

Dominion Churchman.

Vol. 7.]

TORONTO, THURSDAY, APRIL 7, 1881.

[No. 14.]

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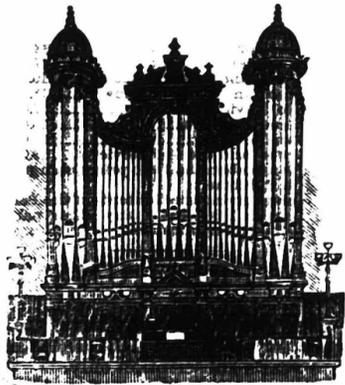
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Thousands of bottles are used annually, and it is
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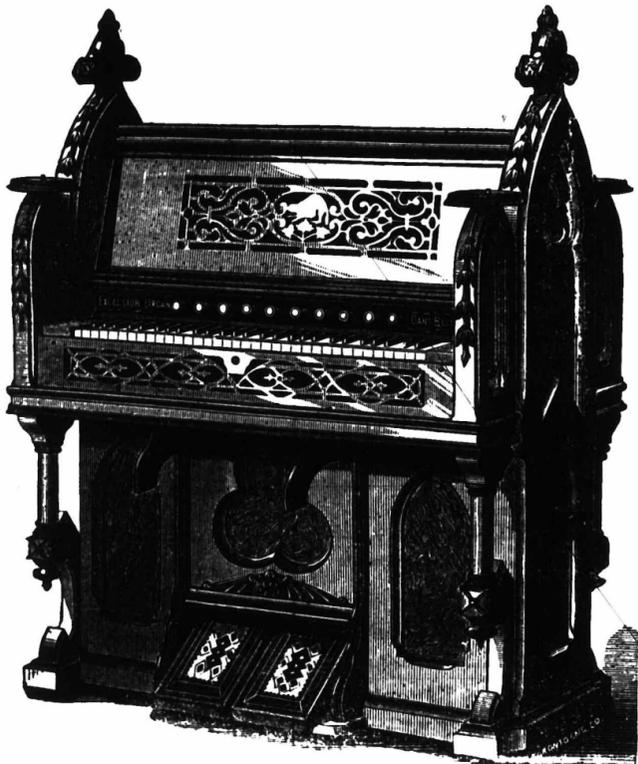
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LESSONS for SUNDAYS and HOLY-DAYS.

- April 10. SUNDAY NEXT BEFORE EASTER:-
 Morning...Exodus 9. St. Matthew 26.
 Evening...Exod. 10, or 11. St. Luke 19, v. 28, or 20, 9-21
- April 11. Mon. bef. East. Morn. Lam. 1. to v. 15. St. John 11, to 13
 Evening...Lam. 2, v. 13. St. John 11, verse 13.
12. Tu. bef. East. Morn. Lam. 3 to v. 24. St. John 15, to v. 14
 Evening...Lam. 3, v. 24. St. John 15, verse 14.
13. Wed. bef. East. Lam. 4 to v. 21. St. John 16, to v. 16
 Evening...Daniel 9, v. 20. St. John 16, verse 16.
14. Thur. bef. East. Hosea 13 to v. 15. St. John 17.
 Evening...Hosea 14. St. John 17, to verse 36.
15. GOOD FRIDAY: Proper Pass. M. 22, 49, 51. L. 49, 88.
 Morning...Genesis 22, to verse 29. St. John 18.
 Evening...Isaiah 52, v. 13, & 53. St. Peter 2.
16. Easter Even. Morning Zech. 9. St. Luke 23, v. 39.
 Evening...Hosea 5, v. 8, to 6, v. 1. Rom. 6, to v. 14.
- April 17. EASTER DAY: Proper Psalms. Morning, 2, 37, 111;
 Evening, 113, 114, 115. Anthems instead of the "Venite." Athanasian Creed to be used.
- Morning...Exodus 12, to v. 29. Rev. I, verse 10 to 14.
 Evening...Exod. 12, v. 29, or 14. St. John 20, v. 11-19.
18. Mon. in Easter-week: or Revelation 5.
 Morning...Exodus 15, to v. 22. St. Luke 24, to v. 13.
 Evening...Cant. 2, v. 19. St. Matthew 28, to v. 19.
19. Tuesday in Easter-week:
 Morning...2 Kings 13, v. 14. St. John 21, to v. 15.
 Evening...Ezek. 37, to v. 15. St. John 21, verse 15.
- April 24. FIRST SUNDAY AFTER EASTER:-
 Morning...Numbers 16, to v. 36. 1 Cor. 15, to v. 29.
 Evening...Num. 16, v. 36, or 17, to v. 12. St. John 20.
 25. St. Mark. Evangelist and Martyr: verse 24 to 30.
 Morning...Isaiah 62, v. 6. St. Luke 18, 31 to 19, 11.
 Evening...Ezekiel 1, to v. 15. Philippians 2.

TO SUBSCRIBERS.

A considerable number of our Subscribers not having paid up their arrears, we shall be very glad to have them forwarded at once. We trust this gentle reminder will be sufficient.

THURSDAY, APRIL 7, 1881.

THE Bishop of Salisbury is confined to his house by indisposition.

At Peterborough cathedral on Sunday afternoons and on Wednesday evenings during Lent, Haydn's Passion Music is sung in place of the Anthem. The congregation at these services is very large.

The Queen has expressed her entire approval of the inscription about to be placed at the base of the memorial to King Leopold in St. George's Chapel, Windsor, which is this:—"Erected by Her Majesty Queen Victoria, in loving memory of Leopold the First, King of the Belgians, her maternal uncle, who was a father to her, as she was to him as a daughter. A.D. 1879."

The learned Hebraist, Oriental, and Talmudical scholar, the Rev. Dr. Margoliouth, died suddenly on February 20th, at the age of 60, of heart disease. He had been vicar of a quiet little country parish, Little Linford, near Newport Pagnell, since 1877. The whole of the parish attended at Holy Communion at noon, and then at the funeral at three o'clock in the afternoon.

The Dean and Chapter of Windsor have just begun the restoration of the southern exterior of St. George's Chapel.

The Rev. T. Pelham Dale has accepted a living in the diocese of Lincoln; that of St. Vedast, Foster Lane will therefore be vacant.

The Irish Emergency Committee has sent a relief party to the assistance of the Rev. Canon Fleming, rector of Ballinakill, who has been boycotted for months, and on whose life an attempt was recently made. Canon Fleming farms a considerable quantity of land, and, finding it impossible to get labour in his own neighbourhood, he applied for assistance to the Emergency Committee. The relief party arrived at Ballinakill on Saturday, having been conveyed in a gunboat from Galway to avoid the risk of creating disturbances by marching through the country. The party consists of seventeen persons, all armed with rifles and revolvers, for which special licences have been granted. The party has settled in, and is at work on, the land.

In a correspondence with the Archbishop of York, a member of the Sheffield branch of the English Church Union replying to some of the objections made by his Grace, to proposals that had been offered, says:—"Let Convocation be restored to its rightful position. Let the Upper Houses of both Convocations, after conferring with, and taking the advice of, the presbyters assembled in the Lower Houses, be made the final judges in all matters affecting doctrine and discipline. . . . What we desire is that the Episcopate should be ultimately responsible for the government of the Church, and not the Prig Council. As spiritual rulers governing the Church according to her own rules and canons, we owe the Bishops every obedience: as State officials enforcing the decisions of the Judicial Committee, we owe them none.

In a recent lecture on the New Testament revision, Archdeacon Palmer said: "He thought it was necessary to undertake the revision of the New Testament because they could get nearer the true Greek than was possible in the sixteenth or seventeenth centuries; and it was considered convenient to undertake the revision of the Old Testament at the same time. The two Universities had agreed to find the necessary sum of money to defray the expenses of the work on condition of acquiring a copyright, and therefore it was the just property of these two bodies." The Archdeacon also said "as to the future of the book nobody need be afraid that their Old Bible would be suddenly and violently taken out of their hands. What would happen would be that the book would be to a good many people a sort of commentary to the Bible, and they would read their Bibles continually to see whether it threw any additional light. If it became very largely appreciated the book might rise to its taking the place of the Authorised Version, but that must be the general opinion. It might remain simply a literary work, but if it assisted persons to approach nearer to an appreciation of the last and best translation, not one of them would think their labour in vain."

Dr. Dollinger reached his eighty-second year on the 28th of February.

The Rev. R. W. Enraght has been served with notice of motion, to be made before Lord Penzance for his recommitment to prison.

As part of a supplementary estimate for the Civil Service and Revenue Departments there is an item of £4,200, almost entirely made up of costs in the cases of Mr. Pelham Dale, Mr. Enraght, and other clergymen.

The Rev. T. G. Horwood, the new Vicar of Tetbury, has announced his intention of continuing the use of "Hymns Ancient and Modern," in accordance with the urgently expressed wishes of his congregation.

An ancient Babylonian city has been discovered near Bagdad, on the ancient canal Nahr-Malka, (Kings' River) by Mr. H. Rassam, who is prosecuting the British Museum archaeological researches at Ninevah and Babylon. Mr. Rassam has unearthed a valuable collection of inscriptions in the cuneiform and hieratic characters.

In reference to the late Rev. W. F. Scudamore, rector of Ditchingham, the *Guardian* says:—"The Ditchingham House of Mercy, with its sisterhood, orphanage, and hospital, if not originated by him, at least owed much of their success to his energy and care. For many years he was chaplain, as well as warden to the House of Mercy, and he retained the wardenship until his death. But it is for his writings that Mr. Scudamore's name will chiefly be remembered. Among the earliest of his works, in 1846, he published the "Steps to the Altar," which has passed through sixty-one editions, has been translated into Hindustan, and is as highly valued in our colonial Churches and in America as it has been at home. Another devotional work, "Words to Take With Us," has passed through four editions, and is stereotyped. In 1851 his strong repugnance to the theology of Rome led him to write a series of letters to a young friend, which were afterwards published by request, under the title "Letters to a Seceder from the Church of England." "England and Rome," and "The Communion of the Laity," were written in 1855, and both attracted considerable notice. But his principal literary work was the "Notitia Eucharistica," printed in 1872. A second and enlarged edition was called for in 1876. In this essay, which is a storehouse of information on all doctrines connected with the Holy Eucharist, he aimed at proving that the practice of the early Church was opposed to the attendance of non-communicant worshippers at the celebration of the Holy Communion, that the elevation and worship of the Host were of late introduction, and plainly condemned by our Church; and that previous private confession and absolution were not to be required, as necessary, of recipients of the Lord's Supper. Here, as in all his religious opinions, he closely followed the guidance of the early Father and of the greatest of our Anglican divines—Hooker, Andrews, Bull, Cosin, and Jeremy Taylor.

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THE SIXTH SUNDAY IN LENT.

THIS is also called Palm Sunday from the palm branches borne by the people who formed the procession on the occasion of Christ's triumphant entry into Jerusalem. It is the first day of the Holy week, which is so named from the sacred and important events commemorated. From these events we see not only the lowliness and compassion of the Saviour: we behold the splendor and the glory of the Saviour's triumphs. These triumphs were shadowed forth by His triumphant entry into Jerusalem, by the authority he assumed there, and by the grandeur of the discourses he uttered, which are recorded by St. Matthew, beginning at the 21st chapter, by St. Luke, beginning at the 19th chapter, and by St. John, beginning at the 12th chapter. He was now on His way to the most dreadful suffering that human nature could endure. But those sufferings were to exalt His human nature to the dignity of a seat on the Throne of the Universe, and to introduce Him to a multitude of Spiritual subjects, as numberless as the drops of dew. On His way to anguish and to death, the branches of palm borne by the assembled multitudes, and the Hosannahs of the populace faintly shadowed forth His future glory and His reign over His people. He was on His way to the Cross, which was the lowest step of humiliation to which He could possibly descend. He suffered there, in order that on His head He might wear many crowns. It was from this lowest depth of humiliation that he ascended up far above all principality and power, that His human nature was elevated to the right hand of God, and that there might be exhibited in His wonderful Person, the greatest possible contrast of the original dignity which He laid aside, with the scene of shame and suffering he endured, and then with the majesty and glory with which He invested the nature in which he suffered. He first descended from the Throne to the Cross, and then in order that He might take up our nature with Him and make us partakers of His glory, He carried that nature from the Cross to the Throne, ascended into Heaven, and from thence imparts the benefit of all these wondrous events by the outpouring of His Holy Spirit, and by saving innumerable multitudes of Christian people. This is in agreement with the purposes of Almighty God, Whom it became as the great Legislator of the Universe, "in bringing many sons into glory, to make the Captain of their salvation perfect through suffering."

HOW THE LAITY VALUE THE DOMINION CHURCHMAN.

WE give a few extracts from letters we have received from our Subscribers, who in forwarding their subscriptions have expressed their appreciation of the DOMINION CHURCHMAN. We give these as specimens of the opinions similarly expressed by the greater portion, we are happy to say, of our subscribers. Our object in giving these is to show how our paper is valued by its present readers, and to stimulate both clergy and laity to obtain for it the widest possible circulation in their various parishes— which would be of great benefit to both clergy and laity. As these communications are all unsolicited and private; we only give the name of the place from which they have come, and necessarily omit the name of the writer.

From Iroquois:—"Your paper, with its sound Church ring to it, is appreciated by young as well as old, and my daughter (at College) asked as a favour that it might be sent to her."

From Newark, U. S.:—"I esteem your paper most highly, and after reading it, always mail it on to friends in England, who also fully appreciate its healthy tone and sound Church doctrinal teaching."

From Marksville:—"If you saw the condition of my family you would say I should not take any paper at all; but I like the paper and do not want to be without it, for my family's use. We read it with great interest."

From Pembroke:—"I shall endeavour to do something towards increasing the number of your subscribers in this town. We need a paper like yours, catholic and outspoken."

From Owen Sound:—"I am well pleased with your paper, and will do all I can to get subscribers."

From Hillier:—"I am glad to see the page devoted to the Children so well filled up with what seems to me to be always interesting. I wish you every success."

From Walker's Point:—"I am more pleased with your paper than with any paper I have seen yet—and I have seen a great many in my time—and it could not be beaten anywhere."

From Armour:—"Many thanks for your admirable paper: though given to fault-finding, I find every thing praiseworthy and indeed most excellent. God bless you for the excellent work you are doing for Christ and His Church."

From Alexandria:—"I sincerely trust that you may prosper more and more in your endeavours to promote the interests of our dear old Church. I am isolated from my church by some twenty miles, but with my Bible, Prayer Book, and DOMINION CHURCHMAN, I can cheerfully bear my present position; and somewhat envying my fellow-Churchmen their weekly service, I hope on for a bright future with the above-mentioned helps."

From Ottawa:—"Wishing the DOMINION CHURCHMAN every success, for it is a splendid Church paper."

From Petrolia:—"I send you my subscription, just one dollar for that which gives me so much pleasure, for that sound Church paper which should be named 'Imperial' instead of 'Dominion.' Permit a fellow-Churchman to thank you for much good counsel, gleams of light, when oft one finds clouds and doubts; words of cheering hope, onward to help the weary feet of the pilgrim; wise counsel and loving advice, built on the true foundation of the true gospel. The clear ring of the clarion of Truth sounds in the Christian soldier's ear, and calls him to victory. God prosper you."

We could fill up several numbers of our paper with letters from the Laity similar to the above; but these are sufficient to show how much our labours are appreciated in all parts of the Dominion as well as elsewhere.

GOOD FRIDAY.

BEHOLD THE LAMB OF GOD, WHICH TAKETH AWAY THE SINS OF THE WORLD, AND HATH BORNE OUR SINS IN HIS OWN BODY ON THE TREE.

Are there any who make "a mock of Sin?" Are there any who speak lightly of acting contrary to God's Holy Commandments? Are there any who make excuse for unbelief, the special sin, of which it is the office of the Holy Ghost to convince the world?

SIN—do you comprehend all its bitterness, all its malignity? Have you attempted to measure the awful gulf which Sin makes between man and God?

Would you know this? Would you convince yourself of the overwhelming ruin which, but for a Divine deliverance, must fall on the sinful? Then turn aside this day, and meditate on the Death of Jesus Christ upon the Cross.

The only Sinless Being who has walked this earth, who went about doing good, healing all, declaring the glad tidings of Redemption, kindling virtuous enthusiasm in the breasts of many, rebuking hypocrisy, and raising poverty into a position of dignity; One full of tenderness, patience, long suffering, and love of God:—

Behold Him, insulted, betrayed, mocked, spitted on, surrendered by cowardice to the malice of His

enemies, parched, weary, faint, bleeding, dying, yet with His last breath bestowing tender care on His mother, and His followers, praying God the Father to forgive His tormentors and murderers.

And why was all this? Why was it necessary that the Pure, Spotless, and Holy Jesus should be thus afflicted and destroyed?

Thy sins, O Sinner, caused all this.

Every pang that He endured, every sorrow that was heaped upon His devoted heart, was inflicted by sins of men—amongst them—*thy Sins and mine.*

It, when we sinned, reared the Cross. We, when we sinned, drove the nails that tore His sacred hands and feet. The scourges which marked Him with their cruel thongs, were prepared, were wielded by us.

And far beyond all bodily sufferings, were those terrible apprehensions, that deep anguish, which the Saviour of men felt in His soul, when He experienced the agony of the withdrawal of God's favour and countenance.

These were all *for you and for me, and on account of your sins and mine*: sins at which men laugh and mock: sins, of which we speak lightly, even when we condemn them: sins which God's Word condemns, but which men excuse, and count as manly and independent exercises of their reasoning powers;—these sins of men were the cause of the bitter suffering and cruel death of Him who came down from heaven to be the Sin-bearer and to save men from the consequences of sins, and from their dominion over them.

Shall the day on which we commemorate the greatest sacrifice which the world has ever known, or can know, pass by unheeded? Or shall it be observed only with one or two hours of formal attendance at Divine Service?

The sin which separates you from the Pure and Holy One, was the cause of this mighty act of reconciliation. You have been redeemed and called by Jesus Christ. You have been delivered by Him from utter misery. He came to bring you health, pardon, life eternal. Will you not to-day listen to His entreaties, and try to learn the import, the saving efficacy of Christ's death?

Sin, if you do not find it out, and become aware of its malignity, will poison your nature, and sink you down to everlasting sorrow.

If you know this, surely you must feel love for Him who died for you, and must wish to quicken, deepen, enlarge, and intensify that love.

If you know it not, O Sinner now in the grasp of death, and walking in the easy downward path, TURN, TURN, and contemplate the last agonizing struggle of Him who came to save you—who alone has the keys of hell and of death.

The Church keeps GOOD FRIDAY in memory of the most stupendous event in the history of the world. Shall the wondrous details of that mysterious Passion and Death be rehearsed in empty Churches? Shall those—for whom HE SUFFERED—be enjoying their worldly pleasures, forgetful of His woes and self-surrender?

Does it not shock all the best feelings of our nature, to think that benefits immense and incalculable, secured for us by the sufferings of the Son of God, should fail to secure a grateful recognition from men who, without them, were in darkness and in the shadow of death?

O Saviour of the world, who by Thy Cross and Precious Blood has redeemed us, Save us, we humbly beseech Thee. Fill the hearts of all Thy children this day with love to Thee, and eager desire to mourn with Thee. As Thou art this day lifted up from the earth before our eyes, so draw all men unto Thee, according to Thine own true word.

Copies of the above reprinted in Tract form for the Church Book and Tract Society, can be obtained from the Secretary, Box 2654, Toronto P. O. Price 25 cents per hundred, post paid.

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

BOOK NOTICES.

EASTER AND BIRTH DAY CARDS.—Messrs. H. J. Matthews and Bro., 93 Yonge Street, Toronto, have a fine selection of these very popular ornamental memorials—"The Dove" and a great variety of others, beautifully mounted on silk fringe of various colors.

Messrs. Matthews have also a fine assortment of paintings, chromos, engravings, picture frames, mirrors etc., etc., at unusually moderate prices.

THE BISHOP OF LINCOLN ON MISSIONARY WORK.

At the sixth anniversary of the "Scholar Cancellarii" at Lincoln, held on February 24th, a missionary Guild was inaugurated by Bishop Wordsworth. It is intended to form a bond of union between the present and the past students on the basis of prayer and almsgiving for the promotion of mission work both at home and abroad.

After a short service conducted by Bishop Wordsworth, the proposed rules of the guild were read over and accepted; after which the Bishop delivered an inaugural address on missionary work.

His lordship commenced by pleading for the substitution of the word "gild" for "association," which had been proposed. "both as an Anglo-Saxon word, and as one typical of the object of the union—viz., the contribution of prayers and alms, on the principle of self-taxation, which was the central idea of a gild." and then proceeded to remark "that in the formation of this gild they were obeying the command and following the example of our Blessed Lord, the Great Missionary of the World, in carrying forward that work which He undertook, to bring mankind in union with His Father through Himself. To act in the same spirit with their great Master was a guarantee of success." "Missionary work," he continued, "was the test of our own individual zeal, and of the life of a Church. A Church which had not missionary zeal could be hardly said to have vitality. Let them look back to the last century. Doubtless there were even then noble examples of individual holiness and personal self-sacrifice, but the general aspect of the Church was very far from satisfactory. The dormant life was by God's grace quickened towards the close of the century, and missionary zeal at once awoke with it. Indeed the two lives, the inner and the outer, were simultaneous. One could not exist without the other. A living Church must be a self-propagating Church. And let them remark that it was the duty of the Church to plant the Church in her integrity, not to scatter isolated missionaries, who might make spasmodic efforts followed by temporary success, but in which the principle of permanence and extension would be wanting. To guarantee these the three divinely appointed orders—Bishop, priest, and deacon—were essential. Let them be thankful for what had been done in this way. In 1787 the first colonial Bishop of the Church of England, the Bishop of Nova Scotia, was consecrated, and now their colonial and missionary Church numbered more than seventy bishops. Three years further back, in 1784, Dr. Seabury, the first Bishop of the Church of America, was consecrated to the see of Connecticut; not, alas! by the Church of England—her action was then paralysed by the State—but at Aberdeen by the disestablished, disendowed, persecuted Church of Scotland; and now that Church reckoned more than sixty bishops. So that, taking the two Churches together, we had more than one hundred and thirty bishops—not isolated missionaries, but living centres, propagating the faith of Christ, and handing it on from generation to generation. This he considered to be one of the greatest proofs of the vitality of the Church of England. If any one's heart faltered, or his spirit flagged—if doubt crept in whether our Church were indeed a living branch of the Catholic Church—let them look at her marvellous propagation throughout the world, and take fresh courage, assured that God was with her of a truth."

His lordship then proceeded to call attention to the promise of Christ, Matt. xxiv. 14. "The Gospel was to be preached 'as a witness to all nations, and then should the end come; as a witness, let them mark that. Christ did not say the Gospel would be universally received. No, God never interfered with human free will. But it was to be preached, and that to all nations, and by whom? Could they doubt the answer? The Church of England, with her sister and daughter Churches, had special gifts and qualifica-

tions, indicating that the work was her's. God worked by instruments, and fitted His instruments for their work. And He had given her a divine commission and a divine life, and providential aids and helps such as no other Church ever had. Let them compare her with other Churches. Look, first, at the great Latin Church, the Church of Rome. They thankfully acknowledged her zeal and self-sacrifice in the missionary work. No one, for example, could read the life of such a missionary as St. Francis, Xavier without admiration. He himself, his lordship continued, "had been at Rome in 1862, when twenty-seven martyrs, who in 1596 had suffered for their faith in Japan were canonised. Noble witnesses to Christ they were; fruits of Xavier's labours, by which many thousands had been baptised into the Church in those islands. But how melancholy was the latter history. Three hundred years since the spiritual harvest had been very great and glorious, and now there was but a handful of Christians left. Why was this? God forbid they should ever depreciate so noble a work. But let them read the record of it as wise and thoughtful men, and trace the cause of failure. The Church of Christ was a candlestick set to diffuse light. The priest's office was to trim the lamp and keep the wick free from accretions, which would dim the light and mar its clear shining. If they allowed the 'fungi' of human tradition to clog the wick and impair the light of Scriptural truth; if, as the Church of Rome had unhappily done at the Council of Trent, a Church denied the use of the Holy Scriptures in the vernacular, and committed herself to a translation unintelligible to her children, as the only Word of God; if the pure Word of God was not preached, and that in a language understood of the people, she could not hope her work would be permanent. He would also earnestly impress upon them that if they allowed any semblance of idolatry to mingle with God's worship, ultimate failure was certain. Guilty compromises with idolatrous worship had been made by the Church of Rome in China and Japan. She had sought to win converts by dishonesty; and what had been the result? There had been a great appearance of success. But it had been but a precocious blossom, with a canker at the germ; and no fruit had been brought to perfection. There could be no lasting religious life without spiritual worship; nor was the reasonable service which God delighted in possible without a vernacular liturgy."

If, again, they turned from the Latin to the Eastern Churches, they discerned very little missionary zeal. Some small amount was shown by the Russian Church. But in other parts of the East the faith had been so obscured with ignorance and overlaid with superstition, and its Christian character had been so degraded by centuries of Mahometan tyranny, that zeal for the propagation of the faith was a thing almost unknown. Praiseworthy also as was the zeal of our Nonconformist brethren for the spread of Christian truth—often putting our coldness and half-heartedness to shame; it must be asserted that they were in a very great degree disqualified for the efficient performance of the duty by the absence of the essential characteristics of a Church. Our Lord's parting commission was not simply that certain truths should be preached, and certain sacraments administered; but that this should be done by a certain class of persons—viz., by the Apostles, and their successors. The Church of England enjoyed the inestimable blessings of undoubted Apostolic successions and Apostolic order. All Church history showed the necessity of Church organisation for the maintenance of the truth. Apostolic discipline was the surest safeguard of Apostolic doctrine."

The Bishop then went on to address the students on the advantages of a thorough, profound acquaintance with missionary work, which he considered to be "an essential part of theological study." "In it he saw a corrective to that tendency to isolation, of which there was so much danger, especially in small, remote country parishes. Missionary reading allowed how Christian teachers must become all things to all men, and exhibited the expansiveness, the elasticity, the pliancy, the plasticity, in one word the sympathy of the Gospel."

"The example of St. Paul at Athens showed us that every Christian teacher, like every Christian missionary, should begin by discovering and acknowledging all that was right in those whom he was seeking to lead to higher truth; not asserting 'I am right and all of you are utterly and totally wrong,' but looking for a common ground. There was a great deal we might learn from the heathen by way of supplementing our own views of truth. The study of their religious history, opinions, characteristics would supply many elements that are deficient to ourselves. From the Mahometans we might learn the importance of ritual to religious life and emulate their tenacity of faith; from Confucius, the Chinese Socrates, a pure and high morality and a reverence for tradition; from the Buddhist self-denial and spiritual concentration; from every heathen faith we might gather fragments of truth which would make us individually wiser, more encyclopaedic, fitted for our work, and prepare

the Church for the reception of fresh elements of rejuvenescence which in her decrepitude she sorely needed. New principles were wanted for fresh vigour."

"In a zeal for Christian Missions," the Bishop also saw "a great safeguard against the intestine discords which were the bane and scandal of our Church. The question of vestment and ritual which now filled the newspapers and distracted the minds of Christians ministers from their proper work vanished into nothing compared with the great duty of evangelising the world. Such questions had their importance; he did not deny it; but it was a relative importance. The fulfilment of Christ's commission left no room for such controversial discussions. 'Go thou and preach the kingdom of God.'"

"And how valuable was the consideration of the difficulties and self-denial of a missionary's life in preparation for their own ministerial career. Everything betokened that candidates for the ministry of the Church of England must be prepared to endure hardness. Never, probably, was there a time when the clergy had to suffer more privations than now. The accounts that reached him daily were truly heart-rending. He could not conceal his admiration for the spirit in which they were enduring such terrible hardships. There was distress and sorrow in almost every clerical family; absolute penury in many; their wants remaining the same or even increasing, and the power of supplying them lessening. And yet there was no complaint, no murmuring; but the calm, patient endurance of faith. It was the great advantage of those whom he was addressing that they were the candidates for the office of the Christian ministry when its prospects was the darkest. This would test their sincerity. He regarded the disestablishment of the Church as the greatest possible calamity to the Crown, to the aristocracy, the gentry, the people at large, especially those in remote country districts; but when they reflected on the present action of the State on the Church, for her, as a needed chastisement, it might be a blessing, though it might rob her of her wealth, her position, her temporal dignity. To prepare themselves for isolation and hard living, and for the actual suffering which might be very near, let them think of the lives of some of our missionaries, such as those in Newfoundland, Canada, or South Africa. They would become utterly ashamed of their own soft, self-seeking lives, and of making so much of such little hardships. To endure hardness uncomplainingly, to meet difficulties unflinchingly, was the true character of the Christian clergy, as the leaders among Christian soldiers. And this they might learn from the example of our noble missionaries. Let them read them, study them, weigh them well, and seek to tread in their footsteps."

"This was a great day. He thanked God his life had been prolonged to see it. It was an inauguration of a blessed union which would bind them all together with indissoluble ties—a union in prayer and almsgiving, which as wings waft the soul to that heaven where they that are wise shall shine as the firmament, and that they turn many to righteousness as the stars for ever and ever."

PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

REFUTATION OF THE PLEA OF HONOURING THE SACRAMENT.

XXIX. These excuses will not stand inquiry. First of all, as regards the alleged desire to show greater reverence to the Blessed Sacrament by guarding against accidents to the chalice: it cannot be alleged that the saints, doctors, and martyrs of the ancient Church were not as solicitous for its honour as the Latin clergy of the twelfth and fifteenth centuries, yet they never adopted such a precaution. But there is higher ground than that to take. Christians must confess that our Lord, as God, foreknew all the consequences which would flow from the terms of His institution, and freely willed to abide them. Therefore, any attempt to save His sacrament from dishonour, by endeavouring to alter His will, is to incur His stern reprimand to St. Peter for exactly similar conduct:

"From that time forth began Jesus to show unto his disciples, how that He must go unto Jerusalem, and suffer many things of the elders and chief priests and scribes, and be killed, and be raised again the third day. Then Peter took Him, and began to rebuke Him, saying, 'Be it far from thee, Lord: this shall not be unto thee.' But He turned, and said unto Peter, 'Get thee behind Me, Satan: thou art an offence unto Me: for thou

savourest not the things that be of God, but those that be of men." (St. Matt. xvi. 21-23.)

NOTE.—As a fact, nearly all the recorded acts of irreverence towards the Holy Eucharist, historical or legendary, took place in relation to the species of bread, and not with regard to the chalice, because it remains in the custody of the priest. And as regards accident, it is quite as likely that small particles of the species of bread may fall, or be blown away, as that a drop should fall from the chalice.

REFUTATION OF THE PLEA FROM ANCIENT USAGE.

XXX. Next, as regards the ancient custom of sending the Holy Eucharist in one kind to the sick, to hermits, and to persons in time of persecution, there are three reasons why it does not apply:

a. All these cases, whatever they were, belong to the class of exceptional communions made out of church, and apart from the Liturgy. They supply no rule for the ordinary and normal use in church.

b. They were all cases of necessity. Imagine the Admiralty to lay down that no ship's crew should have more daily food and drink per man than one biscuit and a quarter of a pint of water, because there are many instances known of vessels formerly, where, when provisions ran short, no more could be allowed as rations.

c. The still prevalent custom in the rapidly conservative Eastern Church, of moistening in the chalice the sacrament reserved for the sick, makes it highly probable that such was the ancient use also, so that these apparently half-communions were really in both kinds.

As to the argument from the priestly rank of the Apostles, that will not stand with the existing Roman usage, which is to exclude all priests, too, when not themselves celebrating, from the cup. To make the parallel good, our Lord, the celebrant at the first institution, should have taken the chalice Himself, and withheld it from the Apostles.

UNCERTAINTY OF THE DOCTRINE OF CONCOMITANCE.

XXXI. Touching the doctrine of concomitance, it is not a directly revealed truth, but at best a guess, a mere possible inference from one reading, not free from doubt, of the single text, 1 Cor. xi. 27. But there is a perfectly plain text which makes the other way, clearly distinguishing the grace conferred under each kind: "The cup of blessing which we bless, is it not the communion of the Blood of Christ? The bread which we break, is it not the communion of the Body of Christ?" (1 Cor. x. 16.) Moreover, the text 1 Cor. xi. 27, does not prove that the two parts of the sacrament include each the other, but only that they are so intimately associated, that irreverence to one involves irreverence to the other. So, in English law, though a queen-consort possesses no sovereign authority whatever, nor any share in government, yet conspiracy against or outrage upon her is high treason against the king, because of the tie of union between them. But that does not make the queen-consort identical with the king. And, with respect to the texts quoted by the Council of Trent, as qualifying each other, the well-known rule of interpretation, not only of Scripture, but of all written laws, is directly contravened, namely, — that where there are two or more statements regarding the same subject, but it is not intended that one should repeal the other, then the narrower statement is to be explained and governed by the wider one, not the wider by the narrower. Here is a case in point from Holy Writ. Our Lord enjoins baptism "in the Name of the Father, and of the Son, and of the Holy Ghost" (St. Matt. xxviii. 19). But baptism "in the Name of the Lord Jesus" is twice mentioned also (Acts viii. 16; xix. 5.) Yet it is held all through the Catholic Church that this narrower statement must be read in the light of the wider one, and that baptism by the latter formula is invalid: while its true application is to be found in the words "and of the Son" in the fuller form. Precisely the same argument applies to the texts in St. John vi., and we are bound to read the briefer statements there by the light of the longer ones. Lastly, it is conceded as at least "probable" by many Roman theologians that there is a special grace conferred by the chalice, so that a layman is not to be blamed who desires the priesthood in order that he may communicate in both kinds. — (Lignori, "Theol. Mor." iii. VI. 227.)

Diocesan Intelligence.

QUEBEC.

(From Our Own Correspondent.)

QUEBEC.—An address on parchment to the Rev. Canon Wilberforce is being largely signed by the citizens of Quebec, irrespective of their religious belief. To commemorate the Canon's valuable services, the bishop, clergymen, and laity have agreed to form an extraordinary Mission Fund to supplement, it is supposed, the ordinary Home Mission Fund; and towards this fund the following munificent sums have already been subscribed: the Bishop \$225, a lady through the Bishop \$375, Robert Hamilton, Esq., \$600.

MONTREAL.

(From Our Own Correspondent.)

LENT, with its solemn lessons and impressive teachings, is passing on; and the Churches of this diocese are, in the now usual way, using it to bring home to their congregations the truth of the sacrificing life and death of their Saviour, as this bears upon them individually. Whether there has been any increase in the number of services held anywhere in our diocese we have not heard or noticed. In the country, especially in the snow-clad provinces, it is under great difficulties services are kept up at all. Coming as the season does, just when our roads are breaking up, it is not many of our scattered church members, in our straggling villages and missions, that can come regularly to much more than one or two services through the week, even if so much can be done. In our cities, of course, no such obstacle exists. And so there we expect to hear of multiplied services. We are told that the Rector of Christ Church will use Holy Week to the edifying of Christians, the conversion of sinners, and the arousing of the lukewarm. It is well so to use that Holy Week, but is it not short? Would it not have been better to have begun in Passion Week? The church of St. John the Evangelist, as is well known, takes precedence in the manner of utilizing and observing Lent. Daily Communion at various hours, to suit various classes. Noon services daily. Sermons three times on Sundays, instructions on Wednesdays and Fridays at evensong, and devotional readings for other days in the week. Is it not surprising that the presence of Canon Wilberforce in Canada, has not been more made use of in this Lent? Is Quebec the only place to be benefited?

The Church of St. James the Apostle, is to lose again the presence of its venerable and genial Rector, who is constrained to go to Europe again, as his health is impaired. The Rev. John Ker is to be assistant to the Rev. Canon Norman during the Rector's absence. This, of course, intimates that Glen Sutton, the first mission and charge of the Rev. J. Ker, is to have a change of incumbents. We may say that the clergy of the deanery feel that it will be far from easy to get a clergyman that will take the place of Mr. Ker, and carry on the work he did, and is doing. True, his successor will find that not only has the ground been prepared for the Gospel truth, but that much of it is sown, that the fruit thereof will be soon appearing; it will be to that successor chiefly earing and harvest work.

We have to chronicle briefly, (for doubtless a fuller biography will be sent you) the death of the Rev. T. Johnson, one of, if not the oldest clergymen of the deanery of Bedford, and perhaps of the diocese. He died on the 24th ult., at the residence of his son-in-law, the Rev. F. Robinson of Abbotsford. He had reached the 93rd year of his life. We believe he was the pioneer clergyman of the Church in the eastern part of this diocese and though of late he was deprived of sight, his mental faculties were clear and sharp up to the last. Many a time has he recounted to the younger clergy that have come into contact with him, stories of his missionary life when there were no made roads, few or no schools, and fewer churches; and how he has had a hand in obtaining these things for the country, working harmoniously with the French population and their *curés*, and having had much to do in aiding and carrying out works connected with the civil government, and tending to the advancement of all classes generally. He has had consequently the most profound respect from both the French and English races. There were those of the former who had an affectionate regard for him, giving him that honour and regard that is seldom bestowed on any other minister of religion than their own. He laboured, and now he has entered into his rest. Of him it may be truly said, at least from our present position, and we believe will be said of him in *that* day, "Well done good and faithful servant, enter thou into the joy of thy Lord."

ONTARIO.

(From Our Own Correspondent.)

LANARK.—The Rev. William Cruden, B.A., has resigned this mission, and leaves at once for New Zealand, proceeding there *via* San Francisco. Through this gentleman's energy and perseverance a comfortable parsonage at Balderson's Corners, was recently purchased for the parish. He has been a faithful missionary and leaves, it is said, on account of his health.

STIRLING. A new church is about to be built on the 8th Line, Rawdon, in this mission. It is to be as far as possible a copy of the neat little church recently erected at Shannonville. Whether it will be of wood or stone we are not informed. The Rev. T. Godden, B.A., is the missionary.

MARMORA. —There is also a church talked of here in the 12th Con., Rawdon, the result of the very successful labours of the missionary, the Rev. C. M. Harris, B.A., who has, since his appointment to Marmora, won golden opinions for his earnestness and zeal.

It is said that the Rev. Archdeacon of Kingston, Dr. Parnell, has resigned his Archdeaconry.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending April 2nd, 1881.

MISSION FUND.—*Parochial Collections*.—Alliston \$29; West Essa \$30.35; Campbell's Cross (1879-80) \$3.75; Perrytown, on account, \$5.00; Galway, Kinmount, \$14.30; Swamp Lake Road \$5.70; Apsley \$6.07; Stayner \$39.55; Creemore \$24.20; Banda \$21.11 *January Collection*.—North Essa: Christ's, \$1.50. St. Jude's \$2.03; Apsley: St. George's 97 cents; St. Stephen's 33 cents; W. Wilson's 50 cents. *Missionary Meetings*.—North Essa. St. Jude's, \$1.30; Beaverton \$5; Apsley: St. George's \$2.53; St. Stephen's \$1.38; Woodbridge \$3.26. *July Collection*.—Apsley: St. George's 72 cents; St. Stephen's 53 cents. *Thanksgiving Collection*.—Apsley, St. George's, 22 cts; St. Stephen's \$1.12; W. James \$1.00; Brown's 61 cents.

WIDOWS' AND ORPHANS' FUND.—*October Collection*.—St. James', Orillia, on account of assessment, \$29.96; St. Paul's, Toronto, balance of assessment, \$37; Apsley, St. George's 52 cents; St. Stephen's 25 cents; W. Wilson's 65 cents. *Annual Subscription*: Rev. W. W. Bates \$5. *For the Widow of a deceased Clergyman*: St. Philip's, Toronto, \$3; Apsley, St. George's 85 cts; St. Stephen's 50 cents.

Grace Church.—The Rev. John Gemley, M.A., preached able sermons to crowded congregations, morning and evening on Sunday last. The Rev. J. S. Stone of St. Philip's preached to a large congregation in the afternoon. The collections for the day were exceedingly good.

Trinity Church, King St. East.—The authorities of this Church having given instruction to E. Lye and Sons, organ builders of this city to enlarge their organ, which has been faithfully performed by them, the organ now is very effective and powerful. Mr. Harcourt, the organist of the church, under whose superintendence the additional work has been done, fully tested the organ, and expressed himself well pleased with the excellent tone, quality, and improvements. This firm has been very successful in building some fifty organs during the past twelve years for this city, and other parts of Ontario.

Grace Church.—The handsome new organ, which according to the *Globe* of the 28th ult., adds considerably to the interior elegance of this church, is the production of Messrs. S. R. Warren & Son of this city. It proves on trial to be as handsome inside as out. Combining all the characteristics of a first class instrument—sweetness and brilliancy—proper balance of tone—and power without harshness. As an instance of the enterprise of Messrs. Warren & Son, we may note that the order was only given for the instrument about the 9th of February, and that it was built and placed in the Church on the 7th of March.

BOLTON.—An effort has been made in this village to secure the services of several lecturers of repute, in order to give the people edifying and interesting en-

tainment. Some weeks ago a lecture on "The Music of the Bible" was delivered by John Hagne, Esq., of Toronto. This lecture was listened to with intense interest. It evidenced great research, and many valuable remarks were made as touching the services of the Church.

On Thursday evening the 24th ult., this lecture was followed by another upon "The Holy Land," by the Rev. T. W. Paterson, of Christ Church, Toronto. Mr. Paterson having lately travelled through that country, was able to convey to his audience a very living and real picture of what he saw. His earnest and reverent manner, every now and then being relieved by touches of humour as he remarked upon some incidents of his journey, held the listeners in the deepest attention, and gave them the highest enjoyment. Both the lectures have proved a great treat, and the evenings thus spent will long be remembered.

HURON.

From Our Own Correspondent.

We learn that his lordship Bishop Hellmuth sailed for Canada, from Liverpool, via the White Star Line, on Thursday last, the 31st March, so that he may be looked for in New York by the beginning of next week or earlier. We are gratified to know that he is again in excellent health. Judging from the Church-work he has recently been engaged in, his late indisposition could not have been very serious. Some time during the past month he took part in the annual meeting of the Church Pastoral Aid Society in Leeds, and upon the 13th of the same month, it was announced that he was to hold an Ordination for the Lord Bishop of Ripon in his cathedral, in the city of Ripon. This service to be followed by Confirmation in various parts of the same diocese. We heartily join the numerous friends of the Lord Bishop of Huron in wishing him a safe arrival, and shall cordially welcome him to his home and to his diocese.

ALVISTON.—The meeting here on Friday, 25th March, was very poorly attended. We pray that the great Head of the Church will, here, inspire greater interest in the great cause, both at home and abroad.

BROOKE, (10th Line).—A meeting was held here on Monday, 28th March. The time of year was specially unfavourable, for a new and a "swamp" congregation; yet the meeting was far from unproductive of good, both materially and morally.

KERWOOD.—The missionary agent, by request of the incumbent, visited this newly organized congregation on the 27th March. Prayers were read by the Rev. E. Softley, B.D. The sermon was from the parable of the Tares. The congregation packed the schoolhouse, most of them walked to the spot, they came from all sides. The matter of discourse was very serviceable to the great cause of missions, and was clearly and ably put. The financial results were not large; but this (under the circumstances of opening a new field especially), is an inferior consideration.

METCALF.—The missionary sermon was preached by the deputation agent of the diocese on the 27th March, from Mark xvi. 15. Considering the state of the roads, the congregation was very respectable in number, and the collection also: about the same as last year. The collectors will, no doubt, show that here also, while the congregation gives practical evidence of interest in parochial work and labours; it is also alive to the great importance of missions, and is ready to help the great work with a liberal hand. It is to be hoped that the season of sleighing may be selected for the missionary services another year, and that our agent will, for more reasons than one, have less experience of Lambton mud.

BROOKE.—On Wednesday 16th of March, a special service was held at this place, upon the occasion of the completion of improvements recently made therein. Prayers were read by the incumbent, the Rev. E. Softley, B.D., and the Rev. Canon Innes of St. Paul's Church, London, preached from Luke xiii. 6-9. The church has been thoroughly renovated, and presents a very comfortable appearance. The congregation was not largely represented on the occasion; but a subscription list opened at the close of the service leaves an indebtedness of, but about \$25.00.

The diocesan missionary sermon was preached in the church on Sunday the 27th, by the missionary agent, the Rev. W. F. Campbell. The collection, owing to the very bad roads, and lateness of the season, was not equal to last year; but we have no

doubt that the collectors will show that the congregation does not ignore its duty in respect to the great cause of missions, while it shows zeal in relation to parochial wants and interests. The address of the missionary agent was suitable to the circumstances; and we doubt not that good will follow.

About twenty-five Church families are here in process of being gathered together, who have been as lost sheep in the wilderness; and among them are some who can appreciate, justly, the "glad tidings of great joy" ministered by the Church of their fathers.

GOOD FRIDAY OFFERTORY, 1881.—Reverend and Dear Brethren: A Special Committee, appointed last March by the Standing Committee, had under consideration "the best way of obtaining the assistance of the various parishes towards the establishing Scholarships in Huron College for Divinity Students of limited means." The Committee presented their report at the Standing Committee of June last, and recommended that "the Bishop be requested to invite by circular, the various congregations of the Diocese, to devote the Good Friday Offertory to that purpose."

It is in response to this request I now beg leave to bring before you, and, through you, as you may think most fitting, before the Laity of the Diocese, the claims of the Huron College of Divinity on their prayerful and liberal support. There is no more pressing need at the present moment throughout this diocese than the supply of well qualified clergymen to take charge of missionary districts. The increase of the population, the demand for additional church services, the present unwieldy size of several of the missions, the decrease and failing health of clergymen, some of whom have long laboured in the field, leave at this time many vacancies, some of them of a very pressing and interesting description, in need of immediate supply. Obedience to the Saviour's precept, "Pray ye the Lord of the harvest that he would send forth labourers into his harvest," is a pressing duty to be remembered by every lover of the Church. Other means are also urgently recommended whereby the supply of a well qualified ministry may be happily secured. The establishment of Huron College was a grand design admirably executed; and to fill its classrooms with a large and promising body of students in preparation for Holy Orders is a result worthy of the best efforts of every churchman. It is believed that were Scholarships to be now established for Divinity students of limited means, many pious and able young men otherwise secured for other professions, might be induced to prepare for the sacred ministry of the Church. Applications are frequently received for admission, but the payments required prove a difficulty. In accordance with the recommendation of the committee appointed to consider this question, allow me to invite you next Good Friday to appropriate the Offertory towards the establishment of one or more Scholarships in your Divinity College, and further to address your congregation on the the preceding Sunday on the subject of the Christian ministry, with special reference to the necessities of this diocese, the great advantages offered in Huron College for the supply of a well-taught efficient and devoted body of missionary clergy, and the desirability of throwing open those advantages, and giving a wider publicity.—I am, dear Brethren, your faithful servant and Brother, C. R. ALFORD, D.D., Bishop, Commissary Diocese of Huron.

P.S.—Allow me to take this opportunity to remind you of the Sunday School Teachers' Prizes to be competed for on Easter Eve, in accordance with previous notice; and to request you, by return of post, to forward the names of competitors from your Sunday School, addressed to "Convener, Chapter House, London, Ontario," and to state the manner in which (if not by post) you desire a sufficient supply of papers to be forwarded you before Good Friday. The number of examination papers to be printed depends upon replies in response to this request.

The Annual Meeting of the Church of England Young Men's Association was held in Bishop Cronyn Hall on Tuesday evening the 22nd ultimo. There was a large attendance of members and friends of the association. The Secretary's and Treasurer's reports were read and were very satisfactory, though the membership is not as large as might be expected from the position the Church holds in the city. During twelve years this association has been in existence, and it has been the means of doing a vast deal of good. Their reading-room is the most comfortable and convenient in London, and the library, as a whole, the best, there being in it over seven hundred volumes of well selected works, and many of them rare and costly. A large addition has been made to it in the past year, and a new catalogue of the books has been printed. Meetings of the members have been regularly held; and the lectures and entertainments in connection with the association have been very successful. Great credit is due to Mr. Laing, the very

efficient President, and the members of the various sub-committees for the faithful manner in which they performed the duties undertaken. It is hoped that Churchmen will be induced to give a more universal support, and that the membership will be largely increased. There is to be a still further addition to the library of the reading-room, of the current literature of the day. The reading-room has been always open free to all on evenings from 6 o'clock; it is now proposed to have it open from 4 o'clock.

The Treasurer's report showed the receipts of the past year to have been \$209.38, and the disbursements \$187.71, leaving on hand a balance of \$21.67. The election of officers for the ensuing year resulted as follows:—President, Mr. R. W. Baker; first Vice-President, Mr. Geo. F. Jewell; Secretary, Mr. James Brierly; second Vice-President, Mr. F. S. Clarke; Treasurer, Mr. G. C. Winslow; Executive Committee, Eras. Saddler, Jas. Pierce, Dr. Sippi, Dr. Brown, A. Humley, S. Granger, Joseph Ward, John Weld, T. Vallicr, John Labatt, and H. Ellis.

A vote of thanks was passed to the retiring President, Mr. George Laing. A motion was passed requesting the Executive committee to take into consideration the establishment of a penny savings bank. The churchwardens of St. George's Church, Peterborough, have been instructed to call for tenders for enlarging the church at once, and report at the approaching Easter Vestry.

LAKESIDE, MISSOURI WEST.—The Rev. Mr. Seaborn has established a Church Temperance Society which is making progress. The meetings are held fortnightly. There are two classes of members: two distinct pledges; the first binding to abstain from intoxicating liquors for one year, or until notice is given to the society. The second pledge is to promote the cause of temperance by influence. The meetings are largely attended, at one of which eighteen new members signed the pledge; making a total of two hundred and thirty four persons who have signed the pledges since the organization of the society a few months ago.

WATFORD.—We hear with great pleasure of the good Church work that is being done in this mission. Trinity Church was crowded at Divine Service on the evening of the third Sunday in Lent, every available seat being occupied. The Rev. Mr. Hyland preached, taking as his text the words of our Lord: "My God, my God, why hast Thou forsaken me?"

PETROLIA.—Christ Church.—On Sunday, the 20th March, the annual missionary sermons were preached in the parish by the able missionary agent, Rev. W. F. Campbell. The attendance at the three services was very gratifying. The Rev. gentleman in each sermon laid before the assembled worshippers an array of facts regarding Home and Foreign Missions, which were impressive and deeply interesting, opening the eyes of many to the great missionary work of the Church, and the necessity of every Churchman doing his utmost towards sustaining the various missionary efforts made. The appeal was answered by liberal offerings, viz.: Petrolia, \$27.01, Wyoming, \$10.50, making a total of \$37.51. The offertory in Petrolia last year at the annual service for missions was \$26.50, being the largest in the county of Lambton, and this year's collection is still larger. Previous to the advent of Rev. Wm. Hinde, Petrolia received aid from the Mission Fund, but has been a self-sustaining parish since his appointment as its incumbent in October 1879. Under the energetic administration of this faithful priest, a marked advancement has been made, and now instead of receiving aid from the Mission Fund, Christ Church contributes liberally towards other less forward missions in the diocese, and to those of our countrymen in the North-West, who call to us for help. The Sunday school in connection with Christ Church has grown from seventeen scholars to a roll call of eighty-eight, with ten teachers. The number of communicants has increased from twenty-five to sixty-six. The offertory from Easter to Easter will be over \$600.00; and this is independent of subscriptions towards clergyman's salary—a true index of the real growth of the Church. On the first of March we commenced the publication of "Christ Church Parish Magazine;" this will appear every month, and will contain all local Church matters and financial statements, &c. Our new brick church to cost about \$8,000 has been commenced. The Church is growing here—no mushroom growth—no excitement, no hysterical "revival"—the pure Gospel—"Jesus Christ and Him crucified"—is earnestly and faithfully preached—sound Church principles taught—the growth is from within, solid, sound, and expansive; where before were weeds, brambles, and dead wood, we have now a garden producing Christian fruit. Truly, Evangelical teaching and preaching, not the worship of the nineteenth century God—namely, man's worship of himself—but that of the incarnate

One, and self-abnegation. Such are the glorious results of the Church under God's faithful priest, our dearly loved pastor Rev. Wm. Hinde, whose Providential call to this parish has, under God's guidance, brought many to the foot of the Cross.

ALGOMA.

(From Our Own Correspondent.)

ROSSEAU.—Benjamin S. Riley, Esq., is subscribing and collecting subscriptions for the purchase of the harmonium mentioned in a former issue, and presented to the Church of the Redeemer. The Rev. W. H. Chowne, begs to acknowledge with hearty thanks the sum of \$5.00 from Mrs. Arthur Ditchburne, towards the parsonage fund, also \$5.00 from Mr. John Kay, of Toronto, Ont., also a packet of printed matter for distribution in the Mission, from Mrs. John Dykes, of Galt, Ont.

RUPERT'S LAND.

(From Our Own Correspondent.)

WINNIPEG.—The Rev. H. T. Leslie, B.A., Toronto, has accepted the post of assistant minister of Christ Church. He is expected to take duty on Palm Sunday.

OUR DOMESTIC MISSIONS.

By REV. CANON O'MEARA, LL.D.

(Concluded from March 24th.)

Can we wonder then that, when the Bishop of Rupert's Land compares with those figures, the very little that has been done hitherto by the Church of England in Canada, for the missionary dioceses covering the same field, his feeling should be one of disappointment, almost of despair of receiving any effective aid from the country that is contributing most to create his present difficulties, by being the prolific source, from which proceeds the immense inflow of immigration that is pouring into the prairie province every year in increasing volume.

But, recently, the hopes that had almost died out from the bosoms of our brethren in the Northwest, have been considerably revived by what took place at the last Provincial Synod concerning the missionary work of the Church in those regions.

The Bishop, in the address from which I have already so largely quoted, gives expression in the following words to the hopes so re-awakened:—"I hope we may in time have substantial assistance from the older Provinces of Canada. They, in their day, received such help from England. The majority of our new settlements are their people. The other bodies receive such help liberally from their denominations in Canada. The Provincial Synod of the ecclesiastical Province of Canada, at its last meeting, established an organization for this object. I hope it may bring us substantial aid. I am sure we shall be very thankful for it, and will be willing to do what we can to aid the movement; \$4,000 from Canada will enable us to meet pressing necessities."

I trust then, that such earnest and energetic action may be taken, as the result of what was done at the Provincial Synod, that those newly-awakened hopes of our brethren in Algoma and the North-West may not again be doomed to bitter disappointment, but that something may be forthwith done by our branch of the Church of Christ, somewhat commensurate with our responsibilities and opportunities. What is there, I would ask, to prevent us from doing at least as well, in this distinctly missionary field, as either of those Christian churches to which I have referred? Are our members less numerous? or less wealthy? Is their love to their church less warm and earnest? Are their obligations to our common Master less weighty or less acknowledged? I am persuaded that what we want is such a thorough canvass of our people in the interest of our North-West Missions, as can only be carried into effect by the hearty, earnest, efficient working of such an organization in all our Canadian dioceses as that contemplated by the resolution of the late Provincial Synod.

In reply to certain misunderstandings of his views respecting the masonry of the Haram wall and site of the Temple, Lieutenant-Colonel Wilson says that all excavations made in recent years leave the great questions connected with the sites of the Temple and the Holy Sepulchre as much a matter of dispute as before. The spade alone can settle these questions, and he hopes some movement may be set on foot for recommencing the excavations at Jerusalem; for it is now known, within pretty narrow limits, where excavation would lead to positive or negative results of great value.

Correspondence.

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

CHURCH PROGRESS.

SIR.—Several interesting letters have appeared of late in your columns on the progress of the Church, in which reference has been made to special localities, where the Church would appear to have lost ground. In dealing with these cases great care should be taken, lest by implication blame should be cast where it is not deserved. The front of Sidney has been mentioned several times, where a church once stood, but has now disappeared. Whilst this is a matter for regret, may it not be explained by the removal of nearly all the families from whom its support was derived, and the consequent inability of any poor clergyman to continue a service in that neighbourhood. It would certainly be very unjust to throw blame on the rector of Trenton, whose extended and always indifferently required labours during a period of more than thirty years have exhibited a devotion to the Church surpassed by few. A little fostering on the part of our Diocesan Mission Board in years past would have done much to save and develop the Church in Sidney. The policy of leaving the clergymen to work for little or nothing in the frontier townships, while the contributions of the people are being abstracted for the support of distant stations is not one that will commend itself long, either to minister or people. A well secured base is as essential to the Church as to an army, and disgraceful disaster in either is often the fault of administrations than of men in the field.

A paragraph in your last issue leaves a chance for a very unjust inference to be drawn. It is very true that the Church of St. Andrew, in the village of Wellington, has been closed during the past winter; but this is the result simply of want of means to keep it open. The congregation there has been greatly reduced of late years by reason of deaths and removals; and special causes for which the incumbent is in no way responsible, have tended to deplete it so far as to render a temporary closing a matter of regretful necessity. Permit me to explain. An investigation into the state of our parochial endowment, showed that a large part of the bequest made had not been paid over by the acting trustee, and all other efforts to effect a settlement failing, it became necessary to file a bill in chancery. This aroused the ire of the friends of the trustee, who ceased to attend or support the church. Further, a licensed lay-reader and churchwarden, desiring to be presented for deacon's orders, forwarded his "letter testimonial" to me during the session of Synod for the purpose of obtaining the necessary number of signatures. After being signed by me the letter was presented to another clergyman for signature. He is reported to have refused to sign it, and afterwards to have denied that he had refused to sign the letter. The lay-reader and his friends then ceased to attend or support the church. The result was that we were compelled to close it for want of support. All this is "very sad," but it will be seen that St. Andrew's, Wellington, was not closed through dissension between pastor and people.

JOHN HALLIWELL,

Missionary Incumbent of
St. Andrew's, Wellington.

SIR.—My attention has been directed to a communication in your very valuable paper of the 24th instant, over the signature of E. H. Massey Baker, containing a statement concerning the American Church, so glaringly inaccurate, that I feel constrained to correct it as promptly as possible. The statement to which I refer, reads thus:—"The American Church has not kept pace in her growth—though that has been marvellous—with the increase of the general population, still she is succeeding vastly, and is to-day the controlling religious power in that country." I have underscored the erroneous part of the sentence, and beg to refer your correspondent to the article on the "Episcopal Church" in Appleton's American Cyclopaedia, latest edition, vol. six, page 692, in which these words occur:—"Its increase by a comparison of statistics shows a gain of twenty to thirty per cent. above the increase in the population of the country since the time of its organization."

In addition, I take pleasure in stating that during the last decade the gain has been sixty-four per cent., which is twice the general growth of the population. I may be allowed to mention that I had the very great pleasure, by special invitation, of addressing the missionary meetings held in January last at Port Colborne, Fonthill, and Welland, Diocese of Niagara, and gave an extended statement at each place about the organization and growth of the American Church;

so that if statistics are needed, or called for, I can easily furnish them. I am quite sure that your correspondent has been misinformed upon the point referred to, as I am confident he would not intentionally make such a misrepresentation, and with "a zeal" for my Church, which in this case is according to knowledge, I hasten to make the correction.

Truly yours,

HENRY S. GETZ, Dean.
Warren, U.S., March 26th, 1881.

THE EVANGELICAL REVIVAL.

SIR.—You lately printed from Thomas Scott, the commentator, the following:—"Olney, when Mr. Newton left it, swarmed with Antinomians; and when I a year after became curate of the parish, most of the professors of the Gospel were Dissenters, and I had to attempt raising a new congregation in opposition to Antinomianism and anti-Churchism which prevailed. In a population of 2,500 people, often not one hundred got together on a Sunday morning till nearly the end of the service, and half of these from other places." In the life of the very able Baptist minister, Andrew Fuller, prefixed to his work, in imperial octavo, is a striking parallel to the above. I judge from memory, as the book is not by me. There it is stated that when Legh Richmond died, a personage in the movement not less known than Scott or Newton, the whole of his congregation forsook their parish church, and began to worship together in a barn in the parish. And further, when at a meeting of Baptist ministers it was discussed what line they should adopt respecting the Evangelical clergy of the Church, it was determined not to interfere with them, on the express ground that they were the best friends of Dissent, doing its work and promoting its interests. Such clergy, it was said, created a taste for the Gospel, and on their revival their hearers became discontented, and went off to dissent. That this was the case on a large scale, a learned article in the *Church Quarterly Review* some time ago clearly showed. Before the Evangelical revival dissent was numerically insignificant, but now it is a large element. At any rate, the course of events has made manifest how necessary it was that the Evangelical revival should be supplemented by a Catholic revival, and, thank God, how very happily this has been done: so that now professedly Evangelical men, laity and clergy, are very often earnest maintainers of distinctive Churchmanship. No good in this imperfect state is found without some attendant or drawback, and, in spite of the lamentable increase of dissent, we must be thankful for the revival and wide diffusion of the characteristic principles of the eighteenth century Evangelicals; and in view of the heavy discount to be made from the benefit of that movement, we may well bear with confidence and equanimity the sad and serious, though numerically inconsiderable defections, in an opposite direction, for the last forty years. In all these changes how thankfully may we say, "The Lord of hosts is with us!"

Your obedt. servant,

J. CARRY.

Port Perry, March 21st, 1881.

GOOD FRIDAY OFFERTORY FOR HURON COLLEGE.

SIR.—It is sincerely to be hoped that Bishop Alford's pastoral on the subject of devoting the Good Friday offertory towards the establishment of scholarships in Huron College—for Divinity students of limited means, and which we give in the Diocesan Intelligence, will have the effect of calling the attention of clergymen to a most important duty too often neglected, the urging young men to enter the ministry of the Church.

There can be no doubt that the solemn words—"Do you trust that you are inwardly moved by the Holy Ghost to take upon you this office and ministration" often have the same deterrent effect on the very class of men most needed, those most disposed to entertain humble views of their own attainments, and of most tender conscience, that the address to communicants often has on the most humble and conscientious believers in a congregation. The influence of these words on the parish clergy themselves is very great. Many a clergyman has some devoted young parishioner whose labours in the Sunday School, and their evident success, stamp him as the very sort of man that the Church so sorely needs. The clergyman feels this himself. Often and often the wish arises in his heart that his young friend would see his way to enter the one profession that never palls, the one profession that can never be crowded while the earth lasts; but he will not put that wish into words for fear that an actual call has not been given and received. All this while, the young man on his part is waiting for some Providential guidance or intima-

tion. He feels strongly drawn towards the ministry, but wants to be shown his way clearly. If the clergyman would speak, he would accept that as proof enough that he was called.

How does it all end? Someone else speaks—speaks on behalf of the world and the flesh—speaks of the difficulties and privations of the ministry. Slight and contemptible as the advice may be, it is all he gets. Those who should speak on behalf of the Church and Christ are silenced by the same delusion that sways him; and he goes against every impulse of his better nature, to fight his way up in some mere money-making line of life, in which he cannot rise without thrusting others down. What makes this mischief? Just that idea of the call. I submit, Mr. Editor, that the call is a general call, felt and acted on by the Sunday School teacher, and lay-reader, just as by the clergyman. It is for the Church to say by the voice of her bishops, whether that call is to be considered as to the ministry or not. The call in every case is from God; but to what is for the subject himself to ascertain.

We are at last in Huron going to try to bring it to pass that poverty shall not be the insuperable barrier that it has been so long, very possibly depriving our diocese of the services of even such an one as Hugh Miller Thompson, whose early history is perhaps familiar to your readers; but the other barrier, the barrier caused by the frightening of that tender and truthful conscience, which in itself is the very best qualification for the work, can only be removed by the clergy generally, and missionary deputations in particular, urging on their hearers the great, and ever increasing need of men far more even than of money; and by their preaching and teaching the great truth that an earnest, Heaven-sent craving for the salvation of souls in itself constitutes a call, and that whether it shall find an outlet in the Sunday School or in the parish, is a matter for friendly counsel as well as for Providential opening of doors.

By giving this a space in your columns you will greatly oblige many well-wishers of the cause of Church extension in Huron, as well as

Yours,

JEFFREY HILL.

LORDSHIP.

SIR,—I send a contribution in aid of the settlement of the question, at present being discussed in the *Globe*, namely: Whether English bishops are Peers of the Realm, and consequently entitled to "Lordship." The question is not whether it be for the good of the Church and nation that it should be so, but whether, as a matter of fact, under the present constitution of the English nation, it is so. From the British Peerage of 1719, I quote the following bearing on the subject: "Bishops being Spiritual Barons take place of temporal. They are three ways barons of the realm, viz.: by writ, patent, and consecration. They precede all under the degree of viscount, and are always placed on the King's right hand in the Parliament House."

"Some privileges belonging to the bishops are as follows, viz.: None of them can be indicted of any crime before a temporal judge without special license from the King. All bishops are to be tried by their peers, who are barons, and none under that degree to be impannelled. They are all barons and peers of the realm, and have place in the Upper House of Parliament, and take place according to the seniority of their consecration, except London, Durham, and Winchester, who precede by statute made in the reign of Henry VIII."

From the Clergyman's *Vade-Mecum*, 1723, "All bishops are peers of the realm and lords of Parliament (except the Bishop of Man), and have precedence of all temporal barons, and the bishops of London, Winchester, and Durham before the others, ever since the reign of William the Conqueror, the bishops hold their temporalities *per Baroniam*, by which they are bound to attend the King in Parliament. In the preceding ages they were always called to the great councils, together with the *processes regni*, but were not very forward to come. What now is counted as a privilege, was then avoided as service and burden."

All the bishoprics were founded by the King, and had baronies attached, and in 1070, these baronies were ordered by William the Conqueror to be held by military instead of secular service. The new bishoprics that have been established in England of late years are without baronies, and consequently the bishops of them have no seats in the House of Lords, and are not peers of the realm, and are only "Lords" by courtesy.

Take in connection with these authorities, the trial of Dr. Francis Atterbury, then Bishop of Rochester, for high treason in 1723. A bill of attainder was passed against him by the House of Commons. The bishop stood on his privileges as a peer of the realm, and refused to appear in the House of Commons in his own defence. He appealed to the standing order

of the House of Lords "prohibiting, on a penalty, any Lord to appear in the House of Commons, either in person, or by council, to answer any accusation there." He informed the Speaker of the House of Commons by letter, "that he would be ready to make his defence and plea against the bill when it came to be argued in another house, whereof he had the honour to be a member." The bill was sent to the Lords and passed by them. Content 83; not content 43. The dissentients entered their protest against the action of the House, in which they used the following language: "Against the present bill, since by means of it, a Lord of Parliament is in part tried and adjudged to punishment in the House of Commons, and reduced to the necessity, either of letting his accusation pass undefended in that House, or of appearing there; and as we take it, derogating from his own honour, and that of the Lords in general, by answering or making his defence in the lower House of Parliament. We think this bill against a lord of Parliament, taking its rise in the House of Commons, ought the rather not to have received any countenance in this House."

The Bishopric of Durham, at one time possessed, not only baronial privileges, but also palatinate or regal, which were granted by the Saxons, confirmed by the Danes, and subsequently by William the Conqueror. Its bishop was invested with as great power within his see, as the King exercised without the bounds of it. It was a kind of royalty subordinate to the crown. Contrary to the ecclesiastical canons, which forbid any clergyman to be present when judgment of blood is given, the bishop, as a temporal prince, could sit in his purple robes and pronounce sentence of death; hence the saying: "*Solum Dunelmense judicat Staba et ense*." Until the time of Henry VIII., when the privilege was taken away, he could coin money, and hold courts in his own name, both of assize, common pleas, and chancery, and create the judges thereof. He created great officers, by patent, to hold office during his pleasure, such as chancellor, constable of the castle of Durham, chamberlain, secretary, steward, treasurer and controller of the household, &c. The Bishop of Durham was also Earl of Sadbrey, a place in the county which was purchased from King Richard I, by a bishop of the see, and which he held until lately. There does not ever appear to be any lack of proof that the bishops of England—except those lately created—are peers of the realm, and subject to be tried, for any offense against the state, by their peers, and not by a common jury, as asserted by a writer in the *Globe* a few days ago.

Yours,

WM. LOGAN.

Fenelon Falls, March 22nd, 1881.

THE CHURCH OF ENGLAND TEMPERANCE SOCIETY.

SIR, Temperance and distinctive Sundayschool teaching have received the *imprimatur* of Synodical action here, and this diocese, is, I believe, entitled to the honour of having been the first one in Canada to adopt them as separate and distinct systems of Church work. The whole weight of the Church, as a Church, is in this diocese now thrown into these sections of religious and philanthropic labour. With us the temperance feeling is very strong, and the youth of the country gives us a vantage ground, which the friends of the movement with you do not possess. That the Church here is alive to this important fact is shown in the vigour with which she is working the diocesan organization. Affiliated societies are being rapidly formed, and the clergy throughout the country gladly throw themselves into the work. I send you an account of the formation of another affiliated society, which I furnished to a local journal; and when I add that this meeting, though composed almost entirely of natives, the attendance was larger—the number of names secured to the total abstinence pledge greater—and the collection more generous than distinguished the earlier meetings of the Church of England Temperance Society held in Hamilton, you may form some idea of the interest here taken in the cause, and the hold which it has taken on our people.

Yours, W. LEGGO.

Sec. C.E.T.S., Diocese of Rupert's Land. Winnipeg, March 21st, 1881.

INCIPIENT MARIOLATRY.

SIR,—That "Hymns Ancient and Modern" is an admirable collection—probably the best extant—few Churchmen—at all events, those of the right sort, will be prepared to deny. At the same time, it must be admitted that it comprises some compositions of questionable taste, and a few verging upon doubtful doctrines.

Notably amongst these is the one entitled, "For the B. V. Mary," beginning "Shall we not love thee, Mother dear," to which some of our congregations—

I hope not many—are treated on the feasts of the Purification and Annunciation.

It is a direct address to, if not an invocation of, the Blessed Virgin, and as such always seems to me a dangerous approach to Mariolatry, "the Pagan Sin," or so ably exposed and denounced in Dr. Littledale's "Plain Reasons against Joining the Church of Rome," from which the Dominion Churchman has of late been supplying its readers with valuable extracts.

As I heard this hymn on Friday night, I could not help thinking how different this, in tenor and in tone, from anything we read in the New Testament. How contrary to the analogy of the Prayer Book! Can we imagine such a hymn being sung by Saint Paul, or if it is answered that we are not Saint Pauls, can we fancy its being taught to any young Timothy of New Testament time at his mother's knee?

As a composition moreover it is of milk-and-water order. Some of the verses reminding one of that friend of our childhood, Dr. Watts and his nursery hymns.

Upon the whole, it appears to me that sound doctrine and good taste would be more honoured in the breach than in the observance of the use of this hymn, and also of the one which precedes it. I would also expurgate hymns 45, 55 and 57, or, at all events, some of the verses in each.

Yours, &c.,

S. G. WOOD.

Toronto, March 27th, 1881.

Family Reading.

THE GREATEST TREASURE.

Nought, nought I count as treasure,
Compared, O Christ, with Thee;
Thy sorrow, without measure,
Earned peace and joy for me.

I love to own, Lord Jesus,
Thy claims o'er me and mine;
Bought with Thy blood most precious,
Whose crown I be but Thine?

What fills my soul with gladness?
'T is Thine abounding grace!
Where can I look in sadness,
But Jesus, on Thy face?

My all is Thy providing;
Thy love can ne'er grow cold;
In Thee, my Refuge, hiding,
No good wilt Thou withhold.

PUNCTUALITY AT SERVICES.—We read lately of a clergyman of London, England, in speaking of the importance of every one being in time at the Sunday services, said that on a recent occasion he told his own people that he had something important to communicate on a given Sunday morning, and those who desired to know what it was would have to be in their places precisely at eleven o'clock. The result was that everybody came, with the exception of two, who were only a trifle late, when the news so eagerly anticipated was an expression of the pleasure felt by the clergyman at seeing how all could be in time if they chose.

God's way is to educate men through some higher man. The history of human progress is the history of the thought of a few individuals. We claim that the race of Israel is the high priest of humanity. It is simply fact, not theory, the consciousness of the divine and of the spiritual relations of man rose to its highest and broadest intuitions of truth in the Jewish mind. Other ancient races rose higher in art, in literature, in law, in science and philosophy; but in Jesus religion gave its clearest light to the world. The further the comparative study of religion is carried, the more will this be made to appear. No sparkling planet, however brilliant its ray, will be mistaken for the central Sun. The religion of Jesus is for all mankind. He clearly indicated in his teaching what his own relation to other races was to be. He came to found a kingdom of God that should be universal. He unlocalizes its worship, and erects its temple and its altar wherever there is a heart to "worship in spirit and in truth."

EASTER CAROL.

God hath sent His angels
To the earth again,
Bringing joyful tidings
To the sons of men;
They who first at Christmas
Thronged the heavenly way,
Now beside the tomb door
Sit on Easter Day.

CHORUS.

Angels, sing His triumph,
As you sang His birth,
Christ the Lord is risen,
"Peace good-will on earth."

In the dreadful desert,
Where the Lord was tried,
There the faithful angels
Gathered at His side;
And, when in the garden,
Grief, and pain, and care,
Bowed Him down with anguish,
They were with Him there.
Cho. Angels, sing.

Yet the Christ they honour
Is the same Christ still,
Who, in light and darkness,
Did His Father's will;
And the tomb deserted
Shineth like the sky,
Since He passed out from it,
Into victory.
Cor. Angels, sing.

God has still His angels,
Helping at His word
All His faithful children,
Like their faithful Lord,
Soothing them in sorrow,
Arming them in strife,
Opening wide the tomb doors,
Leading into Life.
Cho. Angels, sing.

Father, send Thine angels
Unto us, we pray;
Leave us not to wander:
All along our way,
Let them guard and guide us,
Wheresoe'er we be,
Till our Resurrection
Bring us home to Thee.
Cho. Angels, sing.

MORAL COURAGE.

It is a difficult thing to acquire moral courage, is so much easier always to give way. When laughed at for going to Church, for saying your private prayers, it is so easy to give way. Yet how noble it is to resist!

Some years ago, at a large public school in the south of England, the boys in their dormitories tumbled into bed at night without saying their prayers. New boys coming to school were speedily laughed out of their piety, if they bent the knee by the bedside before retiring to rest. At last there came a new boy, very young, carefully brought up. The first night he arrived, he knelt down as he had at home, he was greeted with laughter and groans of mockery, but he never moved till he had finished his usual prayers. Next night it was the same. In vain did the big boys try to make him give up. The little fellow was like a rock; harnessed with the armour of God he bent his bow, and his prayer like an arrow pierced the clouds.

Now there were, in the same dormitory, other boys who, at home, had always said their prayers, but who, shrinking from ridicule, had given up

the practice in school. Seeing the courage of the little fellow, they plucked up spirit also, and began to kneel down to say their prayers also. The practice spread, was recognised, and the masters hearing of it interfered, and thenceforth silence for ten minutes after entering their dormitories, was enforced on the boys, and all knelt to their prayers. The custom has ever since prevailed. A few years ago, that boy, grown to be a middle-aged man, died. Brave soldier; who turned not back in the day of battle!

A TRUE NOBLEMAN.

In the Swedish war of the seventeenth century, a burgher of Flensburg was about to refresh himself with a draught of beer from a small wooden bottle, when a wounded Swede, fixing his longing eyes upon the beverage, exclaimed, "I am thirsty; give me to drink." Now, the burgher was a kind man, and replying, "Thy need is greater than mine," he knelt down by the man to give him the liquor. Then the treacherous Swede fired a pistol at him, wounding him in the shoulder. Thereupon the burgher started up indignantly, as he well might do, and cried out, "Rascal! I would have befriended you, and you would shoot me in return. You shall now only have half the bottle instead of all of it." When the news came to the King of Denmark, he exclaimed, "A man who can do this thing deserves to be a noble," and he created him one, and gave him for his arms a wooden beer-bottle pierced through with an arrow, which was borne until quite lately by his latest descendant.

I BELIEVE, I DENY.

The following is given as an illustration of the manner in which the Rev. Jas. C. Richmond sometimes advocated the claims of the Church:

He was preaching one evening in one of the public halls of a neighbouring city, selected because no church was large enough to contain the immense congregations who always flocked to hear him. On the night of which we are speaking a congregation of nearly three thousand people had gathered to listen to a sermon upon "The Church." He well knew that not one-half were Churchmen, and hence he exerted all his powers to defend the distinctive claims of the Church and at the same time avoid giving offence to members of other Christian bodies. "My friends," he began, "why is it that we do not all belong to one church? Why do we have different names, etc., etc.? Let us try to answer these questions. Let us go around to all the churches in this city and try to find out what separates them. Let us begin in the North part of the city, the stone church, St. John's church as we call it. Here stands a benevolent looking man at the door. 'My friend, what is this building for?' 'This, sir, is a place where the Christian religion is taught.' 'But,' we ask, 'what do you teach for the Christian religion?' 'Go in, sir, and you will learn.' We enter, listen: 'I believe in God the Father Almighty, Maker of heaven and earth, and in Jesus, Christ,' etc., etc. Well, my friends, that sounds well. Let us come down and stop at the plain wooden building. 'What do you teach here, my friend?' 'We teach the Christian religion.' 'Why that is what they teach up at the stone church; why don't you unite with them?' 'Oh! we don't believe in water baptism; we don't believe in external ordinances, in a regular ministry,' etc. 'Ah, I see they say up at the old stone church, 'I believe.' You say, 'I don't believe.' Let us come down town and stop at the big church with the high steeple. 'My friend, what is this great building for; what do you do here?' 'We teach the Christian religion.' 'Why that is what they do up at the old stone church,

Why don't you go up there and unite with them?' 'Oh! we don't believe in the infant baptism; we don't believe any baptism is valid except by emersion.' 'Ah, I see! They say up there, 'I believe,' but you say, 'I don't believe.' We come to the next church. 'What do you teach here, my friend?' 'We teach the Christian religion.' 'Why don't you go up there to the old stone church; that is what they do up there?' 'Oh! we don't believe in the Divinity of Christ.' 'Ah, I see; they say 'I believe,' you say, 'I don't believe.' So he passed from church to church and summoned up by saying: 'The difference between the Church and other Christian bodies is only this: the Church says, I believe; the other says, I deny. Every denomination of Christians is founded on the denial of some one or more articles of belief which the Church of Christ has always held and valued.'

A GOOD RULE.

Sidney Smith cut the following from a newspaper, and preserved it for himself:

When you rise in the morning, form a resolution to make the day a happy one to a fellow-creature. It is easily done: a left-off garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the striving—trifles in themselves light as air, will do it at least for twenty-four hours. And if you are young, depend upon it, it will tell when you are old; rest assured it will send you gently and happily down the stream of eternity. By the most simple arithmetical sum, look at the result. If you send one person, only one happy, through each day, there are three hundred and sixty-five in the course of a year. And supposing you live forty years only, after you commence that course of medicine, you have made 14,600 human beings happy, at all events for a time.

AT THE MOTHER'S KNEE.

The Archbishop of Canterbury attended recently, and delivered an address at the opening of an infant school in the old parish, Lambeth. In the course of his remarks he said: "There was little real dispute in the world, he thought, as to the best mode of training children of the age of those gathered together in the infant school. A secular education for children of such tender age would be rather a foolish undertaking, and he did not believe that any sensible father or mother of a family would attempt to educate their children or any other than the sort of principles there adopted. The hymn they had just heard sung was the sort of instruction they desired these children to receive, and they felt confident that the influence of this simple Christian teaching would be prized as long as life lasted. Secular education was a very good thing, but he did not think that little children could possibly be trained to be very good citizens unless they were given some very distinct motives by which to regulate their conduct. Unfortunately, human nature was such that if care were not taken to put something good into the mind, a great deal that was bad was almost sure to find a way in. These lessons they were trying to teach their little children would certainly have a good effect on their after lives. He had himself had to do with the training of young men for a great number of years; he had had candidates for Ordination brought before him for nearly twenty-five years, and had held nearly fifty ordinations, and he must say that those young ministers of the Gospel of Christ who had most shown their acquaintance with the Holy Scriptures, and therefore, most fitness for the great office they were about to undertake, had principally gained this knowledge of Scripture at their mother's knees."

THE FATHER AND HIS CHILDREN.

"The streets of the city shall be full of boys and girls playing in the streets thereof."—Zechariah viii. 5.

God is our Father. This is the name by which He calls Himself, and by which He would have us think of Him. The best earthly father is good and father-like, only so far as he is like the Father of us all. Like as a father pitieth his own children, even so is the Lord merciful. He knows what we are: He makes kindly allowance for our weakness and childishness. He is so great that He can feel with us in our little cares and needs. Our lightest pains and fears are taken note of by His large, loving sympathy. Our least, guileless joy is pleasant to Him as brightening the way of those whom He loves. The most trifling gift we offer, or work we do, for Him, is welcomed as a sign of our love to Him.

God is not a Father in whose presence His children must feel constraint, whom they must forget before they can feel glad. There are earthly fathers, the sound of whose voice or step is the signal for free happiness to end; the little ones move and speak before them with a dread of making some mistake and bringing down anger or punishment. The timid look, and the nervous voice tell of a hard ruler; and are the sorest reproach to the man who thus loses his hold for good upon his children, and destroys the meaning and the power of the name "Father" as a name of God. The Father on high would have his children love to have Him near; He would have them be at ease and happy in His presence. He would add to their joy, not damp or still it. He knows when there is a true, simple love for Him and wish to please Him; and He wants His children to trust and to be sure that He loves them and is glad to see them happy.

It is wrong to think that God only cares to see us pray, and worship, and do our daily tasks and what men call religious work. Our amusements are as needful as our food and rest, to keep mind, and body, and spirit, in health and vigour. God has so made us: He is interested in us and all we do and enjoy, all the hours of our life. The boys and the girls at their play, and the men and women at their more quiet pleasures are under the eye of a Father, whose loving tenderness looks kindly on them always. He is the awful God: but, to those who love Him, His might is shown in the power of His love. There is nothing to dread in His nearness. Nothing need be feared but sin, which would separate us from Him.

A TIGER STORY.

While a party of natives, under the direction of a Scotchman (says Dr. Duff), were in clearing the jungle on Sangar Island, they were annoyed by the night attacks of a tiger of unusual size and ferocity. It carried away some of their oxen, as well as two or three human beings. While thus engaged, a cyclone burst upon them and caused the waters to rise over the island. As many natives as could swim went to the Scotchman's bungalow for shelter, until it was greatly overcrowded.

At last, while watching the flood rapidly rising to a level with the floor, he noticed, at a distance, driven before the tempest along the mighty torrent of waters, the famous tiger, evidently bent on reaching the house. Happily he had a double-barrelled gun ready loaded. The tiger reached the bungalow, leaped into it, worked a way through the dense mass of human beings, and did not stop till it got head and nose into the remotest corner, where he lay trembling like an aspen leaf.

The Scotchman concluded that though under the influence of terror produced by the violence of the tempest, he was then quite tame, if the bungalow escaped.

and the storm abated, the genuine nature of the savage brute would return: he very coolly took the gun and pointed the barrel to the heart, resting it on the skin, which he afterwards showed to his friends as a trophy of that cyclone.

Children's Department.

OUR CHARLIE.

Who loves to pull the pussy's tail.
Or decorate her with a pail;
Delightful with her doleful wail?
Our Charlie.

Who runs with patient little legs
On errands. And when mamma begs
"Softly!" tiptoes as though on eggs?
Our Charlie.

But sometimes when he's washed and
dressed,
He kicks and screams like all possessed
Until a whipping we suggest
For Charlie.

Who's always singing "Baby Mine,"
Or "Buttercup" until we pine
To give some soothing anodyne
To Charlie.

We're going out. Where's Charlie? Far
A little voice rings; "Here I are,
Expressly waiting for the car!"
That's Charlie.

Who always wants "A horse to drive?"
Who seems with mischief all alive?
Ah, well! dear child! he's only five.—
Is Charlie.

HOW CELESTIALS FLY KITES.

BY FANNIE ROPER FEUDGE.

KITE-TIME for our juveniles is just at hand, and, as so few persons have an opportunity of seeing for themselves the queer kites and customs of the Chinese, a short article on the subject will probably interest our boy and girl readers.

In the first place, the kite-owners and flyers are not boys; but dignified officials, well-to-do merchants, and often gray-haired grandfathers, who vie with each other in getting up the largest and quaintest specimens of the *cerf-volant*, while the children are only spectators.

But then these kites are very marvels of skill, made in every imaginable form, of immense size, and all sorts of materials that can possibly be made available for the purpose, besides having very often a sort of musical attachment, that sends forth a buzzing, whirring sound, as the kite flies through the air. This has given rise to the name *fung-chang*, or "wind harpsichord," by which stately appellation these queer "Celestials" often designate their kites. But they have also another name in China for this favourite toy—*che-yao*, which means "kite," a bird very numerous in Northern China, and very useful as a street scavenger, in gathering up the garbage of lanes and fields on the outskirts of large cities. The gentle, gliding motion of these birds has, no doubt, suggested the synonym of their paper namesakes; just as the boys have named their kites, in our own and other English-speaking countries, after the self same bird, and probably the reason is identical on both sides of the water.

Chinese kites vary in length from thirty feet to tiny playthings for the children to learn on, of only a few inches; and they are [com]posed vari-

ously of oiled silk, tough mulberry paper, grass-cloth, and gold and tissue paper, pasted over delicate frames of bamboo. In form, the kites represent palaces, pagodas, birds, beasts, butterflies, fish, wheels, baskets of flowers, trees loaded with fruit, and sundry other devices. Some are in the form of enormous dragons, serpents, or centipedes; while others are very *façades* of vultures, eagles, and hawks, and often there will be a regular "pitched battle" between several of these monsters, resulting usually in the destruction of all engaged, the peculiar motion of the different animals being so perfectly imitated that one almost holds his breath in horror, as they writhe and plunge in mid-air, just above his head. Another favourite device is to have several hawks attached to the central hoop, over which they hover, or are pulled in and out, by separate cords, as if contending over a quarry.

Occasionally a castle is seen, with spires and turrets, arched windows, and vaulted dome, all lighted by small tapers, that soon burn down and set fire to the airy structure. For a moment the exhibit is grandly beautiful; and then this literal "castle in the air," with all its glory, goes out in utter darkness. Sometimes an enormous kite is made up of a large number of small ones, each of which looks like a domino block, with a rush four or five feet long fastened to each end of these small ones, while the whole are held together by a common stem. Even the human species is occasionally represented in the multifarious category of oriental kites. I remember one at Bangkok, the capital of Siam, in which a queer sort of aerial game was performed with a corps of eight actors, all of which were simply kites! Or, rather, there were seven actors, and the eighth kite was a gorgeous castle, built of transparent oiled silk, over a framework of fine wire, and the fairy edifice was brilliantly lighted by wax tapers. Within the castle was a lovely maiden; and two demons, one of whom was mounted on a huge dragon, paused before the door, upon which the lady fled through the open roof, followed by her two attendants. The two demons pursued, and the dragon looked several times as if about to swallow the maiden; but presently both demons and dragon were thrown with violence to the earth by a glittering angel, who had suddenly come to the rescue. Then the castle blew up, and fell as a pile of ashes on the sward, while the angel bore away the beautiful lady and both were lost in the distance. So ended this game of kites, in which there appeared no living actor; demons, dragon, angel, and ladies being ingeniously guided in their various movements by the hand that held the strings of these queer specimens of the *cerf-volant*.

Kites are in vogue only at one season of the year, and then the whole population turn out *en masse*, to celebrate this annual festival of kite-flying, which dates back thousands of years; and a curious legend professes to account for its origin. This legend says that a wise seer warned a friend of his to leave his house on a certain day, taking his wife and children with him, and not to return till night, in order that they might escape the doom of impending calamity. The man obeyed the injunction, fled to the hills with his whole family, and spent the

day in kite-flying. When he returned, at nightfall, he found that the death-angel had passed over his dwelling, and every one of his domestic animals lay stark and stiff where they had fallen. He and his family had escaped only by being absent; and, in grateful recognition of his rescue, he instituted the annual festival of kite-flying, which has since grown into a national observance throughout the length and breadth of the empire. The day is the ninth of November, and the usage, known as *tang-kao* ("ascending the heights"), has become so general that in the vicinity of the large cities it is not unusual to see thousands of these huge, quaint-looking kites floating simultaneously over the heads of an assembled crowd of twenty thousand men, women, and children, all eagerly gazing at the novel movements of these aerial monsters, that one moment go wizzing and whirling past one's ears and the next are soaring gallantly among the clouds.

A Chinese is very apt to bring his religion into everything he does or enjoys, and his kite-flying is no exception to the rule. After a long day's intense enjoyment of the sport, many, just before returning home, will inscribe on their kites the name of one of their gods or of a deceased relative, and after sending it up, cut the string and leave the kite to soar away to realms unknown, bearing with it, as they honestly believe, all evils of poverty, sickness, and, indeed, every calamity that may be impending over the kite-owner and his family.

THE FIRST ATTEMPT.

THE mother hen had sat patiently upon her eggs; if she could explain her feelings, no doubt she would tell us that the waiting seemed long; but at last the shells chipped, and one after another of the little chicks came out to nestle under her wings. It was a proud moment for her. The other hens who had passed by her nest, thinking, "Poor thing! I wonder if she will hatch them after all," would see her success, which they had doubted because she was young and inexperienced.

There followed other moments as happy, such as when she walked out with the small downy creatures running round her feet, when she saw them pecking up the grain which she pointed out with a "cluck," or enjoying a snail or a worm which she discovered wriggling out of the damp earth for their morning meal.

But the weeks went by, and chickens, like other young things, grow quickly; and chickens, again like other young things, learn to do without their mother. When one of the brood, a sturdy little cockerel, brought in his first worm, and made a wheezy attempt at a crow of joy, the hen knew that her business was nearly done—for nothing lasts, and "nursery day" for children and chickens are soon gone.

Not to aim at great things is the way to have common comforts in plenty.

BIRTHS, MARRIAGES and DEATHS.

Not exceeding Four lines, Twenty-five Cents.

Birth.

SWEET.—On Friday, April 1st, 1881, at the Parsonage, Ithracombe, Ontario, the wife of the Rev. A. B. O. Sweet, of a daughter.

Deaths.

GRAHAM.—On Thursday, March 31st, 1881, at 95 Charles street, Rebecca Nilson, beloved wife of Charles P. Graham, and daughter of the late Thomas J. Preston, Esq., of Toronto.

MASON.—At her residence, Colborne, March 26th, 1881, Mrs. Eliza Mason, aged 80 years.

PRODUCE MARKET.

TORONTO, April 5, 1881.

| | ¢ | ¢ |
|---------------------|------|-------|
| Wheat, Fall, bush. | 1 06 | 1 10 |
| Do. Spring | 1 12 | 1 18 |
| Barley | 88 | 93 |
| Oats | 38 | 40 |
| Peas | 62 | 70 |
| Rye | 80 | 85 |
| Flour, brl. | 4 90 | 4 95 |
| Beef, hind quarters | 6 00 | 7 50 |
| Do. fore quarters | 5 00 | 6 00 |
| Mutton | 6 00 | 8 00 |
| Hogs, 100lb. | 7 75 | 8 00 |
| Beets, bushel | 50 | 55 |
| Onions, bushel | 80 | 1 00 |
| Cabbage, dozen | 60 | 1 00 |
| Carrots, bushel | 40 | 50 |
| Parsnips, bushel | 50 | 65 |
| Turnips, bushel | 31 | 40 |
| Potatoes, bushel | 50 | 60 |
| Apples, barrel | 1 00 | 1 50 |
| Chickens, pair | | |
| Fowls, pair | 60 | 75 |
| Ducks, brace | 60 | 80 |
| Geese | 60 | 1 00 |
| Turkeys | 0 75 | 2 00 |
| Butter, lb rolls | 20 | 22 |
| Do. dairy | 16 | 18 |
| Eggs, fresh | 12 | 15 |
| Wool, 1 lb | 25 | 27 |
| Hay, 1 ton | 10 0 | 12 50 |
| Straw, 1 ton | 6 50 | 7 50 |

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