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Church Mark.

We speak concerning Christ and the Church.

A MONTHLY PAMPHLET OF FACTS, NOTES, AND INSTRUCTION.

Vol. V. SEPTEMBER, 1880. No. 7.

JOHN D. H. BROWNE, } LOCK DRAWER 29, HALIFAX, N.S., } EDITORS.
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"The Communion of the Church of England, as it stands, distinguished from all Papal and Puritan innovations, and as it adheres to the doctrine of the cross."—*From the will of Bishop Ken, A. D. 1710.*

SOMETIME, SOMEWHERE.

Unanswered yet? the prayer your lips
have pleaded

In agony of heart these many years?
Does faith begin to fail; is hope departing.
And think you all in vain those falling
tears!

Say not, the Father has not heard your
prayer;

You shall have your desire, SOMETIME,
SOMEWHERE.

Unanswered yet? tho' when you first
presented

This one petition at the Father's throne,
It seemed you could not wait the time of
asking,

So urgent was your heart to make it
known.

Tho' years have passed since then, do not
despair:

The Lord will answer you, SOMETIME,
SOMEWHERE.

Unanswered yet? nay, do not say un-
granted,

Perhaps your part is not yet wholly done.
The work began when first your prayer
was uttered,

And God will finish what He has begun.
If you will keep the incense burning there,
His glory you shall see, SOMETIME, SOME-
WHERE.

Unanswered yet? Faith cannot be un-
answered,

Her feet are firmly planted on the Rock;
Amid the wildest storms she stands
undaunted.

Nor quails before the loudest thunder
shock.

She knows OMNIPOTENCE has heard her
prayer
And cries "It shall be done," SOMETIME,
SOMEWHERE!

Browning.

WHY A YOUNG PERSON WAS ADVISED TO JOIN THE CHURCH OF ENGLAND.

MEN and women may attach themselves to this or that Church because the company they find in it is congenial, and unless they disregard some principle or some conviction of duty in doing so, no one can reproach them for it. It does strengthen our faith and warm our hearts to join our voices with those of dear friends and respected acquaintances in worshipping the Great God. And it is a dear, dear privilege to have pure and familiar forms of prayer and praise in which we may pour out our hearts to God in company.

If the Church of England has a name for respectability, it is because its forms of prayer and praise, so pure and pious, and its abundant use of the simple Word of God, make it so pleasant to good people, and to all who do not close their eyes-

and ears and understandings against them, and because there is no such teacher and purifier and refiner as the Prayer Book, God's Word being its power.

1. You are young and know very little of the Bible or Christianity. Go where you are most likely to be taught most of the pure Word of God.

2. Our morning and evening services will give you, each Sunday, parts of from five to ten chapters from the New and Old Testament, with as little weariness and as much variety as possible. In the devout reading of the Psalms you will bear your part, reading every other verse with the minister. No better plan could be followed to make your heart, and mind, and lips familiar with the devout words and aspirations of the man after God's own heart. This is *exercising yourself* in the law of the Lord. Your worship will be live and loving. The Psalmist's wisdom and love will be *fit'ted in your lips*.

3. Our catechism is clear, simple, easy to understand, easy to commit to memory. It gives you, in a small space, all you ought to avoid, believe and do—all the seed and elements of theology.

4. The collects, "forms of sound words," are the devout longings of the wisest and most learned, best and purest, and devoutest of God's saints who have gone before us. In using them our souls are in absolute sympathy with the spirits of just men made perfect; we lift up our hearts to the Lord, and we learn the highest and largest knowledge of God and of our duty, while we are calling on Him. "Through these doctrine drops as the rain and distils as the dew."

5. All the service, you will see, is designed first to help you to worship God devoutly, reverently, lovingly, intelligently, humbly and decently. And all through it, as flowers by the wayside, you will see scattered holy aspirations and beautiful words of divine wisdom, and *lowly* but pure love. You will recognize in it the tender care of the mother to lead the child of God in the ways of pleasantness and peace, to teach it true worship, and thoroughly to imbue it with the Word of God. Any one who mistakes its purpose and falls into formalism, or prides himself on account of its high privileges and aristocratic patronage, is miserably to be pitied.

6. The Litany seems intended to search and prove men's hearts, to purge them with hyssop, to try and know them. It brings to light all the fears, hopes, dangers, necessities, experiences and trials to which they are subject or liable, and lays them before God, that He may defend, grant, comfort, provide, heal and save. In it we make a clean breast before our loving Father, and open our bosom to the blessed Comforter.

7. Our Liturgy is the high privilege of the Church in its maturity. Our Prayer-Book has gathered piety from every source. It is the property and work of no party or sect, but the *common* property of the Christian Church.

8. As our Common Prayer is the blest Word of God, and the piety of His saints, true and tried, its words never grow old. They have the enduring beauty of the stars, and the freshness of fruits and flowers that recur in their seasons. And in the Christian family they are like the dear old home, crowded

and clustered with associations of parents, brothers, sisters and dearly loved friends.

9. Forms of prayer are as necessary as forms of praise. Method is necessary in every well conducted business. We would prepare our words and conduct to come before an earthly dignitary. And shall we not, when we come to worship God, put on not only our best garments, but the purest words and the fittest behaviour, clothing ourselves with "the righteousness of the saints" appearing in Jesus' House.—*Selected.*

THE "COMFORT OF THE SCRIPTURES."

Do not many here recollect the bright, cheerful, aged piety of some who have gone to their rest? What was the character of that cheerful piety? What was the outward sign of it? I do not know whether others will agree with me, but I should say *the Bible*. The people I mean never had their Bibles far away. Old people read in it many times a day. They read their chapter in the morning. They sat quiet and read it in the afternoon. They read it by the last sunlight at their windows, or when the evening lamp came. Their spectacles lay on it, ready for use together. Their son or their daughter read it to them before they went to bed. They made their grand-children read it aloud to them. Yes, they knew the Scriptures: and, beloved, they had the 'Comfort of the Scriptures.' They were a more choerful, pious generation than we. Now, the Bible may be more scientifically studied by a few. But it is not so much the stay of

all . . . They read their Bibles less. You do not see one in their sitting-room. They come to Church without it. They do not verify the preacher's quotation.—*Sing's Heart, by the Bishop of Truro.*

FROM the charge of the Archdeacon of Nottingham, England, we take the following :

"Let us endeavor as far as we can, to throw our churches open and free to rich and poor alike. If we have hundreds inside there are thousands outside. Appropriated seats are a modern invention. Our forefathers had not even benches in churches till the latter part of the fourteenth century; and that part of Europe we are most inclined to look down upon, Spain, can boast of more free and unappropriated Churches than we can.

In a recent issue of the *Christian Union* occurs this remarkable statement: "Letters of inquiry, received from time to time, disclose the fact that many Christian ministers are unacquainted with, if not ignorant of, the Apostles' Creed. If this is true of clergymen, it may be assumed that multitudes of the laity know very little of this historic and precious confession." The article then goes on to print, *in extenso*, the Apostles' Creed, giving as its reason that "its re-introduction to congregational churches is eminently desired for catechetical and liturgical uses, and that its acceptance and honor are sure to follow upon a knowledge of its origin, contents, and historic significance."

SAUL, the High Priest's bloodhound.—*Acts i. c. 1.*

NOTES ON THE APOSTOLIC FATHERS.

I.—CLEMENT OF ROME.

FIVE men, whose writings have come down to us, are said, upon good authority, to have enjoyed intercourse with, and to have received instruction from, the Apostles. Their names are St. Clement, of Rome, Barnabas, Hermas, Ignatius and Polycarp. Hence, they are called the *Apostolic Fathers*. We will mention this month Clement, whose name we find in Philippians iv. 3—"With Clement also, and with the others whose names are in the Book of Life." About A. D. 95, Clement addressed to the Corinthians his first and genuine Epistle, which has fortunately been preserved to us, and is probably the most ancient of uninspired writings. He was born at Rome, and his father's name was Faustinus. After Linus and Anacletus he became Bishop of Rome, and was bishop during the first century. Little is known about him. The accounts which remain of his life and death are, for the most part, uncertain. The *Recognitions* falsely ascribed to him, but written according to Mosheim in the 3rd century, give the following account in substance: His father was near of kin to Tiberius Cæsar, and he was the youngest of three sons, the others being Faustus and Faustinus. He grew up virtuously, but became dissatisfied about the immortality of the soul. He frequented the schools of philosophy, and there found nothing but contentions; then he went to Egypt and sought the Hierophante and Magicians. Hearing of Christ,

he was instructed by St. Barnabas, then at Rome, followed him to Alexandria and then to Judea. At Caesarea he is said to have met St. Peter, who baptized him. He became Bishop of Rome, and Damasus says that he divided Rome into seven regions, in each of which he appointed a Notary to look after the martyrs, and record their acts. About the year 95 the Corinthians seem to have had some serious dissensions about the discipline and doctrine of the Church. They had dismissed undeservedly, as it appears, certain presbyters from the ministry. For the purpose of settling this, five deputies were sent from Rome bearing an Epistle from Clement. This is written in the name of the "Church sojourning at Rome," and not in that of the bishop, it is the language of exhortation, not authority, and it is in answer to a communication sent from Corinth. Clement was soon after this banished to Cherson, and compelled to dig in the marble quarries. He is said to have encouraged the Christians there, and to have converted many heathen. The Emperor despatched Aufidius to stop this. He is said to have been drowned in the sea. Some think that he died a natural death about A. D. 100.

CHAPTERS AND VERSES OF THE NEW TESTAMENT.

THE earliest attempt to divide the New Testament into chapters and verses is attributed to a learned Alexandrian named Ammonius (A. D. 220) who divided the Gospels into lessons for the convenience of reading in Church. These sections comprised a distinct subject, and were afterwards divided into small

ler sections. St. Paul's Epistles were divided into lessons or chapters, about 396. The Acts and the General Epistles, by Euthalius, a Bishop of Egypt (A. D. 458) who extended his division into verses. St. Jerome (A. D., 392-420) is said to have introduced stops. Our modern chapters are the innovation of Cardinal Hugo (A. D., 1240) and our verses were introduced by Robert Stephen in his Greek Testament in 1557. Some of these divisions are very unfortunate.

SPURGEON ON BEECHER.

H. W. Beecher, recently treated his congregation to a statement of his religious belief. With the statement before us we find it hard to understand what he really does believe, but should hesitate to send an inquirer after the way of salvation to his study, or his summer retreat. In view of his professed opinions Mr. Beecher's declining influence can scarcely be regretted. An account of an interview had with him by a Baptist minister, formerly a student of Spurgeon, as given in the *Canadian Baptist*, is worth reading. The minister says: "After service I, with others, went up to shake hands with him, and introduced myself as a Baptist minister and one of Mr. Spurgeon's students. As soon as I mentioned Mr. Spurgeon's name, he said: 'O, yes! Well, I admire Mr. Spurgeon's spirit, but he is no theologian. He clings too much to the old theology; as, indeed, too many others do.' Remembering Mr. Spurgeon's words in reference to Mr. Beecher on the day I said good-bye, nine years

ago, and feeling that the opportunity was too good to be lost, I said: 'Would you like to know Mr. Spurgeon's opinion of you? He spoke of you the last time I saw him before returning to Canada' 'Yes,' said he. In speaking of you he said: 'What a wonderful fellow Beecher is. He is a philosopher'; and then, with a most expressive shrug of the shoulders, he added; 'but as a theologian he is nowhere.' I may have been bold, but it was deserved."—*Sci.*

THE WORK OF THE LAITY.

THE Laity have their part, and a most important part, in the constitution and work of the Church. The whole body of the Faithful vastly outnumbers the aggregate of the Clergy; and the official Priesthood have no *raison d'être* if there were no "Kingdom of priests" in which and for which they must exercise their functions. Thus every lay member of the Church has by Baptismal Birthright a personal, direct interest in the holy work of Salvation; first and chiefly "working out" his own, and next in working for that of others. By private Prayer; by participation in the worship of the sanctuary; by a frequent reception of The Blessed Sacrament; by precept and practice in the home, in business, in social relations, and in civil affairs; by love unfeigned; by alms-giving and works of mercy; by combination among themselves under their Pastors for Christian work; by hearty co-operation with the Clergy, and generous strengthening of their hands; and all in subordination to them as the spiritual authority ordained of God;

by such duties and activities the Laity prove their Priesthood, by these they win the Master's blessing now and in That Day. This, and this only, is the "way of righteousness" as laid out in the Scripture, and illustrated by the Saints dead and living.—*Selectet.*

THERE are two good old rules by which every well-ordered Church should be governed. The first rule is that of St. Ignatius:—"Do nothing without the Bishop." In matters affecting the welfare of the Church, as he is your acknowledged chief pastor, take him into council; ask his advice; set up no factions against him; make him, if possible, a party to your work, and you strengthen your own hands, as much as you strengthen his. The second is that of St. Cyprian:—"Do nothing without the advice of the Clergy and Laity." No Bishop who looks to Scripture and Primitive Christianity as his models, wishes to stand alone. Autocracy is distasteful to him. He desires to act in concert with the other orders. He distrusts his own solitary judgment, and deems himself strongest when he can say, "the Bishop, Elders and Brethren, to the Church, greeting."—*Bishop of Fredericton.*

JEWS have been admitted to the House of Commons and House of Lords. Bradlaugh, the Atheist, is member for Northampton. And now, it is said the Pope will make a Cardinal of the Hon. and Rev. Wm Petre, eldest son of Baron Petre, the head of an ancient Roman Catholic family. The Bishop of Lincoln predicted that a Roman Catholic Cardinal would soon be in the House of Lords.

MISQUOTATIONS FROM SCRIPTURE.

"THE merciful man is merciful to his beast." The Scripture form, "A righteous man regardeth the life of his beast."—Prov. xiii., 10.

"A nation shall be born in a day." In Isaiah it reads, "Shall a nation be born at once?"—Isa. lxvi. 8.

"As iron sharpeneth iron, so doth a man the countenance of his friend."

"Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."—Prov. xxvii., 17.

"That he who runs may read." "That he may run that readeth."—Hab. ii., 2.

"Owe no man anything but love." "Owe no man anything, but to love one another."—Rom. xiii., 8.

"Cleanliness akin to godliness." Not in the Bible.

"Prone to sin as the sparks fly upward." "Born unto trouble as the sparks fly upward"—Job. v., 7.

"Exalted to heaven in the point of privilege." Not in the Bible.

"Eve was not Adam's *help mate*, but merely a help meet for him; nor was Absalom's long hair, of which he was so proud, the instrument of his destruction; his head, not the hair upon it, having been caught in the boughs of a tree. (2 Samuel, xviii, 9).

"Money is the root of all evil." St. Paul said. 1st Timothy, vii, 10, "The love of money is the root of all evil."

"In the sweat of thy face shalt thou eat bread."—Gen. iii., 19. Commonly quoted brow.

"God tempers the wind to the shorn lamb." From Sterne's Sen-

timental Journal to Italy. Compare Isaiah xxvii., 8

"In the midst of life we are in death." From the burial service; and this, originally, from a hymn of Luther.

"Not to be wise above what is written." Not in Scripture.

TALKING IN CHURCH.

Of course, the worst of all kinds of sound in church is that of human voices not engaged in the service; worst in indecency, worst in moral transgression. Even religious conversation is wrong; secular conversation is profanity. Comments on the service itself, if favorable and friendly, are impertinent; if critical, are disgraceful; if comical, or calculated to provoke laughter, are infamous. For all mutual communications that *appear* to be necessary, a sufficient forethought would, in most instances, *obviate* the necessity. If those who whisper would think twice first, they would commonly see that no serious harm would come of keeping still till after the service. The insult lies against God, against His courts, against the authorities of the Church, against the congregation. A whisper reaches farther than the whisperer imagines. And wherever it reaches, it may rightly stir indignation. It is a form of *ill-manners* the more deplorable because it is scarcely capable of rebuke and suppression by any other means than a general sense of good behavior and a right education. A minister of Christ is always justifiable, to be sure, in stopping short, if such an interruption occurs in the sermon, and directing attention to the offender. The Rector of a

Parish, who is the official custodian and order keeper of the place, is warranted in sending a message of reproof for such a breach of propriety, if persisted in, to any member of his congregation. But forbearance is apt to prevail over a righteous zeal, and as clergymen are generally gentlemen, they prefer to follow the amenities of a long suffering courtesy rather than assert the prerogatives of office or assume the dictations of a pedagogue.—*Bishop Huntington.*

CHRISTIAN UNITY.

"You Episcopalians think that everybody ought to belong to one Church, and that people ought not to suit themselves and to go where they please; but I would like to know, if you expect that everybody is going to let *you* choose for them, and to do just as *you* want them?" And Mrs. Sevier looked around with the consciousness of having settled the question of Christian Unity, and exposed its impossibility and unreasonableness.

But Mr. Candid quietly replied, "And so you imagine, that because we insist upon the unity of the Church of Christ, and are wont to press the evils of separation and division among Christians, we would therefore arrogate to ourselves the right of deciding for all; and you allow this inference of yours to blind your eyes to the whole question, and to prejudice you against its due consideration? But this you should not do, for whether your conclusion be a correct one or not, you cannot deny that Christ and His Apostles established but *one* Church, and that, therefore, that one Church is in-

tended for *all men*, while all separation from it is wrong and must result in evil."

"Yes, but that one Church was the Catholic," quickly responded the old lady, "and you would not have everybody to join the *Catholic Church!*"

"Indeed I would," replied Mr. Candid. "But you probably mean by 'Catholic' the Romish Church; when I must assure you that you are mistaken, for Romanism was not established by the Apostles, but is of subsequent development and growth, and it is really the cause of the present divisions among Christians. If all Christians would only aim to discover and to join that one true Catholic Church they would soon find it the proper home for them all, where they might dwell together in unity; while, I feel sure, Romanism would soon disappear with all other forms of sectarianism, or only exist in a greatly modified form, and as the mere peculiarities of individuals of certain temperaments and habits of thought."

"But you never can get everybody to think alike," objected Mrs. Sevier.

"And it is not necessary that everybody *should* think alike, in order to their being in one Church, any more than in one community or nation. The members of the same family may differ greatly on many subjects, and yet live harmoniously together so long as there is true affection among them and a due consideration shown for each other. Indeed, the differences of disposition and temperament which constantly appear in the same household, inclining to diverse views and opinions, is a positive

benefit, so long as there is agreement upon certain fundamental principles, and while no one considers himself infallible and seeks to dictate to all the rest. Let the old rule again prevail among Christians. 'In essentials, unity; in non-essentials, liberty; and in all things, charity,' and almost all who call themselves Christians might, to-day, be united together in one and the same Church."

What! do you think that Baptists, and Methodists, and Presbyterians, and Campbellites, and all the rest, could be brought together into one Church, and without first being all turned into Episcopalians?"

"Yes, that is very much what I would say. If they all honestly hold the fundamentals of the Faith as contained in the ancient Creeds, and are content with the Ten Commandments of God; and will accept a Ministry of undoubted authority, they may be united in one communion and fellowship, notwithstanding the many other points of difference which would still exist among them. These last might well be left to the gradual obliteration of time; and through the constant and intimate intercourse and association of all in the one body, substantial agreement and harmony would not be long wanting. Of course there would still be difficulties to be encountered and some clashing at the first; disagreements and questions would be apt to arise, which would call for a mutual forbearance, and demand great wisdom for their settlement; but only allow the principles of Catholic unity to prevail, and Christian charity to have its perfect work—let all fully realize

that they *must* continue in the one communion and fellowship, and may not rend the Body of Christ without sin—let the appeal be to the Word of God and Christian antiquity, and all and each strive to speak the truth in love; when, by the presence and mighty power of the Holy Ghost, which we could then most surely count upon all Christians might be so joined together in unity of spirit, and in the bond of peace, that they would form one holy temple, acceptable unto God, and a most powerful and prevailing witness unto the world.”— *Old Church Path.*

FORMERLY it was the fashion to compare the various sects of Christians to the different regiments or brigades of one grand army, and sectarianism was not only excused but extolled. Now, however, a far different sentiment prevails. We find sectarianism bemoaned and berated by the very sectaries themselves, and the pretty metaphor of an “army with banners” is well-nigh abandoned. The fallacy was too glaring; it was too patent to the world that modern Christianity far more resembled an unorganized mob of guerillas getting in each other’s way, and firing promiscuously at friend and foe, than the well-marshalled battalions of a regular army, each keeping its own ground, and moving in concert with the rest, with the whole under one movement and discipline.

By the Sacrament of Baptism thou wast made a Temple of the Holy Spirit: do not by evil deeds drive away from thyself so great an Inmate, and subject thyself again to the service of the Devil.—*Leo the Great.*

CHURCH UNION.

THE Rev. W. T. Whitmarsh, of Cleveland, formerly a Baptist minister, in an article in the *Alliance*, on Obstacles to Church Union, has the following :

“For my own part I rejoice that, though comparatively late in life, I find myself at last within the limits of the Church, which not only can trace an unbroken history back to the very age of the Apostles, but gives the better proof of her Apostolic origin in her faithful guardianship of the Apostolic terms of communion and fellowship as enunciated by St. Peter on the day of Pentecost. I thank God such a Church still survives amid all the disastrous results of modern Church making, because in her existence, with her simple Scriptural terms of fellowship, a hope for the world, a remedy for the evils of denominationalism is preserved; and all that is needed is that men should be willing to avail themselves of the remedy, and shelter themselves within the friendly bounds which admit all who hold the essentials of salvation, and, admitting them, acknowledge their right to define truth according to the dictates of their own consciences, only forbidding them to exact of others the same definitions, or to condemn as unchristian those who differ from them therein.”

ST. TIMOTHY AS BISHOP OF EPHESUS.

POLYCRATES, who was born 37 years after St. John wrote his Epistle to the Angel of the Church at Ephesus, says—“The Apostle Timothy was ordained by the illus-

trious Paul, bishop of the Metropolitan city of the Ephesians, and there enthroned.

St Jerome says—"Timothy was ordained Bishop of the Ephesians by the blessed Paul."

At the Council of Chalcedon, A. D., 457, with more than 600 Fathers present, it was discussed whether the right of electing a bishop of Ephesus lay with the Synod of Asia, or with the present council. Leontius, bishop of Magnesia, appealed to ancient custom. "From the holy Timothy," said he, "to the present time, there have been 27 Bishops, all of whom were ordained in Ephesus." And no one presumed to contradict the fact. Upon this, says Bishop Morton, in his "Episcopacy asserted Apostolical"—Certainly, none can imagine but that even shame itself would have restrained Leontius from making such a public declaration in the hearing of 600 Fathers, if the matter itself had been liable to any contradiction." Says Bishop Bull, sermon xiii.—"That Timothy was a Bishop, and Bishop of Ephesus, the Metropolis or chief city of Asia, is so fully attested by all antiquity that he must be either very ignorant, or very shameless, that shall deny it, especially besides very plain evidence of the Episcopal power and authority wherewith he was invested in this very Epistle of St. Paul written to him." And says Pelling, *Antiquity of Episcopacy*, p. 39—"If to model Churches, to prescribe rules, to confess Holy Orders, to command, examine, judge and reprimand offenders openly, (even Presbyters themselves), I say, if these are parts of Episcopal power, then was Timothy a Bishop indeed; and

I should be loth to see half that charter given to a single Presbyter, which is here given to Timothy by the great Apostle."

A COLPORTEUR asked a rough backwoodsman if he had a Bible in his house: the man rummaged on an upper shelf of a cupboard until he found a few torn leaves of a Testament. "I declare, stranger!" said he, "I do need some more Bible; I did not know we was so near out!" What this illiterate frontiersman put so roughly, is literally true of too many Christian professors. They are sadly "out of Bible," and not only of that, but of all sound devotional reading which can elevate and invigorate the soul.

DIFFICULT TEXTS.

1. "And if thy right hand offend thee, cut it off, and cast it from thee; for it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell."—St. Matthew. v. 30.

The verse before speaks in a similar manner of the "right eye." These are, of course, not to be taken literally. The "right eye" and "right hand" being two most important members, signify our dearest and best possessions.

"The meaning is that everything, even that which is most precious, must be sacrificed at once, if it lead us into sin." "Offend" means literally to make to stumble. Therefore whatever it is, and however innocent it may be in itself, or to others, which leads you into sin, must be given up, if you would reach heaven. It may be a dear friend, or a prized talent, or some innocent amusement, whatever it maybe, yet if it cause you to stumble and sin, *give it up*. Note that the

eye and hand are not sins but *occasions* of sin. Give up, then, the *cause* of your fall.

2. "Take, therefore no thought for the morrow, for the morrow shall take no thought for the things of itself."—St. Matt. vi. 34

Compare St. Luke. x. 41. "Martha, Martha thou art careful and troubled about many things."

"To take thought," implied, when the Bible was translated, anxious care. The same Greek word is used in St. Luke, which we quote, there translated, "careful", literally, "full of care." This was the old and proper meaning.

Be not worried, and over anxious about to-morrow's troubles. There will be cares. We may cast them upon God, but we cannot wholly escape them. Worry not over them. And do not be full of care over those trials which are coming to-morrow. Let each day bear its own burden, God promises strength for to-day, but not for to day and to-morrow too.

POWER OF SILENCE.

WHAT a strange power is *silence* ! How many resolutions are formed—how many sublime conquests effected—during that pause when the lips are closed, and the soul secretly feels the eye of her Maker upon her ! When some of those cutting, sharp, blighting words have been spoken, which send the hot, indignant blood to the face and head, if those to whom they are addressed keep silence, looking with awe, for a mighty work is going on within them, and the spirit of evil, or their guardian-angel, is very near to them in that hour—during that pause they have made a step toward heaven or toward

hell, and an item has been scored in the book which the day of judgment shall see opened. They are the strong ones who know how to keep silence when it is a pain and a grief to them—those who give time to their own souls to wax strong against temptation. or to the powers of wrath to stamp upon them their passage.

THE *Southern Churchman*, referring to the text, "Be ye not called rabbi. (or for short D.D., according to Albert Barnes' interpretation,)" says: "It is not so much the title, as the way in which it is desired or received, that violates the command of Christ. The minister who did nothing to obtain the title, and who feels as big a fool after the degree as before, does not disobey the command. But to him who seeks it and is puffed up thereby, well may he listen to what Christ says, 'Be ye not called rabbi.'"

THE CHURCH OF ENGLAND NOT ORIGINATED BY HENRY VIII.

The ignorant statements about this matter are thus nailed by the Bishop of Springfield:—

"The second difficulty with which we have to contend is the ignorant statement that the Anglican Church, from which we sprung, originated with Henry VIII. The charge is made alike by the Roman Catholic and the rabid Protestant. It furnishes a curious and familiar illustration of the readiness with which bitter foes will drop their hostility when they wish to assail a victim which they mutually hate. This is our position ; the Romanist and the ultra-Protestant alike bear

us no good will, and they both approach to their opposite camps, and with a sneer, affirm "Your Church was founded by King Henry VIII." The answer is immediate and complete. The Church of England can trace her continuity back by undoubted historic evidence to Apostolic times. What was done in Henry the Eighth's reign was simply to reform her, and this reformation was effected by the Church's own lawful assemblies, the convocation of Canterbury and York, of which the king was not a member, and with whose proceedings he had nothing to do.

The one question on which the whole issue turned was this: "Hath the Bishop of Rome by Divine right any more jurisdiction within the realm of England than any other foreign Bishop?" to which the response given by both of the provincial synods was "No." And then the Church and State alike proceeded by lawful legislation to repeal the canons and statutes which had allowed that usurped jurisdiction and bound England to Rome. The Church of England, the same Church which was planted in apostolic times, and by apostolic men, was thus set free of foreign domination and control. She continued on the same Church in ministry, sacraments, creed; she held on to her cathedrals, schools, endowments; everything, indeed, except the errors of the past; these she cast aside and rejected. This movement began in the reign of Henry VIII, and he was in consequence accidentally connected with it, as any other sovereign must needs have been had it occurred in the time of any other monarch. But for any one seriously to affirm that the Church

of England originated in the reign of Henry VIII., or was founded by him, is to betray an ignorance so profound that it must excite astonishment, or else disclose an unscrupulousness and wickedness which are truly distressing."—*Bishop Seymour.*

WHEN any one wishes to have a clergyman's attendance at a funeral he should consult with him before announcing the hour at which the service will take place. In many instances, all the arrangements are made without reference to the clergyman's other engagements, often to his great inconvenience, and to him a serious loss of time. Whenever a particular time is desirable, he will, as a matter of course try to make matters give way; but it not infrequently happens that appointments are made for him by others several days in advance and the unexpected notice of a funeral, already announced compels him at the last moment to make other arrangements. Especial care should be taken in this matter when he is expected to go to the cemetery. Funerals on Sunday should always be avoided, if possible, and the clergyman should not be expected to go to the grave on that day—*The Epiphany.*

A MOTHER'S TRAINING.

THERE were six children in the household—three sons and three daughters. The mother was a cheery, quiet, religious woman, thoroughly bound up in her household. The husband was a resolute, defiant, outspoken unbeliever. He was a journalist, and lost no opportunity to have his fling at

Christianity. Unbelievers, bitter as himself, were frequent guests at his table, and made themselves merry with the Bible and religious faith before the children. The mother seldom bore any part in the conversation. Not one of the children entertained the opinions of the father. As they grew up one after another came into the Church. The sons, especially, were noted for their intelligent piety. I felt a great curiosity to know how Mrs. Long accomplished her difficult task—by what means she had neutralized the influence of her husband, and how she had led her entire flock into the fold of the Redeemer. I asked Mrs. Long to give me some clue to her method. "Well," she said, "it is a very simple matter. I never opposed my husband, never argued with him, nor disputed on the subject of religion. I never belittled him in the eyes of the children. But I never allowed them to go to bed without reading a few short verses of something the Saviour had said. I put His words over against the words of men. If the devil cast in the tares and went his way, might not the truth be as potent? And that's the whole of it."—*Christian at Work.*

GOD'S LOVE.

"I have loved you, saith the Lord."
MAL. i. 2.

Is not this a sweet pillow to rest upon? But a pillow is of no use if you only look at it; that does not rest you. You must lay your head down upon it, and then you rest. So, do not only think, "Yes, that is a very nice text;" but believe it, and lay your heart down restfully

upon it; and say, "Yes, He loves me!"

How different these words are from what we should have expected! We should have expected God to say, "I will love you, if you will love Me." But no! He says, "I *have* loved you." Yes, He has loved you already, poor little restless heart, that wants to be loved! He loves you now, and will love you always.

But you say, "I wish I knew whether He loves *me*!" Why, He *tells* you so; and what could He say more? There it stands—"I have loved you, saith the Lord" It is true, and you need only believe it, and be glad of it, and tell Him how glad you are that He loves you.

But you say, "Yes, I know He loves good people; but I am so naughty!" Then He has a special word for you: "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." He says nothing about "good people," but tells you that He loved you so much, while you were naughty, that He has sent the Lord Jesus, His own dear, dear Son, to die for you. Could He do more than that?

When you lie down, see how many proofs of His love you can count up; and then go to sleep on this soft, safe pillow. "I have loved you, saith the Lord!"—*Little Pillows.*

A ROMANIST in Australia died sometime ago, leaving seven thousand dollars to the Church, "to deliver his soul from purgatory." The executor refuses to pay the legacy until proof shall be furnished that the soul of the dead really has been delivered.

THE CHURCH'S DOCTRINE.

The doctrine of the Church is that which her great Builder taught in the Temple, uttered on the mountain slope, on the shore of the sea, and on the deck of the heaving ship. The doctrine of the Church is not in her canons, it is not in her articles, but it is woven into her prayers, it permeates her songs, and comes ringing forth from her Scripture lessons. And when her children say the Morning Prayer, or the Evening, they send up to God an incense of prayer and praise, and the doctrine is borne heavenward in the outbreathings of her worship.

The Prayer-book is Scripture in fact and in sentiment; in fact, because nearly five-sixths of it is Scripture; in sentiment, because every sentence of the remaining one-sixth is imbibed from God's written Word, but in substance. The Lord's Prayer, the Ten Commandments, and the Apostle's Creed, are her Catholic doctrine. The *Gloria in Excelsis*, and the *Te Deum Laudamus* bearing the impress of the voices of almost nineteen centuries, are her grand song. These, the Church cannot change, because they enter into her very structure; and the succeeding decades clothe not her worship in any new dress, but like the sun, always bright and glorious, the Church shines in the same light, yesterday, to day, and to-morrow.

Do you look for the doctrine of the Incarnation? It is in the Creed. Do you look for that of the Trinity? It is in the Creed. Do you look for that of Life? It is in the Creed. Do you look for the doctrine of casuistry? It is in

the Commandments. Do you look for that of the Fatherhood, of Forgiveness of Sins, and of the Kingdom? These are in the Lord's Prayer. All these are echoed again and again in the Litany, in the Collects, and in the prayers of the Sacraments. Thus as we utter the Morning Prayer, our children grasp the doctrine of the Church, and it is woven into their lives with a simplicity as beautiful as when we behold the atmosphere blending into the delicate blue of the sky. The doctrine of the Church is her worship.—*Living Church*.

THE sin with which we are born, which we have inherited from our first parents, is called "original sin." A pious minister who had preached this doctrine of God's word, was afterwards waited on by some persons who stated their objections to the doctrine of original sin which he had preached. After hearing them, he said: "I hope you do not deny actual sin, too?" "No," they replied. The good man expressed his satisfaction at their acknowledgment; but, to show the folly of their opinions in denying a doctrine so plainly taught in Scripture, he asked them: "Did you ever see a tree growing without a root?"

THE STEWART SCHOOLS AT GARDEN CITY.

Judge Henry Hilton and Mrs. Stewart, in administering the estate of the late Alexander T. Stewart, have caused endowments to be made that will aggregate probably \$3,000,000, to be devoted to building, equipping and furnishing a Collegiate building, where it is intended to educate both sexes for

a charge less than \$100 per year. The cost for instruction and traveling expenses from New York or Brooklyn will not average that sum. One building for this purpose is now nearly completed, and will accommodate 500 students. Two other buildings of equal dimensions will be erected beside it. Sixty acres of land have been set apart for the buildings and the grounds, walks, groves or parks that will surround them. A building for females, to accommodate 300 persons and occupying, with its annexes and surrounding grounds, twenty-five acres, will also be completed very soon. A Divinity School will be established in Garden City. All these buildings, when completed, will be furnished by Mrs. Stewart, dedicated to the memory of her husband, sufficiently endowed to guarantee their usefulness and perpetuity, and then transferred to the supervision of the Diocese of Long Island.

SABBATH-KEEPING MULES.

A gentleman, in passing a coal mine in Pennsylvania, saw a field full of mules. In answer to his inquiry a boy told him, "These are the mules that work all the week, down in the mine; but on Sunday they have to come up to the light, or else in a little while they go blind."

So with men. Keep them delving and digging in dust and darkness seven days in a week, and all the days of the fifty-two weeks in a year, and how long can they be expected to have any discernment for divine things? The eyes of their understanding are necessarily be-

dimmed. Like the eyes of the mole they become scarcely discernible. Like those of the bat, they become blind in proportion to the blaze of light.

Both mules and men must be brought up to the Sabbath light and the Sabbath rest. Their Creator made the light and the rest for them both; and when his design is frustrated, both of them suffer. Those mules brought up to the light and rest of one day in seven, may be worth \$50 to \$75 apiece for a long time, but keep them tugging in the dark mine till they go blind, and who would skin them for the whole of their carcasses? Just so men deteriorate. Blind men! The brightest day God ever made dawns, and shines upon them in its beneficent splendor, but they know it not. They are alike blind to their privilege, their duty and destiny. Having eyes, they see not; ears, they hear not; hearts, they feel not; souls they care not.

THE reason the Dead Sea is dead is because it is always receiving and never giving out anything. And that is the trouble with many nineteenth century Christians—always receiving and never giving.

DURING the time of Cromwell, when the Church was suffering persecution, a sargeant put a pistol to the head of Bishop Hachet of Lichfield and threatened to shoot him if he did not desist from the performance of daily service. The bishop, nothing moved, replied, "I am doing my duty: do yours." The soldiers were so impressed with his noble courage that they left him in peace.

PRAYER moves the hand that moves the universe.—*Gurnall.*

THE foundation stone of a Cathedral, for the Diocese of Melbourne, was laid in the city of Melbourne, Australia, on the afternoon of April 13th last, by the Governor, the Marquis of Normandy, in the presence of upwards of 5,000 people.

ON a recent Sunday, Canon Farrar preached what is known as a "flower sermon" in Slough Church, London. There were 1,000 children present. Each child brought a nosegay of flowers, and at the close of the service they were deposited on the steps of the chancel, the offering being intended for the children who are inmates of the Westminster Hospital.

A CORRESPONDENT in Nevada tells us an anecdote that may serve to illustrate the point that, as a rule, men do not in practice rise above their faith—at least one Churchman thought so. He was about to let a herd of sheep on shares. The bargain was almost completed, when the question was suddenly asked, "But what Church do you belong to?" "What difference does that make," was the question in response. "If I herd your sheep faithfully?" The owner of the sheep said, "It may make all the difference in the world about your chance. I choose to be particular." "Well, I am a Baptist" "You cannot have my sheep," was the final word. "You will be content to corral the sheep and leave the lambs outside for the coyotes to destroy. You cannot have the sheep; I am very particular about the lambs."

WE have the news that the parish of Ricaldone, a town in the province of Aqvi, in Italy, has just seceded from Rome and elected itself into an independent Church.

ACCESSIONS.

Mr. J. Graves, late a Baptist minister at Suffern, N. Y., has been ordained by Bishop Potter.

Rev. J. N. Morrison, late a Methodist minister, has been ordained Deacon by the Bishop of Nebraska.

MR. PAXTON HOOD one of the ablest of the Congregational ministers in England is about to enter the Church. At the Trinity ordination in England, almost every Bishop ordained one or more from the various religious bodies.

Albert St. John Chambre, D.D., a prominent minister of the Universalist denomination in Massachusetts, and Professor of Ecclesiastical History in Tuft's College, has severed his connection with the Universalists and applied for Orders in the Church.

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