day in the last week of the Lord's life is not represented in any of the Scriptures for the day, which are entirely occupied with His suffering. The change was made in 1549, when the service for the benediction of Palms was set aside, and only the ancient service of the day commemorating the Passion was retained. The connection is thus lost sight of between the usage of Palm-bearing and the Divine ritual, both of Sinai and of the New Jerusalem. God commanded the Jews, (Lev. xxiii. 40), "Ye shall take you on the first day the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the Lord your God seven days." And (Rev. vii. 9) St. John writes: "After this I beheld, and lo, a great multitude which no man could number, of all nations, and kindreds and people and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms were in their hands."

The distinctive feature of Monday in Holy Week is the act of the Lord in destroying the fig tree.

Tuesday was the last day of His public teaching and ministration. Having retired to Bethany for the night on the evening of Monday as well as of Sunday, He again returned to the city on the morning of this day, and "as they passed by, they saw the fig tree dried up from the roots." In the Temple, the scribes and elders required from the Lord an explanation of the authority by which He did the things He had done there. The Lord spoke the parables of the Father and his two Sons, the Vineyard let out to husbandmen, the Marriage Feast and the Wedding garment. He pronounced the eight woes, and then departed from the temple to speak nearly His last words to the Jews in the parables of the Ten Virgins, the Talents, and the Sheep and the Goats.

On the fourth day of Holy Week the conspiracy of the Sanhedrim took place, and the agreement between them and Judas; on account of which it is always reckoned the day of the betrayal. On this and the following day, the Lord gave to the Twelve the instructions and encouragements recorded in the thirteenth and four following chapters of St. John's Gospel.

Maunday Thursday was spent with the Twelve alone; and was honored by the institution of the Holy Eucharist, and by the Lord's act of humility in washing His disciples' feet. The word Maundy is a corruption of Dies Mandati; and refers to the command of our Lord:—"Do this (in remembrance of me)."

GOOD FRIDAY.

ON this day, so celebrated in the annals of the Universe, the foundation was laid not only for the observance of all the other remarkable days of the Christian year, but also of all our comfort in life and all our hopes of blessedness in the future state. The day is not one that has been instituted by man. It was consecrated by the Lord Jesus Christ Himself when He made it the day of His most sacred Passion. His sufferings in the garden, when His soul was exceeding sorrowful, were so incomprehensible to the human mind, that we may well fail to realize the nature and extent of agony when from the God-made-Man the wonderful words were uttered: "My God, My God, why hast Thou forsaken Me?"

The anniversary of sufferings like these could not possibly have been passed over without observance in the times when the memory of them was so recent, and when a daily fellowship in them was so continually before the eyes of Christians in the martyrdom of those who were faithful unto death. In some of the earliest Christian writings it is called the Paschal Day, and afterwards the Day of the Lord's Passion. In the tenth and eleventh century, in England, it was called Long Friday; but its present most appropriate name has been given to it for many centuries.

Soon after midnight the Lord was betrayed and apprehended. At dawn, He was taken before the judicial High Priest Annas, the ceremonial High Priest Caiaphas, and the Sanhedrim, or Council; where he was accused of blasphemy. He was then sent to Pilate under a charge of treason, and by Pilate sent to Herod as having the jurisdiction over Him. Having been mocked by Herod, He was sent back to Pilate, and declared innocent of crimes against the State; was scourged to please the Jews, and for the same reason condemned to be crucified. He was then insulted with the purple robe, the reed sceptre, and the crown of thorns; was buffeted and spit upon; and afterwards led forth from the Prætorium by the Via Dolorosa to Calvary. At the third hour (9 a.m., "Tierce") the Lord was nailed to the cross of Calvary, outside Jerusalem, the two thieves being crucified at either side, in order to add shame to His sufferings. As they fastened His limbs He cried, "Father, forgive them; for they know not what they do." St. Luke xiii. 34. To the penitent thief He said, "Verily I say unto thee, To-day shalt thou be with Me in Paradise." St. Luke xxiii. 40. To His mother he said, "Woman, behold thy Son;" and to the beloved disciple, "Behold thy mother."

At the sixth hour, (Noon, "Sexts,") ensued the darkness and the earthquake; and during the three hours of darkness the Lord's greatest sufferings probably took place. The awful mystery of this period was summed up in an ancient Litany, in the words, "By thine unknown sufferings, Good Lord, deliver us." St. Matt. xxvii. 45; St. Mark xv. 33; St. Luke xxiii. 44.

At the ninth hour, (3 p. m., "Nones,") the

climax of this awful period was reached, when the Lord spoke the words, "Eloi! Eloi! Lama Sabachthani," from the twenty-second Psalm. St. Matt. xxvii. 46; St. Mark xv. 34. After this He said, "I thirst." St. John xix. 28. And when he had received the vinegar, "It is finished." St. Matthew xxvii. 48; St. Mark xv. 36; St. Luke xxiii. 46; St. John xix. 30. Then, crying with a loud voice, He laid down His life with the last of His seven words from the cross, "Father into Thy hands I commend My Spirit;" which were the words uttered by David in the spirit of prophecy, in the sixth verse of the thirty-second Psalm. Thus on the eve of the Sabbath, after being subjected to eighteen hours of bodily and mental suffering, the words of the Compline Psalm were fulfilled in the Lord Jesus; "I will lay Me down in peace, and take My rest; for it is Thou, Lord, only that makest Me to dwell in safety."

The object of the church on this Holy Day has ever been, as far as can be done by any observances on earth, to make the devotions of Good Friday such as should help Christians to realize the magnitude of the sacrifice that He offered, the wickedness of the sins that made it necessary, and the greatness of that mercy which moved him to offer it. "On the Paschal Day," writes Tertullian, "the strict observance of the fast is general, and as it were public," and not restricted to those who professed to lead a life of closer devotion than others. Works of charity were permitted, even to the extent of the rich ploughing the land of the poor; but no other labor was allowed on that day.

It is a very ancient practice of the Church to abstain from celebrating the Holy Communion on Good Friday. In the Eastern Church there is no recognition of the Eucharist on this day; the services consisting chiefly of reading the prophecies and gospels referring to the Passion. The practice of the Church of England in appointing an Epistle and Gospel for this day seems to indicate that it was not intended that the Church should be deprived of Christ's Sacramental presence on this Holy Day.

EASTER EVEN.

THE day between Good Friday and Easter Sunday commemorates the descent of the Lord's soul into Hades, and the resting of His body in the grave. This Sabbath day is spoken of in the Gospel as a "High Day"; as on this day all were to be present before the Lord, when the sheaf of the first fruits was to be offered. Among Christians, it soon acquired the name of the "Great Sabbath"; and was so called in the Epistle of the Church of Smyrna respecting the martyrdom of St. Polycarp. The ancient Epistle and Collect referred to Holy Baptism and to the Lord's Resurrection. Those now appointed were introduced into the Prayer Book of 1549. It was an ancient custom of the Church to administer Baptism on Easter Eve. The Vigil was always celebrated with much ceremony, even in primitive times; and something approaching to festive gladness has been observed in it, as set apart from Lent, al-

though the fast still continues. To the disciples, indeed, it was a day of mourning after an absent Lord; but the Church knows that her Lord was away but for a few hours, and that He was even then preparing to exhibit His triumph over Death and over Satan.

The great lesson of the day may be described as a patient waiting for the Lord to reveal His purposes and His plans in His own good time. Faith in His love and mercy are taught us; for when the disciples, in utter amazement and despair, had all gone to their homes, looking for nothing but the utter discomfiture of all their hopes and aspirings, the Lord Himself was preparing to come forth in greater glory and with vaster stores of blessing than their most sanguine expectations could have suggested.

"By the descent of Christ into Hell," says our great theologian, "all those which believe in Him are secured from descending thither. He went into those regions of darkness, that our souls might never come into those forments which are there. By His descent, He freed us from our fears, as by His ascension He secured us of our hopes. He passed to those habitations where Satan hath taken up possession and exerciseth dominion; that having no power over Him, we might be assured that he should never exercise any over our souls departed, as belonging unto him. Through death He destroyed him which had the power of death, that is, the devil; and by his actual descent into the dominion of him so destroyed, secured all which have an interest in Him of the same freedom which He had."

"His body was laid in a grave, as ordinarily the bodies of dead men are; His soul was conveyed into such receptacles as the souls of other persons use to be. All, which was necessary for our redemption by way of satisfaction and merit, was already performed on the cross; and all which was necessary for the actual collection and exhibition of what was merited there, was to be effected upon and after His resurrection; in the interim, therefore, there is nothing left, at least known to us, but to satisfy the law of death. This He undertook to do, and did."

CONVERSIONS TO JUDAISM.

MANY changes of creed take place among us, and multitudes of defections and perversions are sometimes said to happen, some to one or other of the religious systems of the world, and the majority, perhaps, to no religion at all. The greatest boast of success in the matter of conversions often appears to come from the Vatican, while Plymouth Brethrenism at other times would seem to claim quite as large a share; and there are those who yield to the influence of Mohammedanism, perhaps entirely from motives of worldly policy. It is not, however, by any means desirable that we should shut our eyes to the fact that a fair proportion of conversions to Judaism are said to take place. The cause of these changes of creed generally originates in matrimonial connections. But a sufficient number of them takes place to cause a con-

siderable amount of attention to be directed to the subject. It appears from the *Pall Mall Gazette* that some of the most influential members of the Jewish community have during the last three or four years, taken to themselves Christian wives, and some noble Jewesses have bound themselves for life to Gentile husbands. And in order that such Jews and Jewesses may be married according to the rites of their own faith, and thus be more likely to retain its obligations, the Jewish ecclesiastical authorities in England, the "Beth Din," will in future permit the induction of Christians and others into the Jewish faith there. From the time of the admission of the Hebrew race into England during the Commonwealth to the present day not one Gentile has been received into the Anglo-Jewish community by English rabbis or Jewish minister residents in England. Every year a considerable number of Christian women have gone over to Holland, Belgium, and France, and have there renounced Christianity in favour of Judaism, the rabbis in these countries being under no obligation to refuse to induct proselytes. These converts are generally young women, and it does not always happen that they embrace Judaism for matrimonial reasons. When, however, the Jews marry out of their own pale, they wish their wives to be formally received into the Jewish Church; and still more, with much greater depth of religious feeling, do the Jewish women desire the Christians they may marry to be received into the Church of their Fathers. Two centuries ago, so little was known in Great Britain of the habits and aspirations of the Hebrew race, that it was supposed the only reason for which they had sought admission into the British Isles was to proselyte the Christians there to Judaism. The Jewish authorities, therefore, in order to avert suspicion and produce confidence, bound themselves, under very heavy penalties, not to receive a Christian into their Church in England. These obligations have been considered binding upon their successors unto the present time; and consequently those who have wished to be so received have been obliged to resort to other countries for the purpose.

Do not these facts teach an important lesson to the Christian Church as to her duty towards the race "to whom pertaineth the adoption, and the glory and the covenants," "whose are the Fathers, and of whom as concerning the flesh, Christ came"? The commission to the Church to disciple all nations, still has annexed to it the clause, "beginning at Jerusalem;" and her teaching even yet involves the principle, "To the Jew first and also to the Gentile." But the Church in her entirety seems to have well nigh forgotten this part of her mission—so much so, indeed, that, in England it has been found necessary to delegate to a self-constituted society, this important and fundamental portion of her high vocation in the world. And hence, it may be, the perversions over which we mourn, and which have arisen from want of faithfulness to the charge entrusted to her keeping.

INCREASE OF THE MINISTRY.

II.

THE assisting of suitable and accepted candidates for the Ministry, in order to the requisite ministerial supply, must be looked upon as a fitting and necessary step by the authorities of the Church. More especially is it to be associated with the subject of the previous paper, viz., the revival of the Primitive Diaconate. Were we to trace the source of supply further back, we should point to the Ecclesiastical means of fostering and increasing religious life, and chief among these the Bible Class.

From the Bible Class, efficiently worked by the clergyman, may we look not only for true-hearted and duly qualified Sunday-school teachers and parochial workers generally, but also for something greater and beyond this. Yes! Out of those so instructed the Holy Spirit may move and call some to desire a fuller dedication of their time and talents to their Lord's service. Here then comes in the place of the Primitive Diaconate in its due gradation, as a step higher in His honourable service. And this office, both for Theological and Educational training might probably with great fitness be taken, at least in the first instance, by perhaps the larger number of candidates for the Ministry.

I have been led to make these remarks, in this connection, in view of the *class* of candidates to whom pecuniary assistance would be most necessary. The source socially considered, from whence the Ministry in this country is chiefly supplied, is quite different from what it is in England, where the door to the sacred office has been almost always closed to those who could not afford to pass through a University course. But even there a great change is taking place. It is felt by the archbishops and bishops that the middle classes are to be looked to, and facilities afforded to their sons in this connection, as from the higher class the supply is no longer adequate.

Social caste has had *less* governing power here, nevertheless, having in view the *character* and *breadth* of training properly requisite, it must be evident that even to the sons of well-to-do farmers and tradesmen, to say nothing of respectable mechanics, help is not only desirable but actually *necessary* in order to the wants of the Church being suitably supplied. That this should be done with judgment and prudence is self-evident. Specially is it requisite to see that the *religious* fitness of the candidates is satisfactorily established.

In order to this, and as that cause from whence such fitness is to be looked for, must a due training be provided for the class *below*, that is, Sunday-school teachers and parish workers, generally. With all the objections to some of the meetings held so extensively among other religious bodies, we cannot doubt that these have fostered and furnished most of their labourers in the Mission Field. It may be said that where there is a real fitness and spiritual call to the work the faith and energy of the candidate will, under God,

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clear his own way: doubtless, in many but not in all cases, and when it does so, the Church loses in the measure of educational fitness. It should be held forth as a fact, patent to every member of the Church, that the door to the Ministerial office is open to all who have a religious fitness to qualify them for educational training, and that there is a constitutional provision made by the Church, and readily available, to further and assist the laudable ambition of any of her sons to work therein for her and for their Lords and Master.

THE APOSTOLIC CHURCH—WHICH IS IT?
(Continued.)

Being a "Professor of Church history," you will of course be acquainted with the history of the Church in Great Britain. From the very first establishment of Christianity in that Kingdom we find that the Bishops were admitted into and formed a part of the "Wittenagemot" or great Council of the Nation. This is shown by the dooms, decrees or laws themselves, e.g., "In the reign of the most element King of the Kentish men WITROED, in the fifth year of his reign, the ninth indiction, the sixth day of Rugern, in the place which is called Berghamstye, where was assembled a deliberative convention of the great men, there was Birlitwald, Archbishop of Britain, and the aforementioned King, also the Bishop of Rochester, &c." Again, "INE by God's grace, King of the West Saxons, with the counsel and with the teaching of Conred my father, and of Hedde my Bishop and of Eorcenwold my Bishop, with all my Earldom and the most distinguished Witan of my People, &c. The ordinance of King Ethelstan bears testimony to the same thing. "I, ETHELSTAN King, with the counsel of Wulfhelm Archbishop and of my other Bishops, make known to the Reeves, &c." Again we are told "King Edmund assembled a great synod at London during the Holy Eastertide as well of the Ecclesiastical as of the Secular degree" (King Edmund's Institutes). Again, "This is the ordinance that the King of the English and both the Ecclesiastical and Lay Witan have chosen and advised." (Laws of King Ethelred). For these extracts I would refer to Thorne's "Ancient Laws and Institutes of England," London 1854. They are enough to show that the Bishops were at all times members of the great National Council. And we know that the Bishops and also the heads of religious communities holding their temporalities directly from the Crown, formed a constituent branch of the National Councils held by William the Conqueror and his successors. The Bishops, however, did not sit in these councils upon any feudal ideas, but because they were the representatives of the Church and of Religion itself, as is shown by both Hallam and Hody. Hallam says "The Bishops of William's age were entitled to sit in his Councils by the general custom of Europe and by the common Law of England which the conquest did not overturn." (Mid. ages Chap. viii, part iii). And Hody as quoted by him states the matter thus—"In the Saxon times all Bishops and Abbots sat and voted in the State Councils or Parliament as such and not on account of their tenures. After the conquest the Abbots sat there not as such but by virtue of their tenures, as Barons and the Bishops sat in a double capacity as Bishops and as Barons. (Treat. on Convoc. p. 126). To distinguish these representatives of the Church and Religion from the other branch constituting these councils, which was composed of the Earls and Barons or Lay peerage of England, they were called spiritual or ecclesiastical Lords, while the others were termed temporal or secular Lords. Besides, at these Councils many matters of an ecclesiastical nature were defined and made coercive, and as these questions did not come under the cognizance of the common Law of the Realm, the Kings of England at different times appointed and constituted Ecclesiastical Courts composed of the Bishops and Clergy or their representatives, to try, examine, and adjudicate upon these matters. The questions that were referred

to these Courts were of three classes, viz: 1. Those which relate to the true worship and service of Almighty God. 2. Those which have reference to legitimate descent and inheritance. 3. Those which relate to the morality of the nation at large. Lord Chief Justice Coke thus speaks of these Courts: "Observe, (good reader)—seeing that the determination of heresies, schisms and errors in religion, ordering, examination, admission, institution and deprivation of men of the Church (which do concern God's true religion and service) of right of matrimony, divorces and general bastardy (whereupon depend the strength of men's descents and inheritances) of probate of testament, and letters of administration (without which no debt or duty due to any dead man can be recovered by the common law), Mortuaries, Pensions, Procurations; Reparations of Churches, Simony, Incest, Adultery, Fornications, and Incontinency and some others doth not belong to the common law,—how necessary it was for administration of justice that His Majesty's Progenitors, kings of this realm did by public authority authorise Ecclesiastical Courts under them to determine those great and important causes ecclesiastical (excepted from the jurisdiction of the common law) by the king's laws ecclesiastical; which was done originally for two causes. 1. That justice should be administered under the kings of this realm within their own kingdom to all their subjects and in all causes. 2. That the Kings of England should be furnished upon all occasions, either foreign or domestical, with learned professors as well of the ecclesiastical as temporal laws." These Courts were and are to the present day known and referred to as spiritual courts, and the causes which come before them are and were called spiritual causes. Therefore, when it is declared that "the king's majesty under God is the only supreme governor of this realm and of all other his highness's dominions and countries, as well in all spiritual or ecclesiastical things or causes as temporal" it simply refers to those causes which came before the spiritual or ecclesiastical courts for trial, which causes I am sure you will admit in most cases were not of a very spiritual nature in themselves.

And when you say that "the fountain of jurisdiction in the Church of England is the monarch for the time being" (page 45), do you really understand the matter? Do you not confound Orders with Jurisdiction? And the different kinds of jurisdiction in a confused mass. To prevent any confusion on this subject I will take the liberty of explaining the difference between the two. Orders is the term used to designate that power and authority committed by the Lord Jesus Christ to the Ministry of His Church, to preach the word and administer the sacraments in His Name. Jurisdiction, which cannot exist without Orders, is the power and authority by which "the Faith once for all delivered to the Saints" (St. Jude 3) is defined and declared, the openly vicious are excommunicated, the penitents absolved, and by which all those functions are discharged which are necessary to preserve and perpetuate the Church as a distinct and corporate body to the end of the world. And this jurisdiction is divided into two parts generally called internal and external. Internal jurisdiction is that by which the minister of Christ exercises, by virtue of his Orders, "the power of the keys" and by his persuasions, wholesome counsels and godly admonitions, convinces the consciences of men and thus leads them to the obedience of God's laws, and punishes them for their disobedience by spiritual penalties, such as excommunication &c. While external jurisdiction is that by which men are compelled to obedience by external penalties, such as fines, imprisonment &c., and this form of jurisdiction must be conferred upon the Church by those with whom it rests—the civil magistrate—before it can be exercised by her in the person of her ministers. And neither orders nor internal jurisdiction was ever assumed or attempted to be assumed by any christian monarch that ever sat upon the throne of England. But external jurisdiction—the power to compel by secular penalties the obedience of his subjects to either ecclesiastical or civil laws was and is the prerogative, not merely of the monarchs of England—but of all civil magistrates, for it is by the law of God that "kings reign and princes decree justice." (Prov. viii, 15). When, there-

fore, the usurped jurisdiction of the Roman Bishop, in the realm of England, was restored to its rightful owners, it devolved so far as it was internal upon the bishops and so far as it was external or coercive upon the king, and upon those with whom he was pleased to place it. If the king was pleased to delegate that coercive power in whole or in part upon the Church, you certainly have no right to assume that all jurisdiction flows from the Crown. I have been thus particular to explain this matter, as it is a question which has confused others as well as yourself. Indeed the Puritans made it one of their charges against Archbishop Laud that he had said he received his jurisdiction from God and from Christ contrary to an Act of Parliament, (26 Henry VII. C. 1) which says bishops derive their jurisdiction from the king. But the brave old bishop promptly and decisively replied to his truculent judges. "That statute," he says, "speaks plainly of jurisdiction in foro contentioso and places of judicature and no other. And all their forensical jurisdiction, &c., all bishops in England derive from the Crown. But my Order, my calling, my jurisdiction in foro conscientie, that is from God and by Divine and Apostolic right." (Wharton's Troubles and Trials of Laud.) Of what has gone before—this is the sum: that our Lord Jesus Christ in the commission which He gave to His apostle conferred upon them Orders and internal jurisdiction, but not external, and if any of them or their successors ever exercised external jurisdiction it was conferred upon them by those to whom coercive power was committed by God Himself, viz.: Kings and the rulers of the earth.

We have now examined all your principles and found them wanting excepting the last, and that was falsely applied. In my next I purpose noticing what you say in reference to ruling elders, and then to give a slight resume of what we have gone over, and afterwards to apply to "the oracles of God" anew to see if we can find some real principles in relation to the government of the Apostolic Church, and apply them as texts to existing ecclesiastical systems. Till then,

I remain, &c.,
T. G. P.

TO CORRESPONDENTS.—Received: "Christ Church, Woodbridge;" "Layman;" "Services at St. Paul's, Brooklyn;" "Help for the Shingwauk Home."

Diocesan Intelligence.

FREDERICTON.

CHURCH OF ENGLAND TEMPERANCE SOCIETY.—The report of the Society has just been published. Some time ago we gave an account of the formation of it; and we are glad to find that it is proceeding very satisfactorily. The meetings are held weekly; once a fortnight in the Temperance Hall, and in alternate weeks in the Madras Hall, for literary and vocal purposes.

At a meeting on the 4th July, George J. Bliss, Esq., offered the following resolution, which was adopted:—

"Whereas the Diocesan Synod of Fredericton did at its fourth Session, holden in the City of St. John, on the 3rd day of July, 1874, pass the following Resolution, viz:—

"Resolved, That the Synod recommended to the Clergy of the Diocese the establishment, where practicable, in their Parishes and Missions, of Church of England Temperance Societies, based on the principles of the Church of England Temperance Society recently established in England, and that the Clergy be requested to bring the objects of the Church of England Temperance Society frequently before the people; therefore.

"Resolved, As the opinion of this (the Fredericton) Society that the Synod now summoned to meet at St. John on the 5th inst., be requested to pass a Resolution asking the Lord Bishop of the Diocese to recommend the said Resolution to the favourable consideration of the Clergy of the Diocese."

The meetings of the Society are opened with singing and prayer. They have been regularly

held through the year except from July 18th, to August 29th.

The members enrolled upon the Books are for the General Declaration, 81; Special Declaration, 284. The total 324 is a large number for a Society so young—from which great working strength may be calculated—whether in attendance upon these meetings, in assisting in the exercises, vocally or mentally: and, in short, aiming to make the Society a success by emulating the deeds and self sacrifices of other Societies, so that the Church of England Temperance Society in Fredericton may be looked upon in the early future as a model Society and worthy of incorporation among the Societies yet to form in the Diocese of this Province, with His Lordship the Bishop as head.

THE CHURCH OF ENGLAND INSTITUTE.—In the lecture before this Institute, by the Bishop, his Lordship made the following remarks, which we extract from the admirable report given by the *St. John Globe*:

The subject is a very difficult one. It is not easy in the narrow limits of one address to convey a clear and adequate idea of the Psalter. What an influence the Psalms have exerted upon all minds in all ages! Time has not affected their meaning; differences of feeling have not weakened their force. The 51st Psalm is as fresh as when it was written, 1000 years ago. The character of the Psalter, is intensely personal and intensely national. Differences of age or race cannot shut out the beauty and simplicity of the Psalms. After referring to the force of the Psalter in the original, and to the translations that have been made, His Lordship remarked that every version seems to miss the force and beauty of the Hebrew; and he read several passages in support of this assertion. The Levitic race was famous for short wild songs. Moses was the first psalmist. In the 15th chapter of Exodus and the 32nd chapter of Deuteronomy his psalms or songs of praise may be read, and above all, in the 90th Psalm which is said to have been composed by him when God shortened the days of the murmurings of the children of Israel in the Wilderness. Here have we archaic simplicity and strains of soothing sadness. David was not only the author of the psalms, but of a collection of psalms. For ages the nation caught the heavenly flame of psalmship; and, in after time, this spirit was revived in "The Magnificat" and "The Nunc Dimittis." One-third of the whole Psalter is anonymous; strikingly teaching us not to seek for fame by undue and extraordinary means. There are five books in the psalms and there is a doxology at the end of every one. The first book extends from the 1st to the 41st psalm, and contains David's psalms. The second book, mostly composed by David, extends from the 42nd to the 72nd psalm. The third from the 73rd to the 89th, the fourth from the 90th to the 106th, and the fifth from the 107th to the close. The books have striking characteristics. In the first book there is a more intense personal feeling, and a more abrupt and startling termination. Then come psalms of a more national character. Then come national mercies after the exile and the latter psalms are more congregational than personal, and have this peculiar characteristic—the hallelujahs are joyful songs of praise. The psalms are divided into several classes. There are the Messianic psalms or those psalms strictly belonging to the Christ, though not in every word. They occur mostly in the early psalms. The psalms of David are quoted more than any other part of Scripture. There is not a petition in the Lord's Prayer or in the Apostles' Creed, (excepting the words, "born of the Virgin Mary,") which you will not find expressed in some way or another in the book of psalms. The fifteen psalms of *Ascension* were used when the workmen went up to build the temple; or by the pilgrims on their journey. The *acrostic* psalms are eight in number, of which the 119th is the most remarkable. It has 22 stanzas and consists of 476 verses. The whole Hebrew alphabet is here represented. His Lordship said that the best instance of parallelism occurs in the 24th Psalm. Here we may suppose the choir entering the temple at the singing of the 1st and 20th verses. Then one side of the choir says, "who shall ascend into the hill of the Lord: or who shall rise up in

his holy place?" The answer comes from the other side of the choir: "Even he that hath clean hands, and a pure heart, &c." The whole choir then says: "This is the generation of them that seek him, &c." A single voice is heard saying, "Who is the King of Glory?" The choir answers "It is the Lord strong and mighty, even the Lord mighty in battle." His Lordship then spoke of the titles of the Psalms and explained the meaning of the word "Selah," about which a variety of opinions exists. It is now believed to indicate a pause in the music either to show greater reverence or to indicate that the voices are to cease and the instruments begin. In speaking of the benefit to be derived from the Psalms the speaker said they were intended to be used daily in the temple, and that use has been unbroken in the Christian Church. They are our comfort; they raise us to God; they give us health and strength even in our dying hour. The Psalms are connected with the Church in all ages. We often go to the House of God full of uncharitable thoughts and in a spirit of controversy. The Psalms shows us our duty. Every part of the Gospel is anticipated in the Psalms. There is hardly a part of truth in the epistles that has not its counterpart in the Psalms. The Psalms were the utterances of the joy of St. Augustine when he had been brought to the knowledge of God; and a Psalm his consolation on his deathbed. The Venerable Bede's last prayer was a Psalm. The history of the Psalms is the history of the Church. Psalms have helped the most devout; they go up like incense to God; they enlighten, raise and purify. He who can pray them the best knows his duty the best. Happy is the Church that has these treasures, that wears these precious jewels! Happy thou that singest the Psalms here and the never-ending Psalm hereafter!

QUEBEC.

(FROM OUR OWN CORRESPONDENT.)

DANVILLE.—The Lord Bishop has recently paid a visit to this Mission and held a Confirmation. The services were largely attended both at Danville and the out station of Tingwick.

BURY.—The Rev. Charles Thorp, late Incumbent of this Mission, having absconded under most painful circumstances, his place has been temporarily supplied by the Rev. Peter Roe, recently ordained to the Mission of Brompton. The Bishop has issued a circular to all the Anglican Bishops in the Dominion and in the United States, warning them of Mr. Thorp's scandalous conduct.

QUEBEC.—The usual monthly meeting of the Missionary Union was held on the 5th in the large room of the National School, when a most interesting and instructive address was delivered by the Rev. A. J. Woolryche, Incumbent of Stoneham, upon Missionary labour in the Island of Madagascar. The meeting was largely attended, and there appears to be a growing interest in the work of the Missionary Union.

CROMPTON.—The Lord Bishop held a Confirmation and Ordination in the Church of St. James, on the 2nd February. A goodly number of candidates were presented by the Rector, Rev. G. H. Parker, for the sacred rite of Confirmation. Mr. Peter Roe, brother of the Rev. Henry Roe, Professor of Divinity in Bishop's College, Lennoxville, was ordained to the Diaconate with charge of the Mission of Brompton and Windsor, rendered vacant by the resignation of the Rev. L. O. Armstrong.

PORTNEUF.—The Lord Bishop recently visited this picturesque village, on the north bank of the St. Lawrence, for the purpose of holding Confirmation. The Incumbent, Rev. I. B. Debbage, presented twenty-two candidates for the apostolic rite. The church was crowded with an attentive and devout congregation. Mr. Debbage has not confined himself to his work in the neighbourhood of Portneuf, but has travelled long distances, through several Roman Catholic parishes in order to visit one or two scattered members of the Anglican Communion; and in proof of his

good and earnest labours, people came even from Batiscan (35 miles) to be present at the church during the visit of the Bishop.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

BROME CORNERS.—Rev. Mr. Archibald, of this mission, is making preparations to build a parsonage.

GLEN SUTTON.—Rev. J. Ker is vigorously prosecuting the preliminaries towards the erection of his new church, which he intends to build in the coming spring.

ST. JOHNS.—Rev. Mr. Baylis, of Trinity Church, Montreal, preached in St. James' Church on Tuesday 13th.

BERTHIER.—A sad accident occurred here, which has cast a gloom over the community. Charles Merrick, son of the Rev. Joseph Merrick, died a few days ago from the effects of a kick received from a horse.

MONTREAL.—St. George's Church Temperance Association gave an entertainment on the evening of the 6th. A good programme was well carried out.

LAKEFIELD.—Rev. L. O. Armstrong, of the diocese of Quebec, is expected to receive the appointment of the Most Rev. The Metropolitan to this Mission.

MONTREAL.—Christ's Church Cathedral.—On the evening of the 4th this Church was not able to accommodate all who wanted to hear Rev. Canon Baldwin's discourse on "Young men in their home relations." It was the first of a series of discourses which the Rev. Canon intends to give.

GRANBY.—The Rev. James Carmichael lectured here on the evening of the 5th to a large audience on "Grumblers." That unfortunate class of people got into hands that ably prostrated their feelings. The lecturer went into all the departments of grumbling, putting his audience into uncontrollable convulsions of laughter. The proceeds are to be devoted to the French Protestant Missions of the townships of Milton and Roxton.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

CORNWALL.—The following contributions to the Bishop Strachan Confirmation Fund were inadvertently omitted last week:—John Martin, Roxboro, \$1; Alonzo Miller, Montineth, \$1; Mrs. James Robertson, Mille Roches, \$1; Miss Anderson, Kemptville, \$1; William Bobier, North Augusta, \$1.

TORONTO.

THE BISHOP OF TORONTO will, D.V., hold Confirmations in the City of Toronto on the days mentioned below:—

Church of the Redeemer, Sunday, April 8,	11 a.m.
St. Matthew's, Leslieville, "	" 15, "
St. Stephen's, "	" 22, 7 p.m.
Grace Church, "	" 29, "
St. Paul's, Bloor-street, "	May 6, 11 a.m.
St. James' Cathedral, "	" 6, 8½ p.m.
All Saints, "	" 20, 11 a.m.
St. Bartholomew's, "	" 20, 7 p.m.
Holy Trinity, "	June 10, 8½ p.m.
St. George's, "	" 10, 7 p.m.
St. Luke's, "	" 17, 11 a.m.
St. John's, "	" 17, 7 p.m.
St. Philip's, "	" 24, 7 p.m.

SYNOD OFFICE.—Collections, &c., received during the week ending March 17, 1877:

MISSION FUND.—*Special Appeal*—On account of collections by Rev. Alexander Williams and Harry Moody, \$18.75; on account of collections by Rural Dean Allen and S. G. Wood, \$15.00; Hon. Alexander Campbell, on account of subscription, \$100.00; Charles Unwin, Jr., \$10.00;

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Thomas Hodgkin, Toronto, \$2.00; Mrs. Phillips, Toronto, \$1.00.

January Collection.—Scarborough, Christ's Church, \$3.40; St. Paul's, \$2.60; St. Jude's, \$1.00; Toronto, St. Luke's, additional, \$5.00; Cartwright, \$4.00; Minden, St. Paul's Church, \$1.01; Anson, 27 cents; Lutterworth, 22 cents; Snowdon, 30 cents.

Thanksgiving Collection.—Brooklin, 35 cents; Columbus, 71 cents; Ashburn, 70 cents.

July Collection.—Brooklin, \$1.20; Columbus, \$2.00; Ashburn, \$1.00.

WIDOWS AND ORPHANS' FUND.—*October Collection.*—Toronto, St. Matthias's, balance of assessment, \$2.00; Brooklin, \$2.34; Columbus, \$5.66; Ashburn, \$2.50; Cameron, additional, \$1.00.

On account of Mrs. Hill.—Aurora, \$2.25; Grace Church, Markham, \$6.53; Colborne, \$7.21; Brighton, \$2.07; St. Thomas's Church, Shanty Bay, \$2.70.

ALGOMA FUND.—Brooklin, \$1.39; Columbus, \$2.76; Ashburn, \$1.02.

BOOK AND TRACT FUND.—Subscription for Sunday School books, St. James's, Fergus, \$8.00.

TORONTO.—A very interesting and instructive lecture upon "The use of Church History" was delivered on Tuesday the 13th inst., in the school-house belonging to St. Luke's Church, by the Venerable Archdeacon of York. The lecturer began by saying that we are recommended to the study of Church History by the fact that a large portion of the Old Testament is historical and that in the New Testament the Gospels and Acts are of the same character. God had left us to depend on church history for that which human testimony was sufficient to prove, while the main design of the Bible was to reveal to us those supernatural truths which we could not know but from God. The Venerable Archdeacon illustrated our need of the witness of the early Church by reference to the Canon of Holy Scripture, church government by bishops, priests, and deacons, and infant baptism. He shewed how satisfactory was this testimony and how it dove-tailed, so to speak, into that of the Scripture, upon these and other questions. Our acceptance of this testimony was necessary to preserve us from errors, which without such guidance we were liable to fall into, as many have fallen who profess to take the Bible alone and read it for themselves. By leaving us something to learn from the voice of the Church, God would try our faith, teach us not to despise the Church, which is "the pillar and ground of the truth," and preserve us from being proudly independent of our fathers and brethren in Christ especially of those early champions of the faith once delivered to the saints, who toiled, suffered and bled for the truth as it is in Jesus. There was a good attendance and the lecture was listened to with the greatest attention. At the close, a collection was taken up in aid of the church debt.

TORONTO.—*St. Matthias Church.*—The fourth, being the last, lecture of the series on the "Voice of Church History," in aid of the funds of this church, was given by the Ven. Archdeacon Whitaker to a numerous audience at the parsonage on Monday evening last; the 19th inst., the subject being "The Martyrs of Lyons and Vienne," which, although necessarily of a sorrowful nature, we believe was properly appreciated by the company present. The Venerable gentleman spoke of the great trials and sufferings endured in defence of the faith by these early martyrs of the second century, particularly instancing these of Sanctus, Biblias, Pothinus, Vettius Epagathus, Maturus, Attalus, Alexander, and a young lad of Pontus, who suffered death with the noble slave Blandina, who in her own person underwent the severest tortures, exhausting the Satanical cruelty of her tormentors, and of whom it was said by them, "Never yet had woman undergone sufferings, so many and so great." The malice of their persecutors did not end with the death of the victims, for the bodies of those who died in prison of suffocation were cast to the dogs, others were burnt and reduced to ashes, which were afterwards swept down into the Rhone, in order, as they thought, to defeat the Resurrection, for they remarked, "Now let us see if they will rise again, or whether God will take them from our hands." The Venerable gentleman having concluded the

Rev. R. Harrison thanked him kindly on behalf of himself and the audience, and knowing as he did the great trouble and pains the Provost had taken in preparing and delivering the lecture, even against the wish and desire of his friends, suffering as he was from the effects of his late accident, he accordingly felt and acknowledged how very greatly they were indebted to him. The Venerable gentleman in acknowledgment remarked that he considered the subject of his lecture very important to us all, for we know not with what persecutions it might yet please God to try us, and therefore it becomes us the more to pray that with what trials and afflictions soever it may please Him to visit us we may receive them with the same loving faith as these martyrs, of whom we have been hearing to-night.

NIAGARA.

To the Clergy and Lay Delegates of the Diocese of Niagara:

DEAR BRETHREN,—As our Mission Fund is in a state far from satisfactory, and as we are, I trust, all most anxious that it should be placed in a very different position, you would greatly oblige me, if you would, between this and the meeting of our Synod at the end of May, kindly consider the whole question of the best way of raising this fund, so, that, through God's blessing on your well considered advice, this most important fund may be placed on a basis satisfactory to all.

I am Dear Brethren,
Yours very faithfully,
T. B. NIAGARA.

Bishop-hurst, Hamilton, March 17th, 1877.

(From our own Correspondent.)

GLANFORD.—A social meeting in connection with St. Paul's Church, Glanford, was held in Mr. Terryberry's residence on the evening of Friday, the 16th inst. There was a fair attendance of parishioners. The Rev. G. A. Bull, M. A., delivered a short and impressive address upon the subject of mission work, which was listened to with profound attention. Mr. W. F. Foot followed and gave a brief account of the work in the diocese of Algoma, more especially in the district of Muskoka. The proceedings were varied at intervals by selections from Hymns, Ancient and Modern.

HAMILTON.—On Sunday [the 11th, the Ven. Archdeacon Elwood, of Goderich, preached an instructive discourse at the morning service of St. Thomas', and again in the evening at the Ascension Church. On the same evening the Very Rev. The Dean, at the Cathedral, gave an eloquent sermon on the benefit and necessity of faith. It is pleasing to hear of the progress of the new mission in the north of the city. Mr. Spiers holds a service there every Thursday evening, and there are many who never fail to take advantage of it. A new congregation is fast springing up, and will no doubt soon rival in numbers—the other well established mission church of St. John's. There is shortly to be a Sacred Concert held in St. Thomas' Church, when "the leading amateurs" will take part. The choir, which numbers fifty voices, is one of the best in the city, and will alone be worth hearing.

ERALC.

MARYBOROUGH.—We have just concluded a ten days mission in connection with St. James' congregation, Rothsay, one of the stations of the Maryborough Mission, with very beneficial results. The missionary was the Rev. H. L. Yewens, of Mount Forest, who has had considerable experience in conducting similar missions in the United States and elsewhere. He has also published a short series of excellent 'Appeals and special prayers,' which were found of great service, both as preparatory to, and for use during the mission. The subjects chiefly dwelt upon were "Sin, Salvation, Spiritual life and death, Conversion, Holy Communion, Confirmation, Faith. The deepest interest, was manifested from the first; the attendance, notwithstanding the almost impassable state of the roads, increased from about 80 to 200, many travelling four, five, and six miles to be present; for this congregation is entirely agricultural, the average Sunday attendance being about 125.

The first result of this special work was seen on the following Sunday, when nearly double the usual number of communicants knelt together in the Lord's Supper, some of whom communicated for the first time; while others, after long neglect, devoted themselves anew to the service of their Saviour. On the following evening a young peoples' service was held, which was very largely attended, when a special address was delivered, showing the relation of Christianity to the young.

After-meetings were held each night, the whole congregation always remaining. I might also mention that there was no approach to excitement of any kind, a portion of the 'Evening Prayer' or the 'Litany' being read alternately each night, with one lesson. The usual 'Church Hymns' were also sung, set to familiar tunes.

HURON.

(FROM OUR OWN CORRESPONDENT.)

MILLBANK.—On last Sunday, at morning service, Rev. C. J. Robinson preached his farewell sermon in Grace Church, Millbank. Mr. Robinson leaves for Brussels, the mission to which he has been appointed by his Lordship the Bishop.

WESTMINSTER.—*St. James' Church.*—The Missionary meeting, on the evening of the 14th instant, was very successful. There was a large attendance of the members of the church. Rev. Evans, Incumbent, presided. Revs. W. H. Tilly and W. Logan gave excellent addresses, earnestly advocating the cause of missions. We hear with much pleasure of the continued prosperity of this the youngest of our suburban parishes, and heartily congratulate minister and people on the results of their faithful labours.

LONDON.—*Service of Praise, St. Paul's.*—The service of praise and organ recital at St. Paul's, on Thursday evening, 15th instant, was highly appreciated by the large congregation. The service was entirely musical, and comprised Hopkin's Te Deum in G; Psalms 133, 137 and 138; the Anthems, "Remember thy Creator," "In thee, O Lord," and "Ascribe unto the Lord," and several hymns by the choir. The organ offertories, by Mr. G. B. Lippi, were the special features of the service. In the "Procession March," "Nocturne in C Minor, Haydn's Andante Cantabile, and Wely's Offertoire, No. 5. Mr. L.'s, his playing was very effective, and it has been remarked that he displayed "a thorough mastery of the magnificent organ of St. Paul's." Mr. Furness sang in excellent tone "Now Heaven in fullest glory shone." Dr. Lippi gave from the "Creation" the Recitative and air "In native worth."

Rev. Canon Innes, at the close, spoke of the object of the service, to provide funds for the greater efficiency of the organ and choir, and the payment of balance due on the window. He complimented the organ and choir for their excellent performance, not only at the service that evening, but also at the usual Sunday services. He hoped the congregation would do all in their power to promote their efficiency. The collection of the evening was, we believe, a good one.

LONDON.—The Church of England Young Men's Association held their annual meeting at Bishop Cronyn Hall, on Monday evening, the 12th March. There was a good attendance of members, though not so large as we would expect at the annual meeting. Mr. C. J. Childs, President, occupied the chair. The meeting having been opened as usual with prayer, Mr. C. F. Winlow, Secretary, read the report. He congratulated the members on the continued prosperity of the Association, and the additional interest taken in its work throughout the year. He referred to the reading room, which is well supplied with periodicals and papers. It may now be considered superior to any similar institutions in the city, as regards reading matter, and also convenient accommodation. After referring to the work of the Association during the past year, the recommendation was made that there should be formed a third class of members, to be known as "Sustaining Members," whose annual subscription would be five dollars.

The committee feel their deep sense of the

privileges enjoyed for some time past in the evangelistic services under Rev. W. S. Rainsford, and they feel assured that his ministry has given an impetus to their work, and will greatly alleviate their labours.

The report having been adopted, the officers for the year were elected. President, Mr. George Laing; Vice-Presidents, Messrs. P. B. DeLom, G. J. Child, W. Johnson, S. King, and George Winlow. Secretary, Mr. Thomas H. Luscombe. Treasurer, Mr. George F. Jewell. Executive Committee, Messrs. B. Bryan, R. Brydges, F. W. Ball, T. Churchill, R. A. Garlick, James Granger, I. G. Hands, A. Hardy, R. McElheran, W. Morgan, and A. Stock.

On the motion of G. F. Jewell, seconded by Mr. W. Johnson, it was resolved that a new class of subscribers be formed, to be termed "Sustaining Members," who shall pay an annual subscription of \$5. After brief addresses by Revs. W. H. Tilley and I. Gemley, and votes of thanks to the retiring officers, the meeting was closed with the benediction.

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

The Bishop of Algoma returned to his residence, 65 Isabella st., Toronto, on Friday last, after an absence of nearly two months, spent in visiting the southern portion of his diocese, during which he has travelled between 600 and 700 miles in the Muskoka and Parry Sound districts, baptized 35, (including one adult,) confirmed 32 candidates, administered Holy Communion to 212 members, ordained one deacon, preached 41 sermons, and delivered 23 addresses.

FOREIGN MISSIONARY NOTES.

SUBJECTS OF PRAYER IN 1877.

(From the Mission Field.)

We venture to remind our readers of the greatness of the Missionary work that lies before the whole Church, and to suggest to them subjects of prayer appropriate to each of the seven branches in which that work spreads forth. Many will feel interested from personal motives in some one branch more than in the rest. But we would ask all members and friends of S.P.G. to bear in mind that the organization of the Society extends to all branches of the foreign work of the ancient Church of our Island; and, therefore, to allow every branch to have the benefit of our united prayers. All must be aware how rapidly, in the Providence of God, this work increases in magnitude and in weight every year; how much more plainly and sorrowfully we recognise our past shortcomings and negligences; how many new opportunities are still afforded to us. It may be that if we begin the new year with more frequent and more fervent supplications, we shall be allowed to see at the end of it the Lord of the Harvest was only waiting to be gracious until His people should come before Him in the attitude of prayer.

I. ASIA.

For the four Bishops of our Church in India and Ceylon and all the people under their care; that our fellow-countrymen may be built up in Christ, and may not fall away, but by their Christian lives and brotherly concord may win souls to Christ; that God will turn the hearts of Hindus, Mohammedans, Buddhists, Parsees, and other unbelievers to Christ; that the native members of the Church, and the native ministry, may be increased largely; that Missionaries may be supported and guided by the Holy Ghost, and that their labour may be blessed abundantly, their number multiplied, and their efficiency increased by the foundation of additional bishoprics; that the women of India may be enlightened through the influence of Christian women teaching in zenanas and schools.

For the three Bishops in China and Japan and their people; for our fellow-countrymen there, that they may lead godly lives and exercise a Christian influence; for the strengthening of Missionaries among the heathen; for the awakening of the heathen; for the overthrow of the powers of darkness, and for the translation of those

countries into the Kingdom of Christ in God's good time.

For Borneo, the Bishop and people there; for the growth of the Church in the fear of the Lord and the comfort of the Holy Ghost; for a native ministry; for the addition to the Church of multitudes of Malays, Dyaks, and Chinese, and that by them the glad tidings of salvation may be proclaimed through the whole Island.

For the remains of ancient churches in Syria and the East now appealing to us for aid, in great ignorance, poverty, weakness, and sorely oppressed.

II. AFRICA.

For the Bishops of our Church—two in West Africa, six in South, one in East, and three in the Islands—with all people, Christian and heathen, within their dioceses; that the churches may be multiplied and be built up, that they may abide in the doctrine of Christ, and persevere in every work of faith, and labour of love, and patience of hope; that from them the sound may go forth among all the tribes of Africa and the Islands, and, with it, purity, peace, civilization, and industry; that the way of the messengers of Christ may be speedily opened into the centre and heart of our country; that slavery may be abolished; that the ancient Christian Churches of North Africa may be lifted up and restored.

III. AUSTRALIA.

For the eleven Bishops there and in Tasmania, the other clergy and the people; that the gospel may come in power to all parts of the land, and may bring forth fruit everywhere to the glory of God; that while riches increase the people may not set their heart upon them, but may labour for that meat which endureth unto everlasting life.

IV. NEW ZEALAND AND THE PACIFIC.

For the six Bishops in New Zealand and the whole Church there, that they, abounding with all spiritual gifts, may become a centre of gospel light to the islands of the South Pacific.

For the Melanesian Mission,* that a Bishop may be raised up to preside over it; that the heathen may be gathered by it into the fold of Christ; that the example of its martyr Bishop may never be forgotten.

For the Bishop of Honolulu and his people, that through them the people of Hawaii and foreign residents may hold the faith in unity of spirit, and in godliness, righteousness, and soberness of life.

V. AMERICA.

For the fifteen Bishops of British North America and their people, and for the fifty-seven Bishops of the Church of the United States and their people, that they may be united in one holy fellowship; that they may be established in every good word and work; that the emigrants from Europe may flow into their communion; that gospel truth and apostolic order may spread throughout the land.

VI. WEST INDIES.

For the five Bishops of our islands and their people, that all may be compacted in one spiritual body; for the growth of the coloured races in Christian truth, pure morality, and industry; and that the Church's recent loss of outward riches may be followed by a quickening of spiritual life.

VII. EUROPE.

For our Church at home, its bishops, clergy, and laity, that all may grow in grace, peace, and charity, and may become ensamples to other Churches; for the increase of Missionary zeal in the Church, and of wisdom to direct it; for all Christians who walk not with us, that they may be one with us; for our populous cities and remote villages, and their peculiar wants known to God; for our countrymen scattered throughout Europe and elsewhere, isolated persons or families, emigrants, settlers, sailors, soldiers, merchants, artisans; for recovery from our national faults, pride, love of money, and intemperance.

For the other Churches of Europe, east and west, and all who call themselves Christians, that God will supply to them what is lacking, and remove from them what is excessive, will purge them from error, and confirm them in godliness, and and will incline all hearts to mutual forbearance and brotherly love.

For the conversion of Mohammedans, and the

*This prayer has been already answered.

peace and security of the Christian subjects of the Porte.

That God will give a new heart to His ancient people the Jews, scattered throughout Europe and the world, and cause them to stretch out their hands to Jesus the Messiah of God.

That in God's good time all Christians may be made perfect in one, and that the world may come to acknowledge the Mission of the Son of God, and to know the Love of God. (St. John xvii. 23.)

British News.

ENGLAND.

On February 15th, by command of the Queen, a levee was held at St. James's Palace, by His Royal Highness the Prince of Wales. Among the presentations we notice that of the Rev. A. W. Macnab, late Assistant Minister at St. Catharines, Ont., and son of the Rev. Dr. Macnab, of Bowmanville.

The death of Sir Henry Baker, one of the compilers of "Hymns, ancient and modern," is announced.

The English Churchman says of his labours: Although with genuine wisdom the compilers of this hymnal have always refused to allow their names to be connected with it, the fact that Sir Henry Baker undertook the duty of replying to all correspondence respecting it, marked him out as the leader among its proprietors, and it is no secret that he was the chief editor of the work. Of the value of his labours to the Church it would be difficult to speak too highly or too warmly, and the fact that he had allowed the book to attain a world-wide circulation, without taking the slightest credit to himself for his large share in the exertion and anxiety attendant upon its preparation and publication, is only another reason for now giving to him those posthumous honours which are unquestionably his due. That the book has faults its editor-in-chief was the last to deny; but, take it for all in all, it has done a work in and for the Church of England which it may be safely affirmed would never have been accomplished without it. As a hymn writer, Sir Henry was among the most successful of the contributors to the songs of the Church, and it would be difficult to select any modern hymns which have attained greater or more deserved currency than his "Lord, Thy word abideeth," and "There is a blessed home." The musical knowledge possessed by the late baronet was an immense aid and incentive in the prosecution of his work, although he very wisely secured the cooperation of distinguished professional musicians in the purely musical part of the book. Sir Henry Baker was, of course as the hymnal proves and as the daily papers have thought it needful to inform the public, "a High-Churchman," but, despite the objections raised to his hymn "Shall we not love thee, Mother dear?" he was thoroughly loyal to the Prayer Book, the spirit of which he strove, like Keble, to catch, and to reflect in his hymns as in his life.

Correspondence.

The Editor is not responsible for the opinions expressed by correspondents.

A MISSIONARY'S ESTIMATE OF THE DOMINION CHURCHMAN.

DEAR MR. EDITOR,—I am very thankful to notice the decidedly Missionary tone that your paper is gradually assuming. Your columns are not filled with wrangling and dispute over small matters,—there is not much about high churchism and low churchism,—but it seems to me that the main feature of your paper is the broad, grand, noble, Christlike principle of extending, enlarging, and building up the Redeemer's kingdom on earth. Is it not noticeable that those who are the most taken up with wrangling and dissension about the outward form and shell of worship are the least active in the Missionary work and the least liberal in their contributions? Their time, their brains, their money are all centered on the lesser and

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lighter matter, while they unwittingly neglect the greater and weightier. Missionary work, as I notice you have often of late remarked, is and must be the life of the Church. Let every diocese, every parish, every Church, every family determine to *extend their operations*, and they need not fear famine at home. God will bless and help those who try to help others. Let a man break a \$20 bill to send \$5 to a distant Mission field, and he will find he can very well give the \$15 balance to his own diocese at home. That is the principle—I am persuaded of it. We must give God the opportunity of shewing his care for us if we would learn to trust him. Wishing you God speed.

I am yours, &c., E. F. W.

March 5th, 1877.

MR. TOOTH.

MR. EDITOR,—I would ask insertion in your paper for the following copy of an extract from the *Times* (London) newspaper, as it puts the case of the Rev. Mr. Tooth, and other similar delinquents, (for such I regard him) into a nutshell; and disposes of the sophistry, under colour of which the Rev. Gentleman is regarded as a martyr.

Yours very truly,
I. HEDDEN.

Hamilton, March 16th, 1877.

The *Times*, commenting on the course pursued by the English Church Union, says:—

"It appears there are a few hundred clergymen and two or three thousand laymen who have suddenly discovered that the condition in which the Church of England has existed for three hundred years and more is utterly intolerable; that the civil jurisdiction, administering precisely the same rubrics as have existed for the greater part of that time, enforcing its jurisdiction by the same penalties, has become a gross innovation; and, lastly, that while this Court has been settling during this present generation a variety of suits on really momentous matters, its intervention only becomes intolerable when it proceeds to deal with bells and lighted candles, and dresses and sides of tables. The only charitable conclusion in the matter seems to be that, from having nothing better to do, these good people have worked themselves up into a frenzied state of mind, that they are beyond the reach of reason, and that they must be left to grow cool. Nothing is claimed from Mr. Tooth, but that while holding certain privileges established and maintained by law, he shall submit to the conditions laid down by law.

'He is at perfect liberty to leave Horsemonger Lane Gaol to-morrow, and conduct the most extreme Ritualistic service he can devise, provided he will conduct it on his own responsibility, and in a building not assigned by law to be used under certain conditions. He is not forbidden to do certain things; he is only forbidden to do them in a given place, which he holds in the character of a trustee. As long as he claims privileges which are secured to him by secular Courts he must obey the monitions of those Courts; but he can emancipate himself at any moment from their authority. If he is a martyr, it is for a mere triviality; but it is also for a triviality which he is at perfect liberty to enjoy under proper conditions.'

MUSIC COMMITTEE.

SIR,—The Church Music Committee of the Diocese of Toronto is about to issue a book of church music, of which they are assured there is great need. The book of Chants and Tunes published by the committee some years ago is now out of print, but the demand for it has by no means ceased though 5,000 copies were sold at a price more than double that of the proposed new book. The sale of the old book was, however, a matter of anxiety for many years to our revered chairman, the late Dr. Beaven, and therefore the present committee do not feel justified in publishing the new book until the outlay is to a certain extent secured.

The new book will differ from the old in several respects. We do not propose to publish any hymn tunes, believing that the many tune books already existing supply all that is wanted. Our book will be a small octavo volume, containing

not more than 64 pages, unless subscribers desire additional pages of blank music paper. We believe that this size and shape will be more generally useful and convenient than the old. The work will be published in three parts, of which the first or second may be exchanged for blank music paper when desired. We propose to save the clergy and organists the constantly recurring trouble of selecting chants each week for the different canticles, by placing six or eight suitable chants on the page opposite each canticle. The use of two books will thus become needless; at the same time the book of Anglican canticles can still be obtained from Messrs. Rowsell & Hutchison, at five cents each, and our chants will be numbered from 1, 2, 3, upward, so that any chant can be sung to any canticle.

The first part will contain the canticles with Anglican chants. The pointing will be that of the Cathedral Psalter lately adopted at St. Paul's and Westminster Abbey, and recommended for use in this Diocese as the best and cheapest Psalter published, (9d. stg.) It has also been adopted by Mr. Hutchins in his Sunday-school service and tune book, and re-published by Mr. Rowsell.

Part 2 will contain the canticles set to the Gregorian tones, taken from Messrs. Rockstro & Ravenshaw. We publish the two parts separately, as we cannot assent to the notion that the canticles can be pointed equally well for Anglican and Gregorian chants, as is attempted to be done in one existing Psalter.

Part 3 will contain additional chants and all other music required in our church service except hymn-tunes: viz., for the Litany and responses at morning and evening prayer, and for the communion service, Kyrie, Gloria before and after the Gospel, Sanctus, and Gloria in Excelsis.

We hope that the book will thus be a complete manual of church music, and will supply a long-felt want. Above all we hope that the clergy will make an effort to place the book in the hands of their congregations, so that chanting may no longer be confined to the choirs. To assist in this matter, we are prepared (if desired) to issue two blank forms, one of choir paper for each Sunday's music, and another to be hung at the church doors, with the chants, tunes and hymns selected for the month. With the canticle and selected chant at once before him, every member of a congregation will be enabled to join in the chanting, and a great additional heartiness will be secured in our service. The book is ready for publication and will be put in hand as soon as 1,000 copies shall be subscribed for. So far we have received orders for 500 copies.

J. D. CAYLEY, Chairman.

The price per copy is 15 cents each, or by omitting either part 1 or 2, 10 cents.

THE EVANGELISTIC MOVEMENT.

DEAR MR. EDITOR,—The Evangelistic wave which has been lifted so high and poured with such force over the United States and Great Britain, by the preaching of Messrs. Moody and Sankey, is now passing over Canada. Hardly a week elapses in which we do not have a visit from some Evangelist or Evangelists; for they come singly, by twos, or as a company. They are sometimes even females. Multitudes flock to hear them, and we invariably read how the windows of heaven have been opened at the voice of these heralds of salvation and how showers of blessing have descended, turning deserts into gardens of the Lord.

Now, Mr. Editor, it is not my purpose in this letter to decry this extraordinary movement, which I trust has been the means of bringing many into reconciliation with God, who were before estranged from Him, but I have something to say upon the subject which I should like to say, if I may trespass so far upon your valuable space.

And 1st. I would make a remark about authorised *Lay preaching* in general. If you ask the Evangelist what he considers his peculiar mission, he will reply "to preach the gospel;" but when I turn to Holy Scripture I find that this was one of the charges which we relaid upon the *ordained* ministers of Christ, (Mark xvi, 15). Nay, that the *ordained minister* was to "do the work of an Evangelist," (1 Tim. iv, 5) and I would infer from this that the Evangelist ought to be an ordained

minister of God. But it may be replied that God has evidently raised up these lay preachers of His word, for, look how he honors and blesses their ministry. But the same divine acknowledgement is said to attend the labours of *female* preachers, and yet we cannot doubt, in the face of what St. Paul has written, that the early church would have felt called upon to forbid this kind of public ministry. It cannot be argued then on the ground of the accompanying blessing that lay-preaching is not an irregularity which should be corrected. God may bless his truth by whomsoever presented for the truth's sake, without being supposed to countenance confusion in the church.

But let not be supposed that I would silence any whom the Lord has called to the preaching of His Word. There is nothing to hinder these Evangelists devoting themselves, if they will make it their life-work, to the holy and blessed work of preaching the Gospel, in the regular and authorized way by "the laying on of hands," of those who have authority in the congregation to ordain. The *ordained* Evangelist who has appeared in Toronto is an example of how needless it is to set aside the ancient regulations of the Church in order to do a most blessed work for the Lord.

In the Second place, I have to make a few remarks respecting the Evangelistic services which have been held during the past two weeks in the Toronto Cathedral.

We read in a religious journal that this revival "kindled a flame which has burnt down barriers on the right hand and on the left." And I hear that indeed a great many fences were thrown down during the excitement and many observances of the church unnecessarily repudiated.

There is in the hour of religious enthusiasm a great temptation to cast away old accustomed rules and ceremonies under the idea of making the services less formal and more spiritual, and sinking all distinctions in one absorbing feeling of brotherly love. To this temptation, I hear, those who conducted the late revival in St. James' entirely abandoned themselves.

It is for the sake of reverence and order that a space about the Communion Table is fenced in, and room is provided in the pews of the Church to allow the worshippers meekly to kneel upon their knees. But for the sake of allowing an overwhelming crowd to pack the sacred edifice, the space inside the communion railings was, I am told filled with rows of benches and chairs till their backs almost touched the holy Table, and no room was left anywhere for kneeling. Thus reverence in worship was sacrificed in favour of numbers of hearers a very doubtful gain, and this sacrifice is the more strange on the part of those who are reported to have been possessed with the feeling that these services "derived their power from the preparation of earnest and effectual prayer to God for his indispensable blessing." "Reverence and Godly fear" should characterise our every approach to the Throne of Grace, or much the blessing sought for will be missed.

Again, it is for the sake of decency and propriety that the minister who conducts the service of prayer should be habited in a "comely surplice." Was it flung aside during the late revival in St. James' as one of the "barriers" to devotion? To get rid of trammels to spiritual worship? This vestment has never been regarded by churchmen as a hindrance to devotion. A regulation of the Church has therefore been unnecessarily violated. An innovation introduced by those who are wont to complain most bitterly of innovations on the part of others.

It is stated in the paper, which I have already quoted from, that "one great principle has been abundantly vindicated—that such a movement entirely harmonizes with the spirit of our Church and of her services, and furnishes precisely that one lacking element which is required to bring out all their beauty and force." How strangely does this sentence read in the face of the well known fact that during the greater portion of the memorable two weeks the prescribed prayers of the Church were almost totally discarded, and extempore prayer substituted! To the minds of churchmen there was precisely this one lacking element of beauty and power in the services. Numbers on this account left the church dissatisfied and wondering what might be the next innovation which infatuation might suggest.

But a graver departure from Church order has been committed by the introduction of laymen and dissenting ministers (I name them with respect) into the reading desk of the church to conduct these extempore prayers, while the ordained ministers of the church remained below with the congregation. This was indeed without controversy "burning down barriers on the right hand and on the left." But *cui bono*? The prayers of the gentlemen who occupied the place of the ministers of the church would have been quite as effectual below as in the desk, while church people in general would have preferred to see their clergy taking their proper place and fulfilling their proper functions in the congregation. I am sure, speaking for the laity, that they do not desire to usurp the functions of their pastors nor to see the ministers of other bodies taking their duties out of their hands. No, to a layman there is nothing more refreshing, comely, or helpful to his own devotions than to see his minister occupying his own position in the church, clothed in the white garb of his office and conducting the worship of the sanctuary according to those sacred and prescribed forms which our fathers handed down to us. Great is the loss to churchmen, and doubtful is the gain to others, of breaking down any of our time honoured customs. By so doing we give unfriendly critics occasion to say that when any earnest work is to be done, or the simple Gospel to be preached, "the whole superstructure of our rites and ceremonies must tumble down in irremediable ruin." Rather should churchmen upon such occasions strive to commend our worship to our Christian brethren of other bodies, and shew them how "the orderliness and sober tone and majestic dignity of her ritual services act under God as a powerful check to those unseemly excitements and excesses which have ever been the bane of earnest revival movements and have often estranged from them many earnest thoughtful minds."

I am, dear sir, truly yours,
CHURCHMAN.

Family Reading.

ONE LIFE ONLY.

CHAPTER XIX.—Continued.

Slowly—silently—the moments dropped into the relentless past, and with them went the last fragments of Colonel Dysart's life, whose struggle under the burden of humanity was over for evermore.

What madness it now seem that ever those dim sightless eyes should have wept for any earthly pain, or that scarce beating heart ached for the loves or losses of its brief existence! Out of the troublous sea of this world's hopes and fears, and its many-tinted waves of joy and sorrow, that senseless from had been cast up on the dim mysterious shore, where the impenetrable night of the grave was setting in to hide him for ever from all human ken. And yet by his side, watching his silent exit from the region of sentient mortality, those two were seated, who living still in the midst of their little day, were abandoning themselves with as much ardour to its ephemeral emotions, as if the irony of death would never mock them also with the supreme indifference which had already stamped its cold serenity on the face of him, who in their very presence was accomplishing the common doom.

Atherstone spoke for the first time since their solemn vigil had commenced. "I think there is a change," he said, and lifting the lamp from the table he held it close to Colonel Dysart's couch, while Una bent forward trembling to look upon him. There was undoubtedly a change, a sort of ripple of consciousness passing over the marble face, just as if a light breeze were ruffling the surface of a smooth clear lake; the eyelids quivered upwards, the lips parted, the whole countenance became animated by an expression which was unmistakably that of one who listens attentively. The right hand was slightly raised, as if to deprecate any movement which might prevent his hearing what, if spoken at all, was uttered by no mortal lips, and gradually a smile as of rapturous recognition stole over the wan face. "Yes—

Mary," he said, in a voice low as the sighing wind, but perfectly distinct and clear; a moment more and gently the look of consciousness faded from his eyes, the hand sank down, a dark shadow swept over the features, and then they settled into the intense, immovable peace which those who yet draw mortal breath can never know.

A chill of terrible conviction fell upon Una, against which she struggled with an unreasoning resistance that would not face the truth. She flung herself down on her father's body, exclaiming, "Speak to me, dearest father—it is I—Una—your own little Una—don't leave me without a word; let me hear your voice once again—just once—I cannot let you go, dear—dear father!"

So she went on, with piteous cries of entreaty, that echoed unanswered through the gloom, till Atherstone could not endure the sight of her pain. He stooped down and lifted her gently up, saying, "My own darling, it is useless—he is quite gone. "Gone! father and mother both!—oh! what shall I do?" and she glanced round with a look of dismay and helplessness which was inexpressibly touching.

It was almost more than Atherstone could do at that moment to restrain himself from clasping her in his arms, and telling her then and there that he was indomitably resolved to make her his own at any cost—even of honour or principle; for, although the last words that had passed between them on the subject had been her refusal to become his wife, if it was to involve him in any departure from the purest rectitude, yet he did not, and could not doubt that she loved him; not only had she owned it in so many words the day before, but now, in her utter distress and loneliness, she turned to him with a look of yearning tenderness in her sad eyes, which showed him how entirely she had indeed given up to him the whole treasure of her young heart's pure affections. Still he did restrain the sore temptation that assailed him, for he could not speak to the new-made orphan of earthly love in presence of the very corpse of her father. Death was master in that room for the time, and had set a seal on the lips of the strong passionate man which he dared not break even to win his heart's desire; he could but clasp her hands tightly in his own with murmured words of comfort, feeling that even the hope of winning her to his heart one day was a joy greater and more intense than any he had ever known before in all his years of life. But he could not long indulge the strange sweetness of the moment; Dr. Burton and Una's maid, who had been sent for, were in the next room, and it was necessary that he should call them to consign her to their care while the last duties were performed for the helpless dead. With one whispered entreaty to Una not to give way to grief, since there might yet be happy days in store for her, he let them lead her away, and she went passively without a word, feeling only, through all the bewilderment and pain of her bereavement, that her whole life centred now in Humphrey Atherstone, and that, if he willed it, she surely must be his, whether for weal or woe.

At an early hour next morning Mr. Northcote arrived at Atherstone Abbey. Humphrey had known well that he must arrange at once for the departure of the guest he would so fain have kept with him for ever, and for whose speedy return he meant to labour unceasingly, and he also knew that the squire had undertaken to be Una's guardian and the executor of her father, jointly with Mr. Cunliffe, and therefore he had begged Dr. Burton to convey to the Manor the intelligence of Colonel Dysart's sudden death, and the circumstances under which it had occurred, as soon as possible; this had been done, and primed with most emphatic instructions by his wife, Mr. Northcote came duly prepared to exercise the functions he so little expected to be called on thus early to fulfil. His chief object was to take Miss Dysart back with him to Northcote Manor, instead of allowing her to return to Vale House. The whole neighbourhood had of late become alive to the fact that there was something more than ordinary friendship between Una and Atherstone, and his long declared intention of celibacy gave an unwonted interest and piquancy to the affair, which caused it to be the groundwork of innumerable speculations. All this was well known to Mrs. Northcote, and the unmitigated horror she enter-

tained for Atherstone made her feel almost a grim satisfaction in the poor colonel's death since it gave her to a certain extent the power of separating his daughter from the object of her distrust. Let her once get Una Dysart within the walls of Northcote Manor, and Atherstone should catch no glimpse of her, though he besieged them every hour of the day.

Mr. Northcote had brought his carriage for the purpose of conveying his ward to the safe custody of his strong-minded wife. Both Atherstone and Una, however, opposed this arrangement, and wished that she should go to Vale House. They knew that they could not meet at the Manor, and it was besides a most bitter addition to her sorrow for the loss of her father that she should not be allowed at least to remain near him while it was still possible to look upon his face. But Mr. Northcote was inexorable, good easy man as he was in general; the awful consequences of going back to his formidable spouse with her commands unfulfilled, made him hard as a rock against all Miss Dysart's entreaties and Humphrey's remonstrances; he gained his point, and poor Una, worn out with grief and fatigue, was borne away from Atherstone's longing eyes, to be seen by him no more for a much longer period than even his worst fears foreboded, dark as they were.

Humphrey Atherstone stood motionless outside his own door as long as it was possible for him to hear the roll of the carriage wheels that were bearing Una Dysart away from the sight of his eyes, and from the longing of his heart, which rose almost to agony as he felt that every moment rendered their separation more complete—perhaps more hopeless; for he saw clearly that the events of the past night had greatly increased the obstacles which already stood between them. He had no acknowledged claim, even in the estimation of Una herself, which could warrant his intruding upon her in any way during the first period of mourning for her father, and he well knew the animosity Mrs. Northcote bore to him, and the use she would make of her husband's powers as guardian to prevent Una from having the smallest communication with him at any time. When—when should he look on that sweet face again, and hear the soft pathetic voice that was the very music of his life? He turned, sickening, from the brightness of the radiant summer morning as a dark foreboding seemed to tell him that for many a week and month, and even year, he might long and long for her in vain. He felt as if in spite of the cloudless sky and brilliant daylight he had himself entered into the shadow of a coming cloud that soon would overspread his whole existence, and quench the sunshine of all hope within it. But Humphrey Atherstone was a man whose indomitable will had never yet been subdued by any force of circumstances, and as he clenched his hand in the intolerable pain of his desolation, he resolved with a deep, stern determination that he would cast every scruple to the winds, and that neither honour or justice, nor any law of right, should hold him back from winning Una Dysart to his home by any means that he could compass.

This was a great moral downfall, and he knew it, but he would not let his mind rest on the humiliating consciousness even for a moment; nor would he face the real cause of his weakness and defection; for the truth was that Humphrey Atherstone had never yet yielded up his soul in unreserved surrender to that Divine holiness which can alone enable the frail human nature to resist temptation and follow righteousness, not because there is beauty in goodness and truth, but because it is the pure will of the Father of the spirits of all flesh. Hitherto his allegiance had been given not to his God, but to his own ideal of honour, and to the pride of his integrity. That pride was level now with the dust; for as he walked restlessly to and fro in the shadow of the courtyard wall, he was arranging in his own mind a plan of deliberate injustice, whereby he would remove the chief obstacle between himself and her who was the one desire of his heart.

CHAPTER XX.

As it so often befalls us in this our mysterious time of trial, no sooner had Atherstone finally determined on doing evil, than the opportunity for its accomplishment was found ready to his hand. Just at this moment Thorpe, the old butler,

came up to him with a rather anxious look. "Can I speak to you, sir?"

"His master turned round, somewhat impatient at the interruption. "Yes—what is it?"

"Sir, you must not blame me, but I am afraid that fellow Edwards has been prowling about the house again to-night."

"What!" exclaimed Atherstone, eagerly; "tell me exactly what you know—did you see him?"

"I did, sir; but it was just as he was making his escape, and I am sure he was not aware that any one saw him. He had laid his plans very cunningly, and I imagine he was completely taken by surprise when he found the house all astir—which, of course, it would not have been on any other night."

"What time was it?"

"About two o'clock, sir, shortly before the poor colonel died. I had been putting lights in the library in case they should be wanted, and as I came out of the door I caught sight of a man flying round the end of the long passage that leads away from it. He had been coming towards it, I feel certain, and was scared by the lights. I darted after, having a suspicion who it was, but he is more lissom than I am, and before I could reach him he had got down the corkscrew staircase that leads to the vaults, and when I caught sight of him again, he was just vanishing through the door that leads from there to the outer cave. I passed through it myself and followed him up the steps to the terrace, and then I could see by the shaking branches of the great tree that stands by the orchard wall, that he had climbed it and dropped over to the other side. He can climb like a wild cat, you know, sir, and leap almost any distance."

"But how did he get through the door that leads from the vaults to the cave? Surely it is kept locked."

"Yes, sir; but he had managed to cut out the lock. I dare say he has been nights and nights at work on it, for he would calculate on no one going near it—which we don't, not once in six months."

"It was the only possible means of access to the house, no doubt, and the nearest way to the library."

"Yes, and I feel sure that was the point he was aiming at, sir. I have not forgotten how I found him trying to open the ebony cabinet that stands there, just after Squire Maurice's death."

"You had better keep such recollections to yourself, Thorpe," said Atherstone, sternly; "have you told any one of his attempt last night?"

"No, sir. We have all been too much occupied with the arrangements that had to be made after the death; it was not till Miss Dysart and her maid and the doctor were all gone, that I had time to tell even you, sir."

"Well, see you tell no one else; I will not have a word said on the subject to any one."

"Very well, sir," and Thorpe waited while his master stood still in deep thought. Atherstone seemed to have forgotten his presence: at last the old butler hazarded a question.

"Of course you would like me to have the lock repaired, sir; I feel sure the scoundrel will make another attempt to-night. As he does not know he was seen, he would never dream of any one looking to the door on a busy day like this, when the colonel's body has to be removed, and he would expect us to be more than usually sound asleep after being up all last night; if I might advise, sir, I'd have the police on the watch all through the dark hours."

"You will have nothing of the sort," exclaimed Atherstone, sharply; "nor will you have the lock mended; let the door remain open as it is."

"Sir!" said the old man in great surprise.

"I mean what I say, Thorpe; I shall let the fellow try again to-night, on purpose to catch him in the act, and put an end to his nefarious plans once for all."

"Oh, sir! have a care, he is a desperate villain."

"He will find his match in me," said Atherstone, with a fierce light flashing in his dark eyes.

"But surely you will not encounter him alone—you will let me be with you?"

"Not on any consideration, Thorpe; you will go to your room at the usual hour—there must be nothing to excite suspicion that any one is on the

watch; but it may be as well that you should not go to bed, for I shall probably require you afterwards, and remember, not a word to any human being; you may go now."

Atherstone had a singular power of enforcing instant obedience, and the old man went away in silence, though with a feeling of great uneasiness, which he could not shake off throughout the whole day.

Evening had come; the dead man had been carried away to Vale House, and even the departure of that silent guest had deepened Humphrey's bitter sense of desolation, for it seemed like the breaking off of his last link with Una, and the happier past in which he had seen her day by day, and now he sat in a room next the library, with a door of communication sufficiently open between them to enable him to hear and see what might take place therein; he had extinguished the lamp, but there was bright moonlight, which lit up the library quite clearly as it streamed through the large uncurtained windows. Atherstone had prepared no weapon for his defence, as he had entire confidence in his own great strength, and he would have looked formidable enough certainly, to any one who could have seen him sitting there with his dark brows bent in a stern frown, and his curved lips firmly closed with an expression of immovable determination. In the restless uneasiness of a yet unfulfilled purpose, from which his better nature dissented, the deep calm and silence all around him became intolerable, and he chafed each moment more and more against that one cruel difficulty in his life, but for which Una might already have been his wife. Had no secret ever existed which had made him resolve against marriage, he would have asked her long since of her father, who would, he believed, have offered no opposition to their union; and now that father lay dead, and Una was in the hands of his enemies. He felt almost maddened when he thought of it, but clenching his hands he muttered again and again, "This night shall end it, my Una—my Una! this night shall the hateful barrier between us be destroyed; it shall! as surely as I live." At length, in the midst of intense stillness, came a sound. He caught his breath and listened. It was the slow, stealthy tread of a cautious footstep. Nearer and nearer it came, creeping down the long passage, halting a moment at the other door of the library which had been left slightly open, and was at right angles with the one close to which Atherstone was placed. He sat perfectly motionless, scarcely breathing; then he saw a dark form stealing almost noiselessly into the library, and as the intruder passed into the full clear light of the moonbeams, he perceived distinctly the dusky face and gleaming eyes of the Malay. Still he did not move, though he restrained with difficulty the passion that rose to fever heat within him as he saw the man he hated with so deadly a hatred. Edwards made direct for the ebony cabinet, which stood between two windows at the end of the room, and when he was fairly engaged with the lock, which he seemed to be opening by means of some instrument, Atherstone entered through the other door with a step almost as noiseless as his own, and softly advanced, measuring the distance with his eye, till he was within a few paces of his enemy; then he bounded towards him, and with one vigorous blow of his powerful arm he hurled him from the spot with such violence that the man fell flat on his back on the floor, and in an instant Humphrey had set his knee on his breast, and was grasping him by the throat as if he would strangle him. Meantime the noise of the scuffle had reached Thorpe, who, unknown to his master, had also kept watch close at hand, and he came rushing in to give what assistance he could, with a lamp in his hand which lighted up the whole scene effectually; but this he set down at once with a cry of horror, for as he saw the face of the Malay distorted with agony, and the terrible look in his master's eyes, he was seized with terror that nothing less than murder would ensue, and that in his momentary rage Atherstone might do a deed he would repent for evermore. In an instant the old man had flung himself down on the ground beside them, and struggled with all his strength to loosen his master's grasp from the man's throat, while he exclaimed, "Sir! sir! you don't know what you are doing! you are killing him—you are killing him!"

"Keep back, Thorpe," said Atherstone, angrily; "how dare you interfere with me. Hold off, I say!" but he could not use violence to his old servant, and Thorpe so clung to his hands that he was compelled to lookey his grasp on the Malay's throat in order to remove him.

"Quit the room, Thorpe, instantly, and leave me to deal with this wretch; it is no business of yours."

"But you will kill him, sir; you don't know your own strength; you'd blame me afterwards if I did not save you from killing him."

Edwards lifted his head slowly from the ground, and looking fixedly into the face of Atherstone, whose knee was still pinning him down, he said, "Do you know your wise master so little, Thorpe, as not to be aware that there is nothing on earth he desires so much as to kill me? He has been my murderer in his heart these many years back, and now is his time; it is a pity to deprive him of his pleasure."

There was a concentrated malice in the man's words which had evidently a powerful effect on Atherstone, for his hands fell harmless by his side, and slowly rising from the prostrate form of his enemy, he left him lying uninjured on the floor. His rage had almost mastered him for a moment, but, in truth, it was not his purpose to do Edwards any bodily injury at that time; his real plan, deliberately conceived, and now to be executed, was perhaps more cruel: he had given the Malay every facility for his midnight attempt, in order to secure to himself the means of convicting him of an intended burglary, which would enable him to bring him under the grasp of the law, and the punishment which would certainly ensue. Once let him get this man consigned to prison for a term of years, and he would be as completely out of his way as if he were dead, and there would be nothing to prevent him from going boldly to ask Una of her guardian in face of day. By this time the unwonted noise and the cries of Thorpe had roused the other servants, and they came pouring into the room with lights, headed by the coachman, who had been almost as long at the Abbey as the butler himself.

He pounced upon Edwards, exclaiming, "A robber! a robber!" and with the help of one of the footmen dragged him up to his feet. Then, as they stood holding him tight by the arms, and the lights flashed on his face so that they saw who he was, the old coachman exclaimed, "Mr. Edwards!" in great surprise.

"Yes," said Atherstone with bitter scorn, "this is what he has come to, a common thief."

"A thief!" exclaimed the Malay, furiously; "you had better have a care what you say, Mr. Atherstone; you know very well what I was doing when you saw me first."

"You were opening the ebony cabinet," he answered; "pretty conclusively the act of a thief."

"Indeed," sneered Edwards; "I believe you understand perfectly well what I sought for there."

"You must have been stealing like a thief into these rooms before now, or you would not have known where the cabinet stood."

"And if I have, it is your own dishonesty has driven me to it."

"Scoundrel!" exclaimed Atherstone, making a menacing movement towards him; then, restraining himself, he said more calmly, "whatever your motive was, you have broken into my house and committed a felony, and you shall have your full measure of punishment; I shall screen you from the gaol no longer."

"A gaol—penal servitude," said Edwards, slowly; "yes, I suppose your kind offices could secure me that destiny now. Well, the prospect is not pleasant; I think the time has arrived when you and I might come to terms, Mr. Atherstone. I have a word to say to you; you had better send these servants away."

Humphrey turned to the men and told them to leave the room. The butler and coachman seemed very unwilling to loose their hold of the Malay.

"I would not trust him, sir, if I were you," said Thorpe, respectfully.

"I do not trust him," said Atherstone, contemptuously, "but I can defend myself; go out and wait in the corridor, as I shall require you later."

(To be continued.)

Children's Department.

WHICH LOVED BEST?

"I love you, mother," said little John ;
Then, forgetting his work, his cap went on,
And he was off to the garden swing,
And he left her wood and water to bring.

"I love you, mother," said Rosy Nell ;
"I love you better than tongue can tell."
Then she teased and pouted full half the day,
Till her mother rejoiced when she went to play.

"I love you, mother," said little Fan ;
"To-day I'll help you all I can ;
How glad I am that school doesn't keep !"
So she rocked the baby till it fell asleep.

Then stepping softly she fetched the broom,
And swept the floor and tidied the room ;
Busy and happy all day was she,
Helpful and happy as child could be.

"I love you, mother," again they said—
Three little children going to bed.
How do you think that mother guessed
Which of them really loved her best ?

NOTHING FINISHED.

I once had the curiourity to look into a little girl's work-box. And what do you suppose I found? Well in the first place, I found a "bead purse," about half done ; there was, however no prospect of its ever being finished, for the needles were out, and the silk upon the spools all tangled and drawn into a complete wisp. Laying this aside, I took up a nice piece of perforated paper, upon which was wrought one lid of a Bible, and beneath it the words, "I love ;" but what she loved was left for me to conjecture. "It cannot be," thought I, "that this little girl loves the Bible ; if so, she would not have left even a picture of the blessed book soiled, and not half-finished." Beneath the Bible lid I found a sock, evidently commenced for some baby foot ; but it had come to a stand just upon the little heel, and there it seemed doomed to remain. Near to the sock was a needle-book, one cover of which was neatly made, and upon the other, partly-finished, was marked, "To my dear." It did not tell me for whom it was intended, but of this I was certain, whoever the dear one might be, that "needle-book" was not for her. I need not, however, tell you all that I found there ; but this much I can say, that during my travels through that work-box, I found not a single article complete ; and mute as they were, these half-finished, forsaken things told me a sad story about that little girl. They told me that, with a heart full of generous affection, with a head full of useful and pretty projects, all of which she had both the means and the skill to carry into effect, she was still a *useless* child—always doing, but never *accomplishing* her work. It was not a want of industry, but a want of *perseverance*, that ruined all her generous plans, and after a time gained for her a name which she was not willing to bear ; for though she was always ready to enter into any plan for the benefit of others, little account is made of promises from those who are without perseverance ; and, without any intention of being untruthful, this little girl came at last to be treated as a *deceiver*.

Let us remember, my dear young friends, that everything relating to our present and eternal felicity depends on resolute *perseverance* in the right. It matters but little what great thing we undertake. Our glory is not in that, but in what we accomplish. Nobody in the world cares for what we *mean* to do ; but everybody will open their eyes by-and-by to see what men, and women, and little children *have done*. Let us begin, then, and finish every *good* thing already commenced, no matter how small the object. We must learn a noble perseverance by exercising this principle in small matters.

THE ARK AND DOVE.

There was a noble ark,
Sailing o'er waters dark
And wide around ;

Not one tall tree was seen,
Nor flower, nor leaf of green ;
All, all was drowned.

Then a soft wing was spread,
And o'er the billows dread
A meek dove flew ;
But on that shoreless tide
No living thing she spied
To cheer her view.

So to the ark she fled,
With weary, drooping head,
To seek for rest.
Christ is the ark, my love,
Thou art the tender dove ;
Fly to his breast.

OBEEDIENCE.

Charlotte, you must not go on the ice. It is not safe. You know papa said so, and I should think Tom would be ashamed of himself to go when it is forbidden. Please come home," pleaded May Norris, grasping her sister's shawl.

"Nonsense, May ; I am only going to take a little slide, and Tom said perhaps he would let me try his skates. I shan't be gone long," answered Charlotte, shaking off May's hand, and starting on a run for the opposite bank of the pond. She reached the middle in safety, when oh, the ice bent, cracked, and Charlotte sank in the freezing water ! Fortunately Tom was near, and at last succeeded in rescuing his sister, as the water was not very deep. And Charlotte lay motionless on the ice while he ran for help. The child was delicate, and soon rheumatic fever in one of its worst forms set in, and poor Charlotte lay for weeks between life and death. It was months before she was able to leave her bed, and when she did so, she had learned a lesson never to be forgotten. With her head bowed on the foot of her little bed she prayed to God for strength to keep her resolutions.

And God gave it. In after life there were always two passages in her Bible which were marked. They were the Fifth Commandment, and "Children obey your parents in the Lord, for that is right."

LUCY'S DECISION.

I do think you are too mean, Lucy Mills. You might say you will come."

"Well, I won't," retorted the little maiden from the opposite post. "Your father's only a common man, and if you don't want me never to speak to you again, you'd just better say you won't have your party the same day as mine." And slipping from her seat she ran across the street to her own home.

Lucy Mills and Lucy Gray lived opposite each other, but their houses were very different. Lucy Mills' house was a fine old mansion, which seemed plainly to say, "Look at me, I am much prettier than my neighbor across the street."

Lucy Gray lived in a snug little cottage half hidden by beautiful vines. Both the Lucys' birthdays came on the same day, and from this had arisen the trouble. Lucy Gray was going to have her papa's Sunday-school class (who were all poor boys) to tea, on her birthday evening, and wanted the other Lucy to come and help entertain them. Lucy Mills was going to have a fine party, and was much offended because Lucy Gray would not come. Lucy Gray went sorrowfully into her pretty house.

"Mamma," she said, "Lucy is mad at me 'cause I won't go to her party. Would you go ?"

Mrs. Gray answered: "You know, dear, that I want you to have a nice time, but we would like to have our little daughter at home on her birthday night. You must think it over, and decide for yourself, my dear."

Lucy went to her room and sat down to think it over. "Mamma wants me to stay at home, I know, and so does papa. If I went to Lucy's I should please no one but myself. I might please all the boys besides, by staying here. I must stay at home."

"Mamma," she said that night, "I have decided to stay at home. I have thought it over, and it seems to me that I ought to stay where I can please

the most. And I am sure that will be at home. I will try to tell Lucy pleasantly why I cannot come."

Mrs. Gray pressed her Lucy in her arms. "God grant," she whispered, "that my darling child may always decide as wisely as she has done to-night, remembering that 'even Christ pleased not Himself.'"

IDOL GODS.

A mother was describing to her little son the idols which heathen nations worship as gods. "I suppose, mamma," said the boy, "that these heathens do not look up to the sun, and moon, and stars which we do."

"Yes, my dear, they do."

"Why, then, I wonder that they do not think there must be a better God than these idols."

WHAT HE KNOWS ABOUT STUFFED OWLS.

While delivering a lecture in Boston, it is said that Dr. Willis told a droll story of himself. He said that at one time, when he was a connoisseur in bird-stuffing, he used to criticise other people's bird-stuffing severely. Walking with a gentleman one day, he stopped at a window where a gigantic owl was exhibited. "You see," said the doctor to his friend, "that there is a magnificent bird utterly ruined by unskilful stuffing. Notice the mounting ! Execrable, isn't it ? No living owl ever roosted in that position. And the eyes are fully a third larger than any owl ever possessed." At this moment the stuffed bird raised one foot, and solemnly blinked at his critic, who said very little more about stuffed birds that afternoon. It is never best to judge the work of others until we are sure of its character.

CHARITY.

Trust not to each accusing tongue,
As most weak persons do ;
But still believe that story wrong
Which ought not to be true.

"I wish I could mind God as my little dog minds me," said a little boy, looking thoughtfully on his shaggy friend ; "he always looks so pleased to mind, and I don't."

An old Scotchman was taking his grist to the mill in sacks upon the back of his horse, when the horse stumbled and the grain fell to the ground. He had not strength to raise it, but he saw a horseman riding along, and thought he would ask him for help. The horseman proved to be a nobleman who lived in the castle hard by, and the farmer could not muster courage to ask a favour of him. But the nobleman was a gentleman also, and, not waiting to be asked, he dismounted, and between them they lifted the grain to the horse's back. John—for he was a gentleman too—lifted his cap and said, "My lord, how shall I ever thank you for your kindness ?" "Very easily, John," replied the nobleman. "Whenever you see another man in the same plight as you were in just now, help him, and that will be thanking me."

CHILDREN of this favored land,
Give to Jesus heart and hand :
Heart to love, and hand to do
Whatso'er He findeth you.

A child, speaking of her home to a friend, was asked, "Where is your home ?" Looking with loving eye at his mother, he replied, "Where mother is!" Was ever a question more truthfully or touchingly answered?

Candor is the brightest gem of criticism.
—Disraeli.

DEATH.

On the 9th March, 1877, REBECCA, wife of the late JOHN SPENCER, of Dorset Farm, Whitby, aged 88.

St. Jax and Chur 3.30 and Rector. Greene.

St. Pat vices, 11.1 Incumbent

TRINITY streets. Rev. Ale

St. GE Sunday song daily Rector.

HOLY T Sunday Daily ser Darling, Rector A

St. JOI streets. Rev. Ale

St. STI Denison and 7 p.

St. PE streets. Rev. S. J

CHURC West. S Rev. S. J

St. AN a. m. and cumbent

St. LI Vincent & 7 p. m.

CHRIST services, M.A., Inc

ALL S. streets. Rev. A. J

St. BA Sunday McLean

St. M Sunday Rev. R. J

St. T vices, 11 M.A., Inc

St. MA services, M.A., Inc

GRACE Lane. Rev. C. I

St. PE rick str 7 p. m.

CHURC West, n a. m. and

TRINITY 11 a. m. and M.A., Pr Profess

St. Jax and Chur 3.30 and Rector. Greene.

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St. Jax and Chur 3.30 and Rector. Greene.

St. Pat vices, 11.1 Incumbent

Church Directory.

ST. JAMES' CATHEDRAL.—Corner King East and Church streets. Sunday services, 11 a. m., 3.30 and 7 p. m. Rev. Dean Grasset, B. D., Rector. Rev. Jos. Williams and Rev. R. H. E. Greene, Assistants

ST. PAUL'S.—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Dean Given, Incumbent. Rev. W. F. Checkley, M. A., Curate.

TRINITY.—Corner King Street East and Erin streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Sanson, Incumbent.

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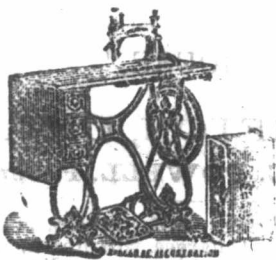
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