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THE WEEK.

SETTING aside the uncertainty always attaching to any promises made by the Ottoman Government and the consequent impossibility of arriving at any conclusion as to the probable success or failure of the new Turkish constitution, there seems to be reasons, though hitherto they remain in a vague and indefinite form, for fearing that the course of peace is not running quite smoothly in Europe. Whatever might happen to the Provinces and nationalities of Turkey in Europe Russia, as far as her own political and territorial safety is concerned, might, if she so pleased, fold her hands and look on at the success or defeat of the Christian subjects of the Porte with absolute indifference. But Austria is very differently situated. It is no selfish ambition or desire for aggrandizement that makes her study the course of events with watchful caution. The unity, the very existence of the Austro-Hungarian Empire is very closely connected with the *status* of the Turkish semi-independent Provinces. It is neither to her interest that their autonomy should be too complete, nor that Russian influence should be too preponderating, nor that Turkish misrule should, as heretofore, keep up a chronic state of insubordination and almost rebellion. It is no wonder if, amidst all these complications of the situation, Austria sees a necessity for massing troops on her Danubian frontier. Such a move on her part, however, may very likely lead to corresponding movements by Russia, and indeed it is now reported that an enormous Russian force is being prepared in the interior for some undeclared contingency. While these great Powers continue to play with edged tools there is a probability that blood will flow sooner or later. It yet remains to be seen whether the Sultan honestly intends to carry out the promised reforms or if the banishment of Midhat is tantamount to their indefinite postponement.

The ecclesiastical and political condition of Germany, as evidenced by an analysis of the returns of the late Elections for the German Reichstag, is far from reassuring. We noticed last week the probability of an alliance being formed between the Ultramontanes and the Socialists; the latter having obtained considerable success as well as prominence at the polls, the large cities, especially having shewn, just as it is the case with Paris, Marseilles, Lyons and other French centres, a very decided proclivity towards Socialism. The old Conservatives, the Progressists, the Alsatian, Polish and Danish representatives are all opposed to the Chancellor's policy, who has to rely for support upon the National Liberals and the moderate Conservatives, but these sections do not in themselves constitute a majority of the Chamber. Prince Bismark has simply himself to blame for this condition of affairs.

By his overbearing obstinacy and especially by the extreme intolerance with which he devised and carried into operation the Falk laws he has thoroughly alienated classes which would otherwise give an independent support to a rational Imperial policy; and now he finds himself in this dilemma. If he attempts to conciliate the Progressists he offends the moderate Conservatives; if he approaches the Ultramontanes, the National Liberals will throw him over. Probably by the sheer exercise of an imperious will the Chancellor, as long as his own health lasts, will have his own way, but when his heavy hand is removed who will be able to keep the seething political and social discontent under firm control? And then there comes to weak politicians the dangerous temptation to withdraw attention from domestic troubles by fostering foreign wars. It is said, by the way, that Germany put an absolute veto on the French Ministry's proposal, to strengthen the fortifications of Paris. It does seem a little hard that, after the conclusion of peace which is supposed to obliterate all causes and results of a quarrel, the defeated nation should not be at liberty to protect itself against the repetition of a successful attack.

Although the Ultramontanes still present a front of nearly a hundred votes in the Reichstag it is said that the polling manifested a very decided falling off in the influence of the party as well as the existence of several important schisms in its ranks. Were Bismark less bigoted or had he the power or the will to retreat from the extreme position he took upon the ecclesiastical laws, he might neutralize the force of Ultramontane opposition. But another judgment, given at Posen, imposing fine and imprisonment on Cardinal Ledochowski for exercising episcopal functions after deprivation pronounced by the State, shews that the old policy is still maintained. A demand for the extradition of the Cardinal has been justly refused by the Italian Government.

The quietly successful installation, last week, of the new President of the United States, is now followed by the endorsement by the Senate of all his nominations to seats in his new Cabinet; so that the policy represented by its composition, and sketched in his inaugural address, will, it may be hoped, be now carried out. If such is honestly done, it may be that the South will obtain as substantial justice as would have been meted out under the Tilden administration, coupled probably with more firmness towards it, and more impartiality towards other sections of the country. It is noteworthy that an attempt to upset the new Cabinet and condemn the new policy, which was set on foot by politicians of the Blaine and Butler class, has been signally unsuccessful, and a fair trial will, at least, be given to a President who dares to maintain that "he best serves his party who serves his country best."

Almost the only noticeable, but it is a very noticeable, feature in recent debates at Ottawa is the exceedingly personal and angry tone which has characterized them. As long as policy consists in vilifying the character, private as well as political, of opponents, such scenes will be reproduced; but the singular want of appreciation of what is due to themselves as gentlemen, and to their position as representative legislators, which several of the leading members of the House of Commons on both sides of the Speaker's chair have lately manifested is truly deplorable. Dignity and courtesy have been alike forgotten.

To those who are asking themselves, perhaps somewhat despondingly, "What can I do for God and the Church?" no more pertinent answer can be given than a reference to the life, now closed, of Miss Mackenzie. From her earliest years her health was always feeble, and for a long period she was only kept alive by careful nursing; but in 1853, when she was forty years of age, she accompanied her brother to Natal, of which he was then Archdeacon. For four years she staid there and worked with him, and then after a visit with him to England, during which he was consecrated Bishop of the Central African Mission, she returned to the Cape, where she staid twelve months with Bishop Gray, and then set out to join her brother up the Zambesi. But the calamity which has had such a damping effect on African missionary work had already fallen, and Miss Mackenzie, in her voyage up the Shire river, unconsciously passed by her brother's grave. Feeling then that her active work there had come to an end, she returned to England, and thenceforward devoted herself to furthering the cause of South African missions. Her efforts in this direction are chiefly known to most of us by the missionary journal, the *Net*, a useful little periodical which, we trust, will not cease to exist—through which and other agencies she collected for many years as much as £2,000 a year, chiefly for South Africa, and she lived to see the interest in African Missions, which so flagged after Bishop Mackenzie's death and Bishop Tozer's unsuccessful attempt at Zanzibar, once more revived. The Church in South Africa will always hold in loving honour the grave of one of its noblest bishops by the banks of the distant Shire; but perhaps even from it no purer lesson of self-sacrifice and hard work is taught than by the simple stone in the quiet churchyard of Havant marking the resting place of Anne Mackenzie.

The Oxford and Cambridge Universities' Bill has passed the second reading in the House of Commons, and will presumably become law before the end of the Session. Seven commissioners are named for each University, and they are authorised to make Statutes embodying several important alterations in the constitutions of Oxford and Cam-

bridge respectively. The principal object of the measure appears to be the appropriation of some parts of the revenues of the several Colleges for the purposes of the University, the income of the latter being totally inadequate for the maintenance of the proper staff of professors, whilst the income of the former is, in many instances, out of all proportion both to the more private needs of the College as well as to the reputation which it holds and the use which it fulfills as an educational institution. Several Colleges do at present voluntarily contribute to the University chest, but others decline to do so, and on these latter pressure will be applied by the commissioners, who are also empowered to recommend that certain college emoluments should be attached to University offices. Special care has been taken to ensure that no recommendation of the commissioners, to which any of the parties interested therein object, shall become law without the objections being fully weighed and enquired into.

The Slavonian Benevolent Committee of St. Petersburg, in making a public appeal for funds, publish some interesting and, if only approximately correct, melancholy statistics of the sufferings entailed upon the Slavonian subjects of the Porte by the recent war. They report that 70,000 Herzegovinians fled to Montenegro where they have been supported by the charity of 30,000 Montenegrins, who have impoverished themselves by feeding their friends; that 20,000 Bulgarians fled to Servia, and 30,000 to Roumania; that 100,000 Servians left their homes in the districts invaded by the Turks, and are now wandering helpless and penniless in the northern part of Servia; and that a large number of Bosnians and Herzegovinians sought refuge in Austrian territory. All these enormous crowds of refugees—and we suppose the numbers are approximately accurate—have been, and are in extreme destitution, with which the contributions of Russian sympathizers, estimated at two and a half millions of dollars, is utterly insufficient to cope, and so the committee appeal to the outside public for further aid. That the Turks are cruel in war and oppressively tyrannical in peace, no one thinks of denying; it is only fair, however, to remember that, setting on one side the revolt in Herzegovina, Servia, which was egged on by Russia to make an utterly indefensible attack upon Turkey, is primarily responsible for all the misery which the war has brought about. We say this without wishing in the least to palliate the excesses of the Turkish soldiery, which have been undeniably brutal to the last degree and utterly unjustifiable—even after making every deduction from the interested exaggerations of special correspondents, and even admitting that the spiked pole about which Canon Liddon and Dr. McColl wrote so vigorously, was supporting, not the body of an impaled Christian, but a bundle of beans which a rayah was drying in the sun!

With better judgment than some people credited him with possessing, Mr. Tooth

after his release from gaol went down to Brighton and did not attempt to hold any service in his parish. St. James, Hatcham, remains therefore in charge of Mr. Dale, and no doubt, the excitement in that neighbourhood will shortly subside. English politicians were, a few years ago, surprised at the sudden appearance of a new and unexpected species of electors—the Conservative working man. As it had previous to that time been taken for granted that the working-men were, as a rule, Liberal if not Radical in politics, so it has always been assumed that the same classes were in religion, if not dissenters, at least Low Churchmen. It was, therefore, with no little surprise that the world heard of a crowded meeting of working-men being held in London, at which resolutions supporting Mr. Tooth and condemning Lord Penzance's court and all State interference in ecclesiastical matters were vigorously debated and enthusiastically adopted. But we should not wonder at this class being imbued with ardent Church feelings if we did not forget what a mighty work the Church in England has been doing for the last twenty-five years and more—how the primary education of the country districts has been maintained and controlled by the clergy, how they have gone in and out amongst their people with a zeal that has rarely been equalled, and how in school, in church and in cottage homes sound Church principles have been carefully instilled. It is satisfactory to feel that the Church at home rests not solely upon the respectability of the upper classes, but that at their back is a solid phalanx of steady, if more humble, supporters who know what the Church is and value her accordingly.

Occasions like the present, however, are more calculated to develop enthusiasm than to display good sound sense; but we cannot but fear that the men who overcrowded the large room in the Cannon Street Hotel were somewhat misled by excited orators when they adopted the declaration that Mr. Tooth was imprisoned "for conscience sake and for consistently carrying out the plain directions of the Prayer Book." When the motion was made for Mr. Tooth's release, Lord Penzance took occasion to point out that the Court was obliged to accept and enforce the decisions of the Supreme Court, yet that he had forbore to enforce on the defendant those particular decisions which were now under review in the Ridsdale case. "But" proceeded the Judge, "other portions of Mr. Tooth's ceremonial, such as processions with crosses, use of incense, lighted candles on the Communion Table, the tolling of a bell during communion service, the elevation of the cup and paten during the Consecration Prayer, and the singing of the *Agnus Dei* were all matters which had been declared unlawful, and for the observance of which it will not be denied that there are no directions provided in the Prayer Book; while on the other hand the celebration of the Holy Communion, when less than three communicants are present and receive it, is in plain and unambiguous words by the Prayer Book forbidden."

THE FIFTH SUNDAY IN LENT.

THIS is also called Passion Sunday, because on this day the Lord began to make more definite predictions of his coming sufferings. The ensuing week is called Passion week. The epistle specially descends upon the sufferings and death of Christ, and compares the sacrifices under the law which sanctified to the purifying of the flesh, with the sacrifice of Christ, which much more effectually purges the conscience from dead works, and secures an acceptable service rendered to the living God, with promise of eternal inheritance. A main feature of the Church's teaching for this Sunday is also the Divinity of Christ, which is a most important doctrine in estimating the meritorious efficacy of His sufferings. The first lessons contain those remarkable passages in the Book of Exodus which testify to the incommunicable Name, the alone Name which is exclusively that of the Divine Being, and the sacredness of which is so highly regarded by the descendants of Abraham, that for the last two thousand years at least, they have made no attempt to utter it. The true pronunciation of it has consequently been lost, and can now only be conjectured from the analogy in the formation and punctuation of the Hebrew words. The passage in the Gospel of the Communion Office, "Before Abraham was, I AM," distinctly claims the same attributes of self-existence and eternity for the Lord Jesus Christ as are given to the Supreme God of the Patriarchs, in the Book of Exodus, "Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." The conduct of the Jews as manifested to the Lord, showed that they understood the words to be an assumption on His part of the incommunicable name, and therein a definite claim to absolute Divinity. And it has been remarked that, "This open and unlimited proclamation of His Divine Nature comes in on Passion Sunday, as the several manifestations of the glory of Christ come in before Christmas, that through the humiliation of the Cross as through that of the manger, we may behold the eternal Son of God, and see rays of Divinity shed from His crucified body."

THE SEASON OF LENT.

AS this holy season is now more than half gone it will be well for us to take a further estimate than we have hitherto done of some of its principle requirements, and of the chief suggestions to which these requirements would give rise. In an article which appeared not long ago in an English contemporary, and which has been received with unusually marked attention in England, after stating that the "season is emphatically one for introspection, humiliation, and resolutions of amendment," the writer adds that:—"So far as these duties relate to the ordinary Christian life they may be left to the usual channels of spiritual exhortation; but they are also incumbent upon churchmen in their capacity as members of the great Anglican communion."

The remark that the "great object of fast-

ing days and days of abstinence is to prevent people from becoming too comfortable" is not perhaps the usual way in which the subject is viewed. And yet the great object to be gained is arrived at by something so closely related to the principle that it may almost be allowed to stand in its place. Were we to accept it, however, in its pure and simple character, it might be supposed that those whose amount of comfort was but scantily dispensed would have neither necessity nor opportunity for the exercise of self-denial. But this would have the effect of refusing to the majority of mankind all the benefits to be derived from a course of discipline such as the Christian Church has thought it necessary to devise.

It need not, however, be a "primrose path of dalliance" alone which makes us loiter by the way in our upward and spiritual cause. Experience shows us every day we live that multiplied difficulties, dangers and trials may beset our path, and yet our attachment to the cords which bind us to earth is undiminished, and the discipline required to correct that attachment is as necessary as in any other imaginable case whatever. Nor is it in the case of those only who have no troubles of God's sending (if such can be found) who find it wise to discipline themselves in contempt of the world, by voluntarily surrendering at ever-recurring periods, pleasures and indulgences which in themselves are innocent, and may be lawfully enjoyed. For the number of those who have no troubles of God's sending must be marvellously small, inasmuch as it would be exceedingly difficult to find even one individual who can boast of such an immunity; and if the blessings of an earnest attention to the requirements of the present season were to be confined to such, where, we may ask, could they be found?

The present state of the Church, her pressing needs, her amazing difficulties, and the extraordinary lethargy which has almost overcome some portions of her fold are subjects which demand the closest self examination on the part not only of individual churchmen, but of those who act for the body collectively. In speaking of the duty of every faithful Christian to subject himself to a searching examination with a view to discover how far the mischiefs that are rife around him are due to his own fault, the writer of the article above referred to says: "If Israel is troubled, it is probably because each one of us has, so to speak, secreted somewhere in his heart a wedge of gold and a Babylonish garment. Every one should therefore ask himself whether he deserves to have his lot cast in a time of peace and prosperity—whether, in short, his love for ritual is the expression of devout reverence and of a burning zeal for the honour of God, or whether he has not slipped into the Pharisæic notion that a punctilious regard for external rites will compensate for the religion of the heart. It may be very well to discountenance in every way in our power the companion error that the habitual use of party phrases will do instead of religion; but every man should make sure that his dislike of cant has not led him into anything

like laxity of living. We agree with our contemporary in saying that the danger of this is by no means an imaginary one, as probably the self-examination of the best Christians among us would, more or less, tend to show.

On the Hatcham case, which is occupying so much attention just now, it is unnecessary to say more than we remark in any other part of our journal, that the question as it stands is not a ritual question at all, but whether the state which has voluntarily cast off its exclusively Christian character and which affects to treat all religions alike, is a power before which any of us having a matter against another "dare go to law" as St. Paul expresses it, "especially when the tribunal to which it has confided ecclesiastical suits is one that has never yet pronounced a judgment in which it has not flagrantly blundered in point of theology, chronology, matter of fact, or common sense."

The Canon that "good ritual is the perfection of common sense" appears to us to be absolutely unassailable; and therefore there can be no objection to follow the advice that the practice in this respect should be carefully revised, and that everything should be given up which is "tiresome, unrubrical, uncomely, wrong, or at variance" with this canon. It should be the result of careful thought and study, and should not be allowed to grow up indiscriminately without plan or design, or according to the whim or caprice of the moment. And therefore our efforts should be directed, not merely to "revive dead ceremonies, or to import foreign ones, least of all to invent ceremonies that are neither ancient nor convenient, but to arrange such a ritual as is most calculated to give dignity, point, and splendor to our actual services. In a word, *we ought to do nothing for which we cannot allege the letter or spirit of the rubric fairly interpreted, or Holy Scripture, or the usage of the whole Church, or manifest convenience.*"

THE GRAND RIVER RESERVE.

ON another page we print a copy of a notice, which has been extensively circulated, in reference to the Grand River Reserve for the Red Indians and the great want of Church accommodation for them.

The bounden duty of all the inhabitants of the Dominion, whether Churchmen or not, to do all they can on behalf of the aborigines of this country, is so thoroughly a first principle in any system of religion or morality to which the assent of any of us could be given, as to render it unnecessary to dwell on that point. The misfortune is that while agreeing with it as a theoretic principle, it should be found so difficult to act upon it, or rather, that it should receive so little attention; for we regret to state that up to the present time so far as we can learn, only two persons have responded to the appeal made in the circular. We hope soon to be able to state that a much larger number have discovered that it is their duty to further this object; and we hope also that their names and the amount of their subscriptions will be furnished to us for publication.

It appears there are 1064 Indians belonging to the Church on this Reserve, and that there are besides four hundred and seventy-eight Indians who are yet Pagans, while there is only accommodation for 550 persons: so that nearly one-half the members of the Church are destitute of a building for worship; and none of those who are Pagans can be offered facilities for worshipping the Christian's God, should any of them become convinced of the error of their ways and desire to turn Christians.

It is desirable to notice that while the Rev. James Chance is the missionary among these Indians, the assistant missionary is the Rev. Albert Anthony, an Indian of the Delaware tribe, a convert from Paganism through the instrumentality of the venerable missionary, the Rev. A. Elliott, of Tuscarora, who has now retired; and that he was educated at Huron College. It is also a matter of considerable interest, and will, we trust, act as a stimulus for some to contribute, to observe that the Church is needed in that part of the mission in charge of Mr. Anthony; while Mr. Chance exercises a general superintendence over the whole.

INCREASE OF THE MINISTRY.

No. 1.

THE great decrease in the number of candidates for Ordination, both in England and the United States, as well as in Canada, makes the subject of the increase of the ministry to be one of the greatest importance, imperatively demanding the attention of the Church.

What is the cause? How is the want to be met? These are pertinent and pressing matters of enquiry.

Looking upon the subject in all its bearings, it includes several others. Thus, the Orders and qualifications of the ministry; assistance to, and training of candidates; support of the ministry, and clerical promotion, including the much vexed question of Church patronage.

I will now offer a few thoughts upon the first of the subjects above named. It is generally acknowledged that in the practice of the Church, the office of Deacon has become obsolete, inasmuch as it now remains only as a step to the Priesthood. I say nothing concerning this in its bearing upon primitive practice, but look upon it merely with reference to its utility and actual results.

The traditionary practice of the Mother Church, as well as its conservative character, has a powerful influence upon us here; but the circumstances of the Church in England are widely different in many respects from those of the Church in this country, where it is so largely missionary in its work.

With regard to a permanent Diaconate, the question appears to be, not merely, Is it primitive? but is it practicable and desirable.

The objects in this connection may be said to be: 1, To work more effectively and thoroughly the vineyard; 2, To do it with such a degree of economy, as may preserve due respect for the Church and its ministry; 3, To maintain a due educational status in the ministry.

I believe it is a fact that the Wesleyan body, which is missionary in its organization, while effectually covering the land and thoroughly working every place where it takes up ground, is at the same time raising the educational status of its ministry. May not the Primitive Diaconate help to a like result, by encouraging and employing men with a sufficient theological and English education, and at the same time giving a better degree to the presbyters of the Church? I cannot here enter into detail, but I believe that it may.

I will add no more upon this head save the following: If the Church is to obey the Lord's command, to preach the Gospel to every creature, if it is to meet the wants of the times, and if it is to assert its Apostolic character, it must evidence that plastic and practical readiness which all these considerations combine to demand. S.

DOES THE INCREASE OF THE EPISCOPATE NECESSARILY INVOLVE THE RESTRICTION OF THE CLERGY?

THE answer to the above question must be emphatically in the negative, but if the word *really* were to be substituted for the word *necessarily*, then the reply would be decidedly in the affirmative. The exigencies of the Church in Canada demanded no doubt the present increase of the Episcopate, but under the present peculiar organization of the Church by which every Diocesan Synod becomes an Ecclesiastical Parliament, with power to legislate both in matters temporal and spiritual, every additional diocese increases the restrictions or diminishes the liberty and freedom of the clergy. A clergyman cannot, from any cause, remove from one diocese to another without suffering loss. If two clergymen located on the confines of two different dioceses, with the boundary line only between them, were to exchange parishes, they would both be required to surrender all the rights and privileges of their respective dioceses; they would forfeit thereby all their claims to participate in the commutation and other funds, even funds to which they have for years subscribed and contributed; their long and arduous services would not be considered; their names would be placed at the bottom of the list; they would have to begin *de integro* and receive no more consideration than young men just ordained. If, however, any clergyman has received the commutation grant, he could remove to any diocese without being deprived of this privilege on account of his removal, which arrangement is perfectly just; but if one has not enjoyed the privilege of participating in it, though his name should be at the top of the list of the non-commuting clergy, yet, should circumstances compel him to remove into another diocese, he would thereby forfeit his claims to participate in that fund—an arrangement which is most unjust. In crossing over the boundary line of one diocese into another, he would first come into contact with the bishop and the bishop's chaplain of that diocese, who would require

him to make certain declarations and to pay certain fees in order to obtain his license. Then the Secretary of the Diocesan Church Society or Synod, would wait upon the unfortunate new comer and demand with all his official dignity and authority, subscriptions to this, that, and the other fund, and a fee of \$30, \$40, or, \$50 according to age, to the W. O. Fund (that is, to pay his footing like a mechanic) on pain of the severest penalty. It is of no consequence that the said clergyman has for years subscribed and contributed to similar Church funds in his late diocese, or that he has for years both outside and inside of his own parish advocated the support of those funds, or that his salary was in arrears at the time of his removal, and that more than his own little means had been expended in that change. A man might possess property in Canada and go to live in any part of the world without forfeiting thereby his right to that property. He might belong to any secular society, organization or company whatsoever, and still retain his interest therein, though he should remove far away from his original locality; and ministers of the denominations can remove to any part of the Dominion without losing their standing and without having their long years of arduous service ignored and forfeiting any of their rights and privileges; but our clergy are treated as strangers in their own Church and as foreigners in their own land. The increase of the Episcopate and the multiplication of ecclesiastical parliaments have raised up barriers against the liberty and freedom of the clergy such as are unknown to any other class of men, and would not be tolerated by them.

To say there is no remedy is tantamount to saying that the heads of the Church or our ecclesiastical legislators are willing to perpetuate injustice, or that they are destitute of administrative ability and lack the qualifications for their positions which men in similar positions so eminently possess. A practical and an effectual remedy would be found in the establishment of a sort of reciprocity treaty, or an ecclesiastical zollverein, between the different dioceses, so that removal from one parish to another, whether from choice or necessity, might be as easily and freely effected as removal from one parish to another. The subject requires far more attention than it has hitherto received. C.

THE ARCHBISHOP OF CANTERBURY ON CHURCH DECORATION.

ANY thing coming from his Grace in favor of Church decoration will be received with the greatest attention and respect, even by those who would themselves be inclined to view the subject with coldness and indifference. It appears that at the consecration of St. Luke's Church, Ramsgate, the Archbishop preached the sermon, in the course of which he said:—"The most rigorous adherent of simple worship will, I think, look upon it as a bad sign in a Christian nation, when houses are exquisitely furnished, and churches present a mean appearance, as if they were little cared for." Now this short sentence con-

tains a principle which will be of great service to us in Canada, if we will only meditate upon it and act accordingly. It is an unpleasant feature of our Christianity here that in many parts of the country the private dwelling is actually a larger building than the church, as well as more elaborately finished and more exquisitely furnished! His Grace admits that in England much has been done in the present age for the building and restoration of churches in good taste; and that during the last forty years, about thirty million pounds sterling, or about a hundred and fifty million dollars, have been spent by members of the Church of England in restoring old churches and building new ones. Let those who think the Church in England is decaying in zeal or efficiency, attend to this! The Archbishop is also very properly careful to point out that while we are thankful that so much has been done for the outward decency and beauty of worship, it is because we believe that through the grace of God our churches are real centres of Christian life. And so he says:—"It was not the beauty of its ornaments that made David love the ark, nor did Solomon glory merely in the magnificent architecture of his temple. Father and son, and every pious Jew who followed their examples, loved the temple, because they believed it to be connected with God's presence, and to be the centre of real spiritual life." The trust committed to the Church in bringing men into the fold of Christ will be much better fulfilled when external facilities for it are provided, than when nothing but carelessness and indifference are manifested in the way in which means are adopted for the purpose.

NEW READING ROOM.

WE wish to direct attention to the announcement in our advertising columns of a *Free Reading Room* in connection with the office of the *DOMINION CHURCHMAN*. Our friends will, we doubt not, find it very much to their advantage to avail themselves of the opportunity thus afforded them of acquiring information on the events of the day, to an extent which our limited space will not permit us to give.

BOOK REVIEWS.

LOVELL'S HISTORY OF THE DOMINION OF CANADA, and other parts of British America. Revised edition. Montreal. 1876.

A very useful and also a very interesting little school book, which contains valuable matter relative to the history of Canada that we have repeatedly looked for in vain from larger works. At page 124 there is a sentence left unfinished, which will doubtless be attended to in the next edition.

THE CANADIAN MONTHLY and National Review. March, 1877. Toronto: Hart and Rawlinson.

This number continues to bear evidence of increased care and energy in the publication. Besides a continuation of articles begun in previous numbers, it contains several new and interesting papers: George Eliot's *Later Manner*, *In the Green Woods*, *Matrimonial*, *Round the Table*, &c., &c.

To CORRESPONDENTS.—Received: "How to Keep the Young Faithful;" "Bishop of Fredericton's Lecture on the Psalter."

Contributions.

THE APOSTOLIC CHURCH—WHICH IS IT?

To Rev. T. Witherow, Prof. Church History, Londonderry:

LETTER XII.

MY DEAR SIR.—Your "sixth principle" now comes up for consideration. This principle you define to be "that Christ is Head over all things to the Church." That our Lord Jesus Christ is the great Head of the Church; that He is "the blessed and only Potentate, the King of Kings and Lord of Lords," (1 Tim. vi. 15, and Rev. xxii. 14) and that God has given Him a name that is above every name, that at the name of Jesus every knee should bow, both of things in heaven and of things in earth and of things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father," (Phil. ii. 9-11) is considered by the Church of England not the sixth but the fundamental principle of Christianity. At every service, in every collect, and in every act of devotion, this fundamental principle is most clearly enunciated. In all her prayers where evil is deprecated it is "through Jesus Christ our Lord," that is our Master, Ruler or Head, she teaches us to do so. Is good to be supplicated she teaches us so to do "through the merits and mediation of the same Jesus Christ our Lord." When we lift our voices in hymns of adoration this is the glorious ascription of praise she puts in our mouths: "Thou art the King of Glory, O Christ! Thou art the everlasting Son of the Father. When Thou hadst overcome the sharpness of death Thou didst open the kingdom of Heaven to all believers. Thou sittest at the right hand of God in the glory of the Father. We believe that Thou shalt come to be our Judge. We therefore pray Thee help Thy servants whom Thou has redeemed with Thy precious blood. Make them to be numbered with Thy saints in glory everlasting. O Lord save Thy people and bless Thine heritage. Govern them and lift them up forever, &c." And again when with humble and contrite hearts we bow before the throne of God she teaches us in the words of her matchless litany to acknowledge the same truth: "We sinners do beseech Thee to hear us, O Lord God, and that it may please Thee to rule and govern Thy Holy Church Universal in the right way," and in the very next petition we pray that He who thus rules and governs His own Church and people would also be pleased to bless and preserve His servant Victoria, our most gracious Queen and Governor. And in the offices for baptism, matrimony, ordination, and the burial of the dead, from the beginning of the Christian life till we enter on the dark valley of the shadow of death we are continually and repeatedly taught that He "who only hath immortality" (1 Tim. vi. 16) is the Governor, Ruler, and "Head over all things to the Church which is His body." (Eph. i. 23.) That you should go to the trouble of proving this universally admitted fact is something I could not at first understand until I read your "application of the text," where your object is then unmasked and stands confessed in the charge you bring against the Church of England of having denied her Lord and Master, refused Christ as her Divine Head, and in His stead erected an idol of her own imagining in the person of the reigning monarch.

When you speak of this matter in connection with the Independents you say, "The Headship of Christ was a principle of Apostolic times. Independents, we are happy to say, acknowledge this principle in all its integrity." (Page 51.) Concerning your own denomination you say: "In the Apostolic Church the Lord Jesus alone was King and Head. This is a truth acknowledged by all Presbyterians and practically acted upon by all, except a very few, who, owing to their connection with the State, have been charged with a virtual departure from the principle. All Presbyterian Churches rank among their most cherished as well as distinctive principles that Christ alone is King and Head of His Church." (Page 55.) But when "Prelacy" in the person of the Church of England is referred to you say: "In our Protestant Establishment the monarch is, by Act of Parliament, head of the Church, and to the King or Queen, as the case may be, the 37th article in-

forms us that 'the chief government of all estates of the realm, whether they be ecclesiastical or civil in all causes doth appertain,' whereas in apostolic times the Church had no Head but Jesus Christ." (Page 47.)

I must confess, when I read these paragraphs I have quoted and saw the fearful charge of blasphemy and idolatry you thus brought against my Mother Church I felt "the old Adam" working within me and tempting me to say hard things in reply, but, thank God, I remember the words which that Holy Mother puts in my mouth, and therefore refrain: "That it may please Thee to forgive our enemies, persecutors and slanderers, and to turn their hearts, we beseech Thee to hear us, good Lord."

And in seeking to fasten this impious charge upon the Church of England you quote part of article xxxvii. In quoting part of the article why did you stop at the word "appertain?" Perhaps it was too voluminous and you could not afford the space, or it may be that you did not have the article before you, and simply took the part you quote at second hand from Dr. Campbell or Dr. King, or some other of the controversial writers you quote from. Whatever may have been the cause I will quote the article in full, and also one of the "injunctions" to which it refers:

ARTICLE XXXVII. OF THE CIVIL MAGISTRATE.

"The Queen's Majesty hath the chief power in the realm of England and other her dominions, unto whom the chief government of all estates of this realm, whether they be ecclesiastical or civil, in all causes doth appertain and is not, nor ought to be subject to any foreign jurisdiction.

Where we attribute to the Queen's Majesty the chief government, by which title we understand the minds of some slanderous folks to be offended, we give not to our princes the ministering of God's word or of the sacraments, the which thing the injunctions also lately set forth by ELIZABETH our Queen do most plainly testify; but that only prerogative which we see to have been given always to all godly princes in Holy Scripture by God Himself; that is, that they should rule all estates and degrees committed to their charge by God whether they be ecclesiastical or temporal, and restrain with the civil sword the stubborn and evil-doers.

The bishop of Rome hath no jurisdiction in this realm of England. The laws of the realm may punish Christian men with death for heinous and grievous offences. It is lawful for Christian men at the commandment of the Magistrate to wear weapons and serve in the wars."

The following is one of the injunctions of Elizabeth (A. D. 1559) referred to above. It is entitled "An admonition to simple men deceived by malicious."

"The Queen's Majesty being informed that in certain places of the realm sundry of her native subjects being called to ecclesiastical ministry of the Church be by sinister persuasion and perverse construction induced to find some scruple in the form of an oath, which by an Act of the last Parliament is prescribed to be required of divers persons for their recognition of their allegiance to Her Majesty; which certainly never was meant, nor by any equity of words or good sense can be thereof gathered. Would that all her loving subjects should understand that nothing was, is, or shall be meant or intended by the same oath, than was acknowledged to be due to the most noble kings of famous memory, King Henry VIII., Her Majesty's father, or King Edward VI., Her Majesty's brother.

And further, Her Majesty forbiddeth all manner of her subjects to give ear or credit to such perverse and malicious persons which most sinisterly and maliciously labour to notifie to her loving subjects how by words of the said oath it may be collected that the kings or queens of this realm, possessors of the Crown may challenge authority and power of ministry of Divine service in the church, wherein her said subjects be much abused by such evil-disposed persons. For certainly Her Majesty neither doth nor ever will challenge any authority than that has been challenged and lately used by the said noble kings of famous memory, King Henry VIII. and King Edward VI., which is, and was, of ancient time due to the Imperial Crown of this realm; that is, under God, to have the sovereignty and rule over all manner of persons born within these her realms, dominions and countries, of what

estate, either ecclesiastical or temporal, soever they be, SO AS NO OTHER SOVEREIGN POWER SHALL OR OUGHT TO HAVE ANY SUPERIORITY OVER THEM. And if any person that hath conceived any other sense of the form of the said oath shall accept the same oath with this interpretation, sense or meaning, Her Majesty is well pleased to accept every such in that behalf as her good and obedient subjects, and shall acquit them of all manner of penalties contained in the said Act against such as shall peremptorily or obstinately [refuse to] take the same oath."

Now, sir, when you quoted the part of article xxxvii. why did you not give the whole which fully explains the very portion you quote, and declares that the Church of England gives to the monarch "that only prerogative which we see to have been given always to all godly princes in Holy Scriptures by God Himself." If you took the part you quote at second-hand before you made the application of it you do, you should have referred to the place itself when you would have seen that the fearful and impious charge you bring against the Church of England and Ireland was absolutely false. And if the whole article was before you, and you willingly and intentionally omitted it, then the only conclusion we can arrive at is one I should be sorry to charge you with, namely: that knowing the truth you suppressed it, and only quoted sufficient to give you some slight colour for bringing a charge you knew to be absolutely false. And, further, if the 37th article of the Church of England and Ireland does de-throne our Lord Jesus Christ as the Great Ruler and Head of His Church upon earth, and in His stead erects the reigning monarch to be such, why did you not state the same thing of the Presbyterians, and instead of saying "All Presbyterian churches rank among their most cherished as well as distinctive principles that Christ alone is King and Head of His Church," you should have quoted from the authorized standards of the Presbyterians the following words: "The Civil Magistrate may not assume to himself the administration of the word and sacraments, or the power of the keys of the kingdom of Heaven, yet he hath authority, and it is his duty to take order that unity and peace be preserved in the Church, that the truth of God be kept pure and entire, that all blasphemies and heresies be suppressed, all corruptions and abuses in worship and discipline prevented or reformed, and all the ordinances of God duly settled, administered and observed. For the better effecting whereof he hath power to call Synods, to be present at them, and to provide that whatsoever is transacted in them be according to the word of God." (Presbyterian Confession of Faith, c. xxiii. 3, p. 86.) Surely, this is as strong language as ever was used by the standards of the Church of England and Ireland. Here in the plain words of their own acknowledged standards the Presbyterians declare—and adopt the declaration into a Confession of Faith—that the monarch is the fountain of authority (I.) for the "preservation of peace and unity in the Church;" (II.) for the "keeping of the truth of God pure and entire;" (III.) for the "suppression of all blasphemies and heresies;" (IV.) for the "reformation or prevention of corruptions and abuses in worship and discipline. It also declares that the reigning monarch is to take order, that (V.) "all the ordinances of God are duly settled, administered and observed." It also confers upon him (VI.) "the power to call synods and to be present at them;" and to show still further that he is supreme even over the Synods it is for him (VII.) "to provide that whatsoever is transacted in them be according to the word of God." And not satisfied with even this the same standards further declare that "infidelity or difference in religion doth not make void the magistrate's just and legal authority, nor free the people from this due obedience to him, FROM WHICH ECCLESIASTICAL PERSONS ARE NOT EXEMPTED." (Ib. c. xxiii. 4.) Therefore, if words are to be taken as signs of ideas and have any established meaning the ideas conveyed in the above extracts are that all those supreme powers and jurisdictions in spiritual things are conferred upon the reigning monarch, be it king or queen, by the Presbyterians, no matter whether that king or queen be a Presbyterian, of a different religion, or even an infidel; while the Church of England positively declares that she recognizes in the monarch no other authority, power, jurisdic-

tion or prerogative, either ecclesiastical or civil, than "that only which we see to have been given always to all godly princes in Holy Scripture by God Himself."

But you will retort is not the monarch "by Act of Parliament head of the Church" (page 47). No doubt you refer to the act passed in the twenty-sixth year of Henry VIII. C. 1., although you refer to that of 37 Henry VII. C. 17. This act and others which are too voluminous to quote here I purpose giving at the end of these letters, when they may be judged according to their merits. But I must protest most emphatically against the Church of England being held accountable for the Acts of the Parliament of England. The Church has enough to do to answer for herself instead of having to bear the *onus* of either the parliaments of Henry, that of Mary, of Elizabeth or even the acts of the Long Parliament. And the Church of England declared Henry VIII. to be the head of the Church only "so far as the law of Christ would allow." "Ecclesie Anglicane protestorem unicum et supremum dominum, et quantum per Christi leges licet, supremum caput" (vide Act Convoc. Cantab. Feb. 11, 1531). So that the Church of England, notwithstanding her connection with the State, cannot be charged with a denial of the great principle that Christ alone is the Head over all things to the Church, the blessed and only Potentate, the King of Kings and Lord of Lords. The Presbyterian standards then recognize and teach the headship of the Civil Magistrate, not merely in externals but in things that are purely spiritual viz., in doctrine, discipline and worship over and above their synods, for as we see above that it is his or her province to judge whether "the things transacted in them be according to the Word of God."

On page 40 you tell us "It is a distinctive feature of the Apostolic Government that Church rulers did not render spiritual obedience to any temporal potentate or to any ecclesiastical chief," and then on page 45 you apply this as follows "No person can be received into the Ministry of that Church (Church of England) till he subscribe this article—That the King's Majesty under God is the only supreme governor of this Realm, and of all other his Highness' Dominions and Countries as well in all spiritual or Ecclesiastical things or causes as temporal' (Canon 36)." The play you make on the word "spiritual" is rather amusing, and the confusion of mind you fall into concerning it reminds me of a circumstance which I will relate in passing. "Once upon a time, in the north of Ireland, there lived a little boy, and that little boy was one day poring over the columns of the "DERRY STANDARD." While thus engaged he came across a paragraph referring to an Act that had been passed some time previously about which it was said 'that Her Majesty by and with the consent of the Lords spiritual and temporal was pleased &c.' 'Lords spiritual and temporal! 'What were they?' he asked. As there was no one near just then to answer this little boy's query, he ran away to his school dictionary and turned over to the word "spiritual" and found the meaning as there given, to be "relating to the spirit, heavenly." He then turned over to the word "temporal" and found it there defined as "existing for a time, not eternal." Then after a long cogitation of the matter, viewing it on every side, this little boy arrived at the very grave conclusion that "Lords temporal" were a kind that were Lords only for a time, and that the "Lords spiritual" must be heavenly Lords or Lords to all eternity." However, that little boy as he grew older learned better, he found that the word spiritual was used in very many cases in reference to things belonging to this life and of a temporal nature. And that same little boy, when he came to a man's estate, finding a similar confusion of ideas existing in your mind in relation to the same word, would seek to aid you to get rid of it as he did, for that little boy was myself."

(To be continued.)

Diocesan Intelligence.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

St. John.—A marked feature of Church activity in this city is the annual course of Lenten Lec-

tures delivered by the Bishop of the Diocese. Over-flowing congregations, hearty devotional exercises, and eloquent extempore treatment of the most prominent religious topics of the day, are characteristics of these services, which have given them great influence for good, and will cause them to be long remembered by those who have been privileged to attend them. On Sunday last his Lordship preached at the morning service in St. Jude's Church, Carleton, and administered the rite of confirmation to thirty-five candidates. On Wednesday evening he lectured on the Psalter, in Trinity Church School Room, before the members of the Church of England Institute.

Lenten Services.—The desire to improve this Penitential Season is shown by the Special Services which are now being held in nearly every Parish in this Diocese. If all are faithful to these blessed opportunities of repentance and amendment of life, Easter will witness with joy to a large revival of spiritual life in the Church. The following course of Lectures is being delivered on Wednesday evenings in the Cathedral:

The instruction which the Church has been divinely guided to give to her members in her various services, on numerous points of Christian faith and practice—

1. On Repentance and the forgiveness of sins.
2. On the necessity of a right Faith, and in what that faith essentially consists.
3. On Revelation, as supplying motives for a higher and holier life than can be attained by natural strength.
4. On the miracles of Christ, as helps to us at a time when visible miracles are discontinued.
5. On many duties of a Christian in his daily life, such as Baptism of his children, thanks for their birth, duties of the marriage state, duty to the poor, duty in sickness and in recovery, intercession for others, and duties we owe to Society at large.
6. On the sufferings of Christ—
 - i. As predicted in the Old Testament.
 - ii. As endured by our Lord.
 - iii. As shared in by His Church.
 - iv. As necessary to our purification.
 - v. As precursors of Eternal glory.

The first Lecture was taken by the Bishop, who will, also, deliver the last one. The second was given by the Rev. G. G. Roberts, Rector of Fredericton. The form of prayer during Lent is a special one, compiled by the Bishop, and used extensively in the Diocese. These services in the Cathedral are felt to be very impressive by the large congregations that take part in them.

DEANERY OF FREDERICTON.—The members of this Deanery met on Thursday last in the Parish of Maugerville. The clergymen present were Revs. W. Jaffrey, Rural Dean; G. G. Roberts, Finlow Alexander, R. Simonds, G. Sterling and J. F. Carr. Morning prayer was said and Holy Communion administered at 11 a.m. The Celebrant was the Rev. G. Stirling, Rector of the Parish; and the Preacher, the Rev. J. F. Carr, Rector of Kingsclear. The text was Joel ii. 17; and the subject, the Litany. At the private meeting, in the afternoon, for study and conference, the chapter read and discussed, 1 Timothy v., in the original. The Rev. J. F. Carr, also, read a paper on "Women in the New Testament," which was followed by a discussion of the subject. The following extract from the paper will indicate the position taken by the Essayist on one important point, as well as the general feeling of the Chapter:

"Is there any need, and is there any desire in the present day to revive the office of Deaconess. The very existence of Sisterhoods replies unmistakably in the affirmative. And we might well expect those who are now labouring for the restoration of the primitive Diaconate, to recognise this desire and this need by including, also, in their scheme the Deaconess of the New Testament Church. For while we bear glad testimony to the priceless labours of woman in the Church—while with kindled heart we witness the sunshine of her smile, the fruitful rain of her tears, the persuasive power of her words, the soothing charm of her hand, and the prevailing incense of her prayers, blessing many a waste spiritual place around us, softening many an obdurate heart, turning the course of many an evil life and moulding many a holy one, strengthening many a feeble soul and lessening the pain and sorrow of many a sad one,

we should rejoice still more to see her going forth with these mighty instruments to achieve these great deeds, clothed in the ministerial gift and authority of the Church of Christ."

A second service was held in the evening, at which the Rev. F. Alexander, Sub-Dean of the Cathedral, delivered an able and convincing address on the duty of giving, as set forth in Holy Scripture. The attendance was large, and the singing and responding general and hearty. The anthem was Ps. xx. 9. "Save, Lord, and hear us, O King of Heaven, when we call upon Thee." The offertories during the day were for the Endowment Fund of the Parish, a very desirable object which the Rector and people are enthusiastically engaged in achieving. The next meeting will be held in June, in the Parish of Kingsclear. The Rev. G. G. Roberts will read a paper on "Woman's organized work in the Church in the present day." The Rev. R. Simonds will preach in the morning, and the Rev. G. Sterling in the evening.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

SOUTH STURLEY.—On the 21st ult., two very nice and suitable lamps were presented to St. Matthew's Church as a Lent Offering—one for the prayer desk and the other for the pulpit.

MONTREAL.—Trinity Church.—On the evening of the 28th ult., in the lecture room of this church, a very interesting and instructive lecture was given under the auspices of the Young Men's Christian Association, by Mr. Benjamin Dawson. His subject was "The Ruins of Egypt and Southern Cities of Europe." The lecture was illustrated by dissolving views. The room was well filled, and by a hearty vote of thanks tendered to Mr. Dawson, the audience showed how his lecture was appreciated.

The Church of St. James the Apostle.—For some weeks back a good deal of interest has been roused respecting the marriage of Miss Allan, the daughter of the Knight of Ravenscrag, to Captain Boswell of the Grenadier Guards. On the 2nd inst., however, all inquiries were satisfactorily answered, by the marriage of the happy couple in the Church of St. James the Apostle.

St. Thomas' Church Sunday School Annual Festival.—This festival was held on the 28th ult., having been delayed for some time that the pastor, Rev. R. Lindsay, who had been absent, might be present at it. The schoolhouse was crowded by scholars, parents, and friends. After tea was served, a nice programme was successfully and pleasantly carried out. Messrs. Smith, Peard, and Wilie, gave a flute trio, with piano accompaniment by Mr. Whifford. An address was given by the Rev. Mr. Rexford. Mr. Roberts, who had charge of the singing, was much praised for his good taste and ability in its management, &c. Mr. Sloan, the Superintendent, read his report, showing that his school was in a very flourishing state. The attendance had increased during the year, and the collections were better, especially that for the Mission Fund, which amounted to \$64. The entertainment closed with the distribution of prizes.

St. Luke's Church Temperance Association.—On the 23rd ult., a meeting took place, Rev. Mr. Rexford occupying the chair. Songs were sung by Master Hunter, the Misses Beardsell, Mr. Best, and Misses Savignay. Rev. Mr. Tucker delivered an address advocating prohibition as the only remedy for intemperance, and the choir rendered good music, &c.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

MISSION FUND.—The following letter deserves publication:

To the Venerable T. A. Parnell, Archdeacon of Kingston and Clerical Secretary of the Diocese of Ontario:

DEAR MR. ARCHDEACON,—Your practical letter of the 10th inst., with regard to the Mission Fund of the Diocese, has struck a subject which I have been ventilating in my own parish. It chimes in admirably with the exertions now being made in the Protestant Episcopal Church of the United

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States for the relief of their Mission Boards. There is no question, but that in Canada, as well as in the United States, the great proportion of our Church funds come from the few. The majority of Church people give little or nothing. It is wise also that the necessity of increased exertions should not be postponed until we are some thousands, or even hundreds, of dollars behind hand, like the Board of Home Missions in the United States. I believe it to be essential for the welfare of the Church, that all her people should take part in her first and highest work, the Missionary work. The great difficulty, however, is the devising of a practical plan by which the bulk of the Church people may be reached, and may be prevailed upon to give something in support of the Church's funds.

No plan can be found, I think, more practicable, or more proper, than the Scriptural and Apostolic one which St. Paul commended to the Corinthian Christians, and which you advocate in your letter, a weekly offering. Having had such a scheme floating in my mind for some time, I have gathered statistics to see how it would work if put in operation. "The Clerical Guide" for 1877 reports the number of communicants from 42 parishes of this Diocese at 5,368. But there are 84 parishes which have not made any returns of the number of communicants. Allowing, then, an average of 50 communicants for each one of those 84 parishes—surely a low enough average—that would make a total of about 7,000 communicants for the Diocese. Now, if each of these communicants would give five cents per week, we would raise for all Diocesan purposes \$18,200 per annum, or about twice as much as we now obtain. All the funds would then at once be placed in a flourishing position. \$15,000 could then be appropriated to the Mission Fund of the Diocese, and then enable the Board to accomplish that long talked-of and much-to-be-desired increase of the stipends of the Missionaries. \$1,000 would be available for the Widows' and Orphans' Fund; \$1,000 for the Missionary Diocese of Algoma, and there would be a small balance remaining.

It would seem at first sight an almost impossible matter to accomplish such a result by such means, and that it would be found burdensome on the different parishes, but in order to prove its possibility without any heavy burden upon individual parishes let me instance one or two parishes. My own Parish of Trinity, Brockville, is reported as having 102 communicants, thus we would only have to raise \$5.10 per week or \$265 per annum, not a very large nor impossible sum. Let us take, now, some poor mission, Lanark, for instance: 20 communicants are reported there, and they would therefore only have to raise \$1.00 per week or \$52 per annum. But, my dear Sir, putting it down on the basis of communicants is putting it on a very small number, so far as the membership of the Church is concerned. In Brockville there are by census 2,100 Church people. Allowing that only 400 of that number could give 5 cents per week, then Brockville alone would send \$1,042 per annum to the support of the different funds of the Diocese. By my scheme, however, only 252 persons would require to be found out of 2,100 who would put away 5 cents per week for these purposes.

If may be said that it is all very well to theorize on these matters, but what looks easy on paper is not so easy in practice. It seems to me, however, that if such a scheme were to be taken up energetically by every clergyman in the Diocese, it might be very easily accomplished. I would be sorry to see the Missionary meetings done away with, as they have been productive of much good, not only to the Mission Fund, but to the general Church work of the Diocese. But how much more delightful it would be for deputations, instead of gathering up three or four dollars here and there, to hear the cheering news of a systematic effort made in each parish, and to take up, perhaps, the result of a whole year's small savings to send to the Mission Board.

Perhaps one of the chief difficulties of this scheme would be the collection of the moneys; thus laid by. Might it not be possible in connection with such a scheme to establish in each parish a Missionary Association which could meet quarterly or monthly, having its Secretary, Treasurer and collectors. The collectors could go round and

collect the funds just previous to each meeting, and thus everything could be kept in proper working order. I believe that some such scheme would meet with a ready response from our people, and would be productive of great good in many ways.

Trusting that God will bless the discussion of this subject to the increase and welfare of His Church, and humbly offering my aid in the carrying out of whatever scheme may be thought most advisable,

I remain,
Dear Mr. Archdeacon,
Very faithfully yours,
E. P. CRAWFORD.

Brockville, Feb. 13th, 1877.

OTTAWA.—On the 18th ult. his Lordship the Metropolitan preached at the services for opening the new wing of St. Alban's Church—the Rev. Canon Jones, Incumbent. The congregation was unusually large, and the improvements were very tasteful and attractive.

The Bishop preached from Eph. v. 32: "I speak concerning Christ and the Church." In the course of his sermon he said: "If we speak of Christ without His church, we shall be keeping out of sight the very travail of His soul, the fruit of His sacrifice; and if we speak of the church without Christ, we shall be putting forward the frail building without the builder, the House without the Master, the Body without the living Head. It will be like presenting a sun dial with nothing but the light of the moon to illumine it. I desire, therefore, to speak on these two subjects this morning, blending them together according to the due proportion of Scripture teaching. First, 'I speak concerning Christ.' This was the key note sounded by the early Christian preachers. If you look at the account of the first sermons ever delivered, you will be struck by finding that this was almost invariably the summary of them—they preached Christ. What is it to preach Christ? It is not enough to make often mention of Him, to interlard our sermons with a few set phrases, into which the Saviour's name is introduced. Our sermons may be full of Christ in this respect, and yet be powerless; yea, the most daring heresies have clustered around the cross. Nor, again, are we preaching Christ when we merely speak about Him historically. We must go further than this. We must place Him before you as the sole ground of your hope, as the One who has paid your debt by the shedding of His blood, as the Lamb of God, on whom you can lay your sins, as the Polar star on which your eye is to be ever fixed. We bid you regard Him not as a mere abstraction nor a myth on which your faith is to rest; but as a personal Being, as the friend of your soul whom you can love and with whom you may hold intercourse day by day. We hear a good deal in these days about interesting sermons and eloquent preachers. There is a taste for what is novel and startling, a morbid desire for what is sensational. Mere eloquence, the choicest style and the most attractive words will never win souls. They may possibly draw men in crowds to the House of God, but they will bring no penitents to the Saviour. I would say to you, one and all, let Christ be the sun of your system, the star of your soul, your strength, your portion, your spiritual life. I know that it will ever be the desire of him who shall minister in this church to set the Saviour thus prominently and constantly before you.

But St. Paul not only speaks concerning Christ, in our text, but also of that Church which owes its very being to Him. The usage of the word 'church' is very common in the New Testament, and the primary meaning is a separated body or community, composed of Christian followers, and called out from the rest of the world. But, even in Apostolic times, a secondary sense of the word sprung up, in which it was applied to particular bodies, or companies of Christians, as well as to the whole body in general. Thus, 'the Churches of God' are spoken of, and 'the Church which is in Corinth, the Church of Ephesus,' &c. And so in the present day we speak not only of the Catholic or Universal Church that is the great body of the baptized who recognize Christ as their head, who

are bound together by the holiest ties and are divinely constituted for the salvation of men; but we also speak of minor churches, as fragments of that great body, flocks belonging to the one great fold, sound and principal branches of the one wide-spreading tree which Christ has planted. Such is the Church of England, to which we have the privilege and happiness to belong—not a church of to-day or yesterday—not dating her rise from Reformation times, but from the very era of apostolic days; a church built upon the foundation of apostles and prophets, Jesus Christ himself being the lead corner stone; her doctrines based upon the inspired word of God; her ministry after the apostolic model, and her entire framework and organization after a heavenly pattern—of God and not of man. The Church of England holds to the ancient Catholic or Universal faith, but condemns non-Catholic additions. She affirms and endorses the creed of the early Church, but she denies and repudiates the perversion of later ages. She is therefore Catholic, not Roman; Protestant but yet primitive. And whilst she clings firmly to the Christianity of ancient days she is the most effectual barrier against the introduction of all modern corruptions. As regards your services let them be so ordered as to breathe the spirit of the Church of England. The Ritual of that Church is beautiful and comely, and yet simple, rich and chaste. But the moment we begin to overload it with ceremonials which are not enjoined, we step aside from Scriptural and primitive rule. The pastors of our churches have many difficulties to contend with; persons of various tastes to satisfy, and diverse opinions to harmonize. But he stands upon the surest ground who can meet all objections, and disarm every censure by pointing to the prayer book and saying: 'Here is my directory; here are my standing orders: here is the written chart to guide me on my course. I will do neither more nor less than my church prescribes; from the path she marks out I will not deviate.' If we all followed out these directions heartily, honestly and loyally, we should not find the diversity which now prevails—a cold, lifeless service marking one Christian assembly, and in another an abundance of florid and meretricious ceremonies unauthorized by any rubrical permission. I am very anxious in my own diocese to bring our congregations into the greatest harmony as regards the manner of conducting our services, for I know that if every separate clergyman is to be his own judge of the proper method of celebrating divine worship, there must be a diversity and discordance, and I feel that there is but one legitimate rule to lay down, and that is the written rule of the church, as embodied in our rubric. And I would say to you, brethren, if you wish to retain the simplicity of Christ; if you wish to avoid those doubtful questions which are for ever starting up, carry out honestly and scrupulously the directions of the prayer book, and neither stop short of its requirements, nor go one step beyond them. As to preaching in this pulpit, let the object ever be to save the hearer, not merely to please or to attract, but to win the soul. It must be the preaching of the cross, and the lifting up of the Saviour. This is the magnet that will draw all men unto Him. The golden trumpet must give no uncertain sound, its note must be loud and clear. And what shall I say to you, brethren, as to the part which each one of you will take in the services here? Oh that a spirit of true devotion may mark your worship. This is the House of God, and you come here to pray as well as to hear. Enter these courts then with hearts prepared by God Himself, leaving for a while the cares of life and the busy occupations of the world; kneel down in your own chambers and ask God to tune your heart for the work of prayer and praise, for which there is much to unfit them. And when here try to realize the real presence of God, who is the great Master of assemblies. Endeavour to feel that you come together as a family, as a brotherhood, as members of the same flock, that you present yourselves before your loving Father, whose ears are ever open to His children. Remember that no architectural beauties, and no outward ceremonies that meet the eye can ever make up for real earnestness and devoutness of a Christian. In-

deed, if we are not watchful, it is even possible that such things may act as a veil to hide God from us, instead of leading us up to Him. The true spouse of Christ finds her best adorning not in rich apparel and outward accessories, but in a worship of spirit and truth. Thus will our gatherings here be seasons of much blessing. Peace, God's peace will be breathed into your souls. Your burdens of sin and sorrow will be lightened, you will learn to love Christ, and you will go away from the happy courts like giants refreshed with wine, like soldiers strengthened for the battle. Whether this congregation be large or small, composed of the rich or the poorer class, let it be a devout and prayerful congregation. Need I say a responding congregation? It assuredly will be if the fire of devotion burns within your hearts. And need I say also a kneeling congregation? I wish it was not necessary to add this, but I must go into these minutiae. I would strongly advise you at starting in this restored church to be very careful in this matter, for your devout demeanor ever after may depend upon it. Be not unwilling to kneel, because you feel that a sitting posture is more agreeable. Make it your practice even if it be an exertion. And let it be real kneeling, not something between sitting and kneeling but kneeling upon your knees, as an imploring criminal would kneel before his sovereign, as a humble, holy penitent should kneel before his Heavenly Father. Never forget that you belong to a church; not of the world, but to a church; that you are not under an earthly master, but under Christ. Be careful to carry out in the world the holy lessons which you learn here. Let a religious spirit leaven your whole life. In your dealings with men, act from a high principle. Churchmen, I believe, have a character in the world for integrity and uprightness. Let that character be sustained. Be workers, and not mere lookers-on; regard your church as a busy hive, in which there is work for all, and a cell for each to occupy. Work while it is day: your Lord has need of you. Oh! work for Him; be willing to spend and be spent in His service. You will naturally feel a special interest in your own parochial organization; but let not your interest end there. You belong to a great spiritual fraternity, and its advancement, and prosperity should be very dear to you. We know, alas, that there is a great deal of personal selfishness among us; but there is also much of parochial selfishness, congregational selfishness, which miserably contracts our sympathies and confines them to the little objects which are immediately around us. May God so enlarge your hearts that there may be room in them for the great work in your diocese and in the world. Much liberality has been called out by the restoration of this beautiful church, liberality which has cheered the heart of your minister, and has accomplished an end which has cost him the toil of many a busy day, and the anxiety of many a sleepless night. You have already thus learned the privilege of giving. Exercise it, not only with reference to your own parish, but to your diocese and the church at large. We may learn something from our brethren of other Christian bodies. They are larger givers than we are, and, therefore, their work seldom flags as ours, alas, does for lack of funds. Let the love of Christ so constrain you, let the advancement of your church be so dear to you that you are willing to deny yourselves in order that you may be able to pour largely and liberally into the treasury of your Lord. Let there be nothing of party spirit among you. Our church is at this moment in a most hopeful condition if only God is pleased in His great mercy to steer us through the rocks and shoals which threaten us. Never was there more of life and activity, and zeal and earnestness, within her than at present. Let me sum up my advice by saying—Be honest Churchmen, not straining and distorting her views to suit your own. Be thorough Churchmen, not ashamed of the body to which you are attached, but ready to carry out its distinctive principles. Be tolerant Churchmen, feeling and speaking kindly of those who differ from you, whilst you cling proudly to your own. Above all be living Churchmen, in whom the Saviour's image is formed, and who are actuated by the holy and loving spirit that was in Him. It is

unusual to select the season of Lent for such a festive occasion, but this has been unavoidable, and will not be without its advantages. It will give a solemn and earnest character to the services in which you are now called to take part, and it will remind those who are asked to make further offerings that their alms as well as their prayers, if rightly and devoutly presented to God, will go up as a memorial before Him.

CORNWALL.—I beg to acknowledge, in addition to the sums already received, the following contributions, on behalf of persons confirmed by the late Bishop Strachan, towards defraying the debt on the Bishop Strachan Memorial Church, Cornwall: Mrs. Trew (for two children deceased) Cornwall, \$2.00; Miss Trew, do., \$1.00; Miss Waldorff, Moulinette, \$1.00; Edward Talmage, and wife, Charlottenburg, \$2.00; Miss Joanna Cline, Cornwall, \$1.00; Mrs. Flood, Perth, \$1.00; L. A. Taylor, St. Catherines, \$1.00; Mrs. Theodore Robertson, Mille Roches, \$1.00; W. Taylor Archibald, and wife, Cornwall, \$2.00; Mrs. Bockus, Osnabruck, \$1.00; do (for her son, the late Captain Bockus, of Montreal) \$1.00; Michael Snetsinger, Cornwall, \$1.00; John S. Cline, do, \$1.00; Mrs. George Crawford, Montreal, (per Judge Jarvis) \$1.00; Mrs. Arnold, do, do, \$1.00; Mrs. Morden, do, do, \$1.00. Total \$19.00

Faithfully yours,

JAMES A. PRESTON,

Rector of Cornwall.

The Parsonage, Cornwall, March 12, 1877.

TORONTO.

TORONTO.—The special appeal on account of the Mission Fund in the city of Toronto is meeting with a hearty response. The contributions already amount to nearly \$5,000.

ALBION AND MONO.—The Annual Missionary Meeting was held in St. James's Church, Albion, on Wednesday, the 7th inst., at 7:30 p.m.; at St. John's, Mono Mills, on Thursday, the 8th, at 3 p.m.; and at Old St. John's at 7 p.m., the Rev. W. F. Swallow, the incumbent, in the chair. The meetings were addressed by the Rev. Messrs. W. H. Clark, Bolton; A. Henderson, Orangeville; and W. Grant, Tullamore. All the meetings were highly satisfactory. The snow storm which came on in the evening of Thursday rendered escape from that hilly region a matter of considerable difficulty.

To those who know anything of the past history, the difficulties, and the disagreements of this mission, its harmonious working and its progress under the present incumbent are truly wonderful.

TORONTO.—*Synod Office*—Collections, &c., received during the week ending March 10, 1877:

MISSION FUND.—*Special Appeal*—On account of collections by Rural Dean Lett, James Henderson, and A. R. Boswell, \$392.00; on account of collections by Rural Dean Allen and S. G. Wood, \$86.50; on account of collections by Rev. J. D. Cayley and C. H. Greene—Rev. A. H. Baldwin, \$10.00; W. G. Schreiber, \$20.00. Walter R. Strickland, 1st quarterly subscription, \$12.50; P. Paterson, (1st instalment of subscription) \$100.00; Beverley Jones, (1st instalment of subscription) \$25.00; John Carter, \$10.00.

January Collection.—Etobicoke, Christ Church, \$2.25; St. George's Church, \$2.00; Lindsay, \$6.00; Markham, Grace Church, \$1.47; St. Philip's Church, Unionville, \$1.57; Darlington, St. John's Church, \$5.92; Enniskillen, \$1.80; Port Hope, St. John's, \$10.00.

Parochial Collections.—Lindsay, on account, \$80.60; Credit, \$145.25; Aurora, \$40.75; King, \$26.25.

Missionary Meetings.—Bowmanville, \$5.10; Aurora, \$4.25; Port Hope, St. John's, \$1.30.

Thanksgiving Collection.—Bowmanville, \$6.40; Port Hope, St. John's, \$11.50.

WIDOWS' AND ORPHANS' FUND.—*October Collection*—Etobicoke, balance of assessment, \$4.00; Craighurst & Waverley, on account, \$6.50; Penetanguishene, St. James, \$1.98; Lindsay, \$16.00; Cameron, additional, \$1.00; Port Hope, St. John's, \$86.00; Toronto, St. Stephen's, additional, \$10.00.

On account of Mrs. Hill.—Newcastle, \$10.12;

Bowmanville, \$4.92; Port Hope, St. John's, \$9. Annual Subscriptions. Rev. John Curry, \$10. ALGOMA FUND. Aurora, \$6.00. Collection on Day of Intercession. Bowmanville, \$2.40.

PERRYTOWNS.—During the week commencing on Monday 26th ult., special Mission Services were held in St. Paul's Church, which in attendance and interest aroused were most gratifying and successful. The course of subjects embraced the following topics: "Sin and its consequences," "Self Examination," "Conversion," "Repentance," "Faith," "Salvation," "Judgment." The clergy who took part were the Revs. J. A. Hanna, Incumbent; J. W. Davis, Millbrook; R. H. Harrier, Omence; H. F. Burges, Bethany; Rural Dean Smithett, Lindsay; J. S. Stone, Port Hope; Dr. Omeara, Port Hope; and H. B. Owen, Oshawa. On the last evening of the Mission the weather was very wet and stormy, yet the attendance was large, and many of those present came a considerable distance, neither the weather, the darkness of the night, nor the bad condition of the roads having been sufficient to keep them at home. Let us hope and pray that a permanent effect may be seen evidenced in the more devoted lives of those for whose special benefit these services were undertaken, and that the Great Head of the Church will vouchsafe to accept and bless this effort for the advancement of His cause and the extension of His Kingdom on the earth. Such services as these are proofs, if any are needed, of the vitality and elasticity of the Church in its adaptability to the spiritual wants of man, and the success of these special services at Perrytown will, we hope, and doubt not, encourage other Incumbents to carry out a similar course in their parishes.

TORONTO.—ST. MATTHIAS.—The third lecture of the series now in course of delivery by the Ven. Archdeacon Whitaker, on the voice of Church History, in aid of the funds of the above Church, was delivered at the Parsonage-house, on Monday evening the 5th inst., and we think, judging by the earnest attention of those present, that it was fully appreciated. The subject chosen was "Polycarp" who, as most of our readers are doubtless aware, was one of the ancient fathers of the Christian Church, having been himself a pupil of St. John, and by him, there is good reason to suppose, was ordained the first Bishop of Smyrna. The Ven. gentleman, after following his history from birth to martyrdom, proceeded to draw therefrom, and especially from the instance of his meeting with "Victor," how evident it was that the Pope of Rome, neither claimed, nor was there allowed any precedence over other Sees, such as is now claimed in this our nineteenth century. The lecture having been listened to throughout with marked attention; at its close the Rev. R. Harrison thanked the Venerable gentleman, in the name of the audience, and informed them that the next lecture, being the last of the series, would be delivered (D. V.) on Monday evening, the 19th inst. In connection with these lectures there are two things which we think especially commendable, and where practicable might be profitably copied. We mean the desire shown on the part of the laity to become better acquainted with the history of the Apostolic and primitive Church, the knowledge of which cannot be too earnestly urged in these days of schism; and the other, the more general and continual meeting together of pastor and flock, than is now too often the case, in some convenient places as well as in the churches, where social intercourse can be freely engaged in without in any way detracting from the service of God. To those who desire to grow up together in Christian brotherhood, we would say "TRY IT."

BARRIE.—On Wednesday evening, the 24th in the Church School-room. The Rev. Canon Morgan in the chair. The speakers were Ven. Archdeacon Whitaker, Provost of Trinity College, Rural Dean Stewart, of Orillia, Rev. G. A. Anderson, of Penetanguishene, Rev. Thos. G. Porter, of Hillsdale, and Rev. Mr. Harris, of Medonte. The Anthems and Hymns by the choir, under the direction of Mr. J. C. Morgan, were both appropriate and beautifully rendered.

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On the following day a Sunday School Convention was held in the same place at 2.30 p.m. There were present the Ven. Archdeacon Whitaker of Toronto; Rev. Rural Dean Stewart, of Orillia; Rev. Rural Dean Lett, of Collingwood; Rev. Canon Morgan, and the Rev. Messrs. Anderson, of Penetang, Porter, of Craighurst, and Harris, of Medonte. An essay was read by Rev. Jos. Fletcher, of Shanty Bay, on the subject "The Sunday School is the place in which to train the Children for the Church." Rev. Thos. G. Porter then read a paper on "How best to keep the young faithful to the Church after leaving the Sunday School," which drew forth considerable discussion from all, after which the Convention adjourned. We understand that another convention will be held some time in June or July, in Collingwood.

EAST SIMCOE.—On Tuesday, the 16th January, the Rural Dean of East Simcoe commenced holding the Annual Missionary Meetings in East Simcoe. The first was held in St. George's Church, Medonte, Rev. Mr. Harris chairman, and Rev. Rural Dean Stewart and Rev. G. A. Anderson, of Penetanguishene, addressed the meeting.

CRAIGHURST.—On the evening of the 16th Jan., a Missionary Meeting, Rev. T. G. Porter, Incumbent, in the chair. There were also present Rev. Rural Dean Stewart, of Orillia; Rev. Canon Morgan, Barrie; and Rev. G. A. Anderson. Miss M. Craig presided at the organ.

WAVERLY.—The Meeting was held in St. John's Church on the 17th, at 2.30 p.m. Rev. Rural Dean Stewart, Rev. Mr. Anderson, and Rev. Mr. Porter, the Incumbent, addressed the meeting.

MIDLAND.—On the 17th Jan., a Meeting was held in the new church building. The Sunday School choir sang some very appropriate pieces very well. Rev. Messrs. Stewart, of Orillia, (the Rural Dean); Porter, of Hillsdale, and Anderson, the Incumbent, addressed the meeting.

PENETANG.—The Missionary Meeting was held on the 18th. The Rural Dean and Rev. Mr. Porter addressed the meeting. The deputation were the Rev. Rural Dean Stewart, of Orillia, Rev. Thos. G. Porter, of Hillsdale, and Rev. G. A. Anderson, the Chaplain of the Reformatory and Missionary of Midland and Wyebridge.

WYEBRIDGE.—On the evening of the 18th Jan., the speakers were Rev. Mr. Stewart, of Orillia, and Rev. Mr. Porter, of Hillsdale. Rev. Mr. Anderson, the Incumbent, occupied the chair.

ORILLIA.—A very interesting meeting was held here on Monday the 22nd. The school room was well filled by an attentive audience. The Ven. Archdeacon Whitaker, Rev. Canon Morgan, of Barrie, Rev. G. A. Anderson, of Penetanguishene, and Rev. Mr. Porter, of Craighurst, addressed the meeting. Rev. Rural Dean Stewart occupied the chair. The choir sang some beautiful Anthems.

MARKHAM.—On Thursday evening, March 8th, the residence of the Rev. A. Hart, Incumbent of Grace Church, was stormed by a large surprise and donation party. The affair was cleverly planned and successfully executed. It was an entire success and a thorough surprise to the clergyman and his wife, they having only a day or two before taken possession of their house. The night was one of the worst of the season, steady rain, icy under foot, and very dark, which prevented anyone being present who lived outside the village. Notwithstanding, a party numbering seventy persons assembled well supplied with choice edibles, and proceeded to enjoy themselves according to their several tastes. After supper Miss Burk was called upon, and read the following address:

Markham, March 8, 1877.

REV. AND DEAR SIR: Allow me on behalf of the members of Grace Church, Markham, to ask your acceptance of this purse and the sum enclosed. Although, sir, the sum is but small, it shows that there exists the feeling that should be between a pastor and his flock. You have made yourself many warm friends here, owing, no doubt, to the kindness and consideration which you and Mrs. Hart have ever evinced since you came among us. Our united prayer is that you may long be spared to continue your labours of love among us; and when we are called upon to pass away may we meet in that upper and better world.

Mr. Hart briefly replied, thanking those who

were concerned in getting up the address, for the kind manner in which they referred to Mrs. Hart and to his labours among them first as a student and latterly as their clergyman.

He also thanked them for the substantial expression of their esteem in the shape of the purse and other articles. He said that he did not value them so much on account of their intrinsic worth, although they were most opportune, but as an evidence that his work as their clergyman was appreciated, and his love for his people was reciprocated.

At a late hour the party separated after spending a very pleasant evening, leaving tokens of their visit in several useful articles besides the purse, which contained thirty-four dollars.

NIAGARA.

(From our own Correspondent.)

HAMILTON.—On Tuesday evening, March 6th, the first lecture of the Church of England Institute was given by the Lord Bishop of Niagara. The subject was: "Was St. Peter ever at Rome?" Mr. Burns, President of the Institute, occupied the chair, and the room was well filled by a most appreciative audience. Of the lecture, the *Times* speaks in the most eulogistic terms, thus concluding its report: "There was no wasting time in brilliant generalities. Few ornaments were there, no fine frenzy, but steady, resolute sticking to the truth." The conclusion to be drawn from the lecture was that St. Peter probably went to Rome during the end of his career, and there suffered martyrdom: but that it is inconsistent with history and the Scriptures to suppose that he was in any true sense its Bishop at all. After the lecture a vote of thanks was moved by the Very Rev. the Dean, seconded by Judge O'Reilly, and carried unanimously. The benediction was then pronounced by the Rev. Canon Hebden, and the meeting dispersed.

On Thursday evening, March 8th, a meeting was held in the Cathedral School Room to consider the propriety of introducing some alterations in the mode of conducting the services. It was decided to have a choir, of men and boys, in surplices, but that there should not be a choral service. "Layman" writes a very comprehensive letter to the *Spectator*, in which he shews the antiquity of an intoned service, and the general benefits that may accrue from its adoption. His quotations from the Fathers and others in support of the antiphonal singing of the psalms are unanswerable. The only question to be considered is, whether it be prudent and proper to introduce such a manner of worship in any particular church. In a cathedral, or even in a city church, where the great majority of worshippers are of the educated class, and therefore capable of forming rational ideas concerning the doctrines or service of the Church, it seems singularly fitting that the service should be conducted in a manner sanctioned by the most ancient usage of the Church: yet it is only too true that every pastor must be fully alive in all that he does, lest his "good be evil spoken of," or indeed lest he "put a stumbling block or an occasion to fall in his brother's way." There are always some who will find a ground of quarrel in a surpliced choir, just as there are many who become disheartened by the coldness of a choir in an isolated loft. It strikes me that if our cathedral authorities do not allow their present effort to rest with the mere outward show of having a surpliced choir, but bend their energies to ensure thorough congregational singing, they will be met with the voice of general approval. After all, the great question is not which form of worship is the most ritualistic or which the most puritan: but which does the most good. If a choir, that operatically—and perhaps faultlessly—performs a few choice selections, appreciated by few and followed by none, be the best adapted to secure devotion, by all means let us have it; but if, on the other hand, a choir, on the same level with the congregation, can better lead an assembled crowd to raise their voices in a hearty and united outburst of praise, none can deny the superiority of it. Let those who have heard both say whether a choir upstairs or one downstairs is the better. But say some, even granting that a choir should be downstairs, and that it should consist of men and boys, why should they have

surplices? Why should they not be dressed as others of the congregation? To these questions I find an answer in a recent sermon of the Rev. H. Holland: "With respect to the choristers themselves," says he, "it possesses the obvious and important advantage of removing, for the time, distinctions which might otherwise be painfully felt, putting any one who of necessity may be poorly clad on the same footing in this respect with their fellow-choristers. It has also been found, by universal experience, to dispose them to greater reverence of demeanour." And he goes on to show how the custom has the sanction both of the Old and New Testaments.

ERALC.

HURON.

(FROM OUR OWN CORRESPONDENT.)

ONONDAGA.—The Rev. Dr. Armstrong has been holding special services in the Mission Parish of Onondaga. He was assisted by the neighbouring clergymen, Revs. Canon Towle, J. Chance, R. J. Roberts, A. C. Hill, Geo. W. Racey, R. O. Cooper, A. Anthony, and by Rev. W. Bett, of the Diocese of Niagara. Service was held twice daily in Onondaga, and once daily, part of the term, in Middleport. The Mission has been very successful. The congregations were large, notwithstanding the bad state of the mud roads, and the solemn earnestness that characterized the meetings, bore testimony to the good work. The prayers throughout the services were, with the exception of two, those of the Prayer Book. The observance of the Lenten season is no longer limited to isolated cases in large towns; and it is now made manifest that our Church ordinances and incomparable liturgy, if carried out, need not any additions.

INGERSOLL.—On last Sunday, the third of Lent, his Lordship the Bishop of Huron held confirmation services in St. James' Church, Ingersoll, when the Rector of the parish, Rev. Canon Hincks, presented a class of thirty candidates for the apostolic rite of the "Laying on of hands." The prayers of morning service were said by the Rector, the morning lessons read by Rev. J. W. Bonham, and the ante-communion service said by the Bishop. After the Nicene Creed and the singing of the hymn, "Thine, thine for ever," the confirmation, not the least interesting and solemn of our church services, took place. The Bishop's address to the catechumen, earnest, solemn, and impressive, must have left on their minds an impression not to be effaced. After the confirmation he preached, as is his wont, an appropriate and forcible sermon from the text, "What is your life?" (St. James iv. 4.)

At evening service the Rev. Mr. Bonham preached, his text being the 9th verse of the 68th Psalm: "Thou, O God, didst send a plentiful rain; whereby thou didst comfort thine inheritance when it was weary." Mr. Bonham, the readers of the *DOMINION CHURCHMAN* will remember, in lectures in St. Paul's in this city, gave a most interesting account of the Evangelistic work in connection with the Church in the old country—"The Revival of the Church of England in England." Of a similar character was his discourse in St. James'.

Mr. Bonham preached again in this city on the 7th inst.—this time in the chapter house. In speaking of the work of the Evangelists, he pointed out their peculiar mission in connection with the Church, and that of the parish minister, to whom was committed the ministering to those immediately within the parish or congregation, while the mission of the Evangelist is to those without—it is to go into the lanes and highways and compel people to come—it is auxiliary to regular parochial work.

GRAND RIVER RESERVE.—We have great pleasure in publishing the following circular:

NEWPORT, P. O., Ontario, Canada. Dear Sir: The great want of Church accommodation for the Indians of Grand River Reserve is a serious hindrance to the success of our Missionary work. According to the Census there are 1084 Indians belonging to the Church on the Reserve, and there are also 478 Indians who are yet Pagans, but we have only available Church accommodation for 550 persons; so that nearly one-half of the members of the Church are destitute of a place of worship,

and if through our instrumentality the Pagans should be converted to Christianity, we could not offer them the same advantages for the worship of the Christian's God as they now have by means of their "Long Houses" for the worship of the gods of their forefathers.

Under these circumstances, we feel it to be an imperative duty to make a prayerful effort, without any further delay, to procure funds for the erection of a new church. Can you help us in this good work, for the sake of Christ and for the advancement of his cause among the Indians. Yours in Christ, James Chance, Missionary; Albert Anthony, Assistant Missionary.

Contributions might be sent to the above address, or to the Rev. Canon Nelles, Brantford, or to E. B. Reed, Esq., Sec. Treasurer of the Synod, London.

Episcopal Sanction and commendation.—"I heartily commend this appeal to the liberality of our Christian friends." I. HURON.

Correspondence.

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

THE REV. ARTHUR TOOTH.

To the Editor of THE DOMINION CHURCHMAN.

DEAR SIR,—I have received from England some copies of a form of prayer, issued, I suppose, by the "English Church Union," "for the Rev. Arthur Tooth in prison." My feelings and sentiments do not, however, go with it. I cannot look upon Mr. Tooth as a "confessor" for Christ, since however harshly the final court may have treated him, it is not for his doctrines, not yet for his Ritual old principles, so far as I understand the matter, but for his wilful refusal to administer the doctrines and sacraments, as this Church and realm both received the same, and which he solemnly promised to do at his Ordination. I am not "begging the question;" of course I know that Mr. Tooth and his supporters say he is doing so; but that Lord Penzance by his decision warps, or at least misinterprets the law. Be it so, still his is the last interpretation of what the law was then and is now; hence I cannot understand why, because Mr. Tooth thinks those previous interpretations correct which would have justified his present mode of conducting Divine Worship, and in which I may, for instance, personally agree with him. Still I cannot understand by what authority he is justified in refusing obedience to this last, and therefore the legally binding interpretation of the law. It is simply a question of legal acumen, for with any supposed *animus* Mr. Tooth has nothing to do, and if he has a right to say which interpretation of the law he will accept, every principle of obedience is at an end, and submission to law becomes merely a matter of private judgement, as it is in the neighbouring Republic.

But the worst features of Mr. Tooth's case appears to me to be this: that he has come under the ban of the church law, if indeed it be not also ecclesiastical, by refusing to submit to the "godly admonitions" of his Bishop? But were they "godly admonitions?" I certainly think that Mr. Tooth was bound so to regard them, even if there had existed any ecclesiastical permission to the contrary; so long as they did not clearly interfere with his fully pleading "the truth as it is in Jesus," or necessarily prevent his duty in validly administering the Holy Sacraments, or otherwise hinder his fulfilling his priestly office.

If our Bishops are indeed Christ's vicegerents upon earth, commissioned by Him and endowed with His authority to guide and rule His flock and the shepherds subordinately appointed over them, and verily they are this or they are the most arrogant, if not impious, shams upon earth—I say if our bishops are thus sent by Christ, then to resist them unnecessarily can be no light offence, it is in fact resisting Christ. Most carefully does it become the Christian priesthood then to be quite sure that in latent self-will no hidden pride makes them determined to do Christ's work in their own way or not at all. Upon some such delusions of Satan have all schism and dissent been founded.

Now Ritualism, such at least as is now contended for, is not of the essence of either personal godliness, or of the Catholic Faith. Much of it I believe is of great activity in deepening reverence and stamping truth upon the heart, as the Master has ever done, by the aid of the outward senses. Nevertheless, it is not, I repeat, of the essentials of the Truth and Faith, therefore when forbidden by the Chief Overseer of the Flocks, it is our duty to submit. Even as it is written, "To obey is better than sacrifice, and to hearken than the fat of rams." Were it not so, obedience would become a mere sentiment in place of a deep gospel principle. Treat the sent servant with contempt, and you will soon learn to wrangle in spirit with the Master Himself, and twist His truth to suit your own purpose.

True, bishops have no right to "lord it over God's heritage," or needlessly to interfere with their clergy, who, though under themselves, are appointed by the same Master as priests and pastors of His flock. If therefore bishops from ignorance, self-will, or a world-pleasing expediency, do hinder the work of Christ and dishearten His servant by calling those things evil which neither Jesus nor his Church have called evil, sore will be their final reckoning with the Chief Shepherd who sent them over us. But that gives their Clergy no right obstinately to resist their mandates, unless they touch the vitals of religion with its catholic truth and love.

But such extreme cases, thank God, in this day are exceedingly rare; it is usually a difference of opinion only as to the best method of carrying on God's work, and surely in such case even common humility should lead us to submit to our bishop even simply as our "ordinary;" but when we regard his Divine office as vicegerent of Christ over His Church, even though we may fear that mistaken views, or even still less worthy motives are in our judgments, causing him by his restrictions to make the Flock of Christ committed to his charge suffer; still it is ours to reason, remonstrate, but then submit; to him belongs the responsibility, and a fearful one it is. We clergy and laity shall eventually bring much more honour to Christ and good to his Church by laying our case before Him, and then in meekness and patience possessing our souls.

Yours truly,

A. T.

Diocese of Huron, 1st March, 1877.

[It is but fair to state that Mr. Tooth's position, as expressed by himself, is, that he is willing to obey his Bishop in the monitions he may issue from a court of his own, but not when he is confessedly only the agent of a civil court. This he says is the sole principle for which he contends and suffers, and not for any particular Ritualistic practices. Ed.]

CHURCH FUNDS.

To the Editor of THE DOMINION CHURCHMAN.

DEAR SIR,—Under "The Week" in your issue of Feb. 1st. it has just come to hand, I observe the following: "We are ignorant of the reasons alleged as a justification for the richest and largest Church in the Diocese returning less than one sixteenth of the sum asked for (in support of the Mission Fund); but into what a miserable state of congregationalism we seem to be lapsing; each person labouring for his own views and his party, each congregation giving free bent to indulgence in its narrow ideas—the behests of the Synod, the voice of the Bishop, the urgent needs of the Church at large, all subordinated to the exacting tyranny of party requirements."

It seems natural to connect these words with your remarks on Archdeacon Reichell's lecture on Missions in your issue of Jan. 4th. when you say: "The Archdeacon very justly remarked, the Missionary Enterprise should not be undertaken by mere societies in independence of the general organization of the Church as a Church. The proclamation of Christ to the heathen all the world over, wherever they are to be found, is just as much the official duty of the Church as it is her official duty to provide for the administration of the sacraments." Until very lately no Missionary Society working in independence of the general organization of the Church as a Church existed in

the Diocese of Toronto, all the missionary work being carried on by the Church herself through her Synod; and when, within the last few years, some churchmen founded a Missionary Society, which was to be distinctly the society of a party, and to work in independence of the Church, they justified their action by pointing to England as setting us an example which it would be expedient for us to follow. England had her rival party societies, and those worked in independence of the Church. But what the Churchmen of Toronto extol the Archdeacon of Meath laments. Nor is he the only one who does so. I had the privilege of attending a Missionary meeting held under the auspices of the Society for the propagation of the Gospel in Liverpool last October, when the Bishop of Lichfield spoke very strongly upon this subject; he was enumerating the reasons which people gave for not contributing to the mission work of the Church, one of these being that the work was carried on by independent societies instead of by the Church herself. While not admitting that this justified people in withholding their contributions, the Bishop nevertheless declared the existing state of things to be an evil, and hoped that the time would come when independent Missionary Societies would cease to exist and all the mission work, whether home or foreign, be carried on by the Church herself through her synods. Another reason the Bishop added, which people gave for declining to contribute to the funds of the Society for the propagation of the Gospel in particular, was that this society, and the Church Missionary Society were rivals, each bring the society of a different party. This he showed to be erroneous. The fundamental principle of the Church Missionary Society was to preach the gospel to the heathen. Not one of its missionaries sent to preach the gospel to the heathen, was at liberty, consistently with the laws of the Society, to undertake stated services without the special permission of the Society. The resolution he was moving led them to thank God for the benefits of His grace upon the colonies and foreign dependencies of England. By supporting the C. M. S. his hearers would be aiding in sending the Gospel to the heathen; by supporting the S. P. G. they would be assisting to provide the ministrations of religion to their own kith and kin, who were emigrating in such large numbers to the dependencies of England. In other words the C. M. S. and the S. P. G. have each a special work to perform distinct from that undertaken by the other; they are neither rival or party organizations. If this fact were better understood churchmen in our diocese would hardly seek to justify the institution of party missionary societies by pointing to the English societies for a precedent; while if they would give heed to the opinions of such men of the English Church as the great missionary Bishop Selwyn, and Archdeacon Reichell, they would speedily return to the happy and true principle which existed in the Diocese of Toronto a few years ago, and to which these great minds of the English Church are pointing as a precedent. And then, perhaps, too, you would have less cause to lament a falling off in the contributions to the Mission Fund, since people would be deprived of those two excuses which, according to the Bishop of Lichfield, are constantly given in England, and, I have no doubt, in Canada also.

London, England, Feb. 20, 1877.

Family Reading.

OUR NEW VICAR.

BY THE REV. J. S. B. MONSELL, LL.D.

IX.

THE FIFTH LETTER.

Your letter has opened up something to my heart, which I am sure will help my head in these great matters. And though I by no means feel that I can accept all you say, still I see that such deep truths are not to be realized in a moment. If a lifetime of thought and prayer and holy living could make them mine, it would be a life well spent.

I fully admit that the doctrine of the Church of England, as you hold it, is more truly mystical,

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and therefore, of course, more awful than that of the Church of Rome. And though I have still my own suspicions about those words, "priest," and "altar," and "sacrifice," which I have been taught from my childhood to consider exclusively Jewish and Romish terms,—still, I must confess it gives me pleasure to think that there may be a way in which our Church can lawfully retain them; seeing clearly, as I do, how their proper use must tend to give more reality to the Holy Sacrament than the popular Church of England teaching ever could convey.

The tone, not of her services, but of those who interpret, or rather misinterpret them for her, is generally that of doubt and distrust, in some cases of denial, as to the awful powers which God has committed to her care. And I much fear that a too ready belief in such distrusts and disownings has led many to seek, out of her pale, what their hearts longed for, and their spiritual need required, but which she seemed unable to bestow.

Yet while I can understand the distinctions which must be often drawn between what she holds and what others try so diligently to prove she does not hold, I have just now forcibly presented to my mind, to the great horror of our parishioners, a proof of the manner in which the enthusiastic minds of some people, notwithstanding all her guards and caution, will carry them away, and lead them into either serious doctrinal error, or what seems to sanction it.

There is at this time a young person staying with our Vicar, whose demeanour at the Lord's Table is most extraordinary. His prostrations are so low that his head sometimes touches the ground, and people are disturbed in their devotions by the presence of what is so unusual. Surely these outward signs betoken some inward error, as if on that table, or altar, there were really a present God.

I can easily understand the Roman Catholic's adoration of the Host. It is the natural consequence of the doctrine of Transubstantiation. But I cannot see how a member of our Church can reject the unsound premise and yet accept its natural conclusion. If the doctrine justify the worship, does not the worship imply the doctrine?

It is right to say that our Vicar does not himself do anything of the kind, but (though reverent, and apparently under a sense of awe, while celebrating, which I have never observed in any clergyman before) is in all his demeanour as little remarkable—(I was going to say offensive, because these attitudes do give offence to many weak minds, but the term is too strong, and might be mistaken)—is as little remarkable as can be. But why does he permit his friend (over whom no doubt he has large control) to act in such a way, when he must know that his prostrations before the altar are the talk, and I fear the profane talk, of the whole parish?

Surely that very passage at the close of the Communion Office, to which you refer in your last letter, forbids such adoration, and therefore the Vicar should not sanction one of his own household in manifestly paying it. I would speak to him about it, only it is a delicate thing to do, where a friend of his own is the offender. So I prefer asking you to enlighten me, and, when so doing, tell me why certain changes in the arrangement of the Holy Table, perfectly new to us, have been made?

In the old Vicar's time the parish clerk, before we went into the church, or indeed while we were there, placed upon the table the plate, bread and wine, covering them with a white napkin; and, after all was over, removed them into the vestry-room at his leisure. I remember, when I have gone into the vestry-room after the celebration, seeing the sacred vessels mixed up with hats and umbrellas on the table; and the clerk, as he bustled about, would now drain the emptied cup, and now eat some of the bread which had been prepared; and though accustomed to it, as I then was, I could not but feel sadly disgusted. Now, the vessels on the Table are uncovered, while the flagon and paten, containing the bread and wine, are placed on a ledge, or window-sill in the chancel, where they remain until the alms are offered, and then the Vicar places them on the Holy Table. It is only after the celebration that he uses the napkin, and then covers, only those vessels which

contain the unconsumed elements. Then, when all is over, he takes away the vessels and washes them with his own hands: undressing, as I know he had previously dressed, the Holy Table.

I cannot say that I dislike this, but I do not quite understand it; and, as many here object greatly, and call it superstition and popery, I want good reasons for it all, that I may feel quite comfortable myself, and be able to give satisfactory explanations to others.

X

REPLY.

I can well understand the individual annoyance and parochial ferment which such prostrations as those you mention must excite. Even to myself they would at one time have been not a little disturbing, provoking the miserable idea (of which one is the next moment ashamed) that they are done ostentatiously, and to be seen of men.

The first time I saw anything of the kind, I was, strange to say, celebrating the Holy Eucharist along with your present Vicar. And when, after all was over, I complained to him of what I thought was offensive in the conduct of one of the communicants, he spoke to me so wisely, that I have never since allowed myself to be pained by anything of the kind.

The first ground he took was this. The Scriptural Presence which our Church holds is just as real as,—nay, more real because more true than—the Corporal Presence held by the Roman Church. If so, then any rightly instructed member of our Church who, under a deep sense of awe, adores at the altar, does not necessarily adore the Sacrament—that would be wrong, he adores the Saviour, whose Body and Blood, mystically but really, are there. And no one who does not know what is passing in his heart, has, in common charity, right to suppose that he worships aught but the invisible and adorable God.

You will observe that the explanation at the end of the Communion Office, does not forbid prostration; it only offers an answer to those who, "through ignorance and infirmity, or out of malice and obstinacy," "misconstrue and deprave" the attitude of kneeling at the Lord's Supper. Kneeling is as much an act of worship as is prostration; if the one be idolatrous, so is the other; they differ only in degree. What then does prostration signify? Only a deeper sense of awe in the heart of the communicant. And what do we know of that heart, its sins, its sorrows, its burden, its sense of pardon sealed, of grace bestowed, of mercies countless, of unworthiness immeasurable? What do we know of that heart, whether its purity may not be so refined, that sight to it is clearer than to those over whose souls the film of sin is still drawn; and if so, that the glory of the Presence is greater and more manifest—the Lord's Body more distinctly discerned—and therefore the sinner's adoration proportionably lowly and devout? Perhaps, could we know how angels see us both, we should discover, that over the one we slight they are rejoicing, while over our cold hearts and criticising spirits tears are shed. While in the eyes of Him, with Whom we all have to do, the one may go down to his house justified rather than the other; for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted. For these reasons he taught me never again to judge uncharitably the outward demeanour of my neighbour; although prostrations or other gestures adopted for mere outward show would be wrong.

He did not thus abase himself, because he knew how others might be offended, and, as one officiating, he was as a city set upon a hill. But he often wondered that he could resist it, when he thought of Christ's love, as set forth in that Sacrament, and his own utter unworthiness to draw so near.

Another argument which he used against the indiscriminate censure of those who give such sensible evidence of their reverential feelings was this, that Homage to God is not, as much as it should be, considered a necessary and prime portion of our worship of Him. To tell Him our griefs, to mourn over our sins, to ask His grace, to seek His pardon, to rejoice in his forgiveness,—these are prominent and distinctive features of our religion. But to adore Him, to honour His Holy Name, to bow down lowly in His Presence before Whom the Angels veil,—this is not, as it ought to be, the habit of our devotion.

It is too much the gathering in of God and His good gifts to us, and not the outgoings and outpourings of our hearts in adoration to Him. We make ourselves, not Him, the centre of our religious system. We expect Him and all his gracious influences to revolve round us; not remembering that he is the sun and the centre, and that the law of our being is that we, His creatures and His satellites, should ever, in the attraction of a true love, circle round Him.

The great duty of our lives is to worship God. The blessings which such worship brings are its accidents, not its essentials. The altered life, the pure heart, the sensitive conscience, the firm faith, the enduring love,—these flow out of the worship of God, and make up the comeliness and beauty of a Christian. To gather all these blessings into our souls, and show them forth in our lives, is our great gain, our exceeding great reward; changing the desolations of sin into the consolations of virtue, and making earth's desert to rejoice and blossom as the rose.

But the love, the adoration, which He who gives all these gifts has a right to—where is it? "If I am a Father, where is Mine honour?" The prosperity and happiness of His children are great blessings, and must do honour to the Name they bear. But will they compensate for carelessness, irreverence, inattention? Can a father's heart rest satisfied without the tenderness, the watchful love, the reverent care, which is the homage filial hearts should render?

Alas! how little worship there is in our religion! To hear—nay, even more than to hear, to do, in the restless activities of the present times—to do many things for God,—these seem to comprehend all our duties. But to worship, without hearing or doing, in the silence of the soul, and the exalted ecstasy of the heart—how rare! To wait on Him who teaches the hearts of the faithful without the noise of words, and to render to Him an act of faith which human eye cannot see, which God and good angels only can perceive—how little of this fervent devotion is found in our communion with Him! And surely such humble prostrations as you speak of would be far less observed and commented on, if men, when worshipping, were more wrapt up in the awfulness of adoration, and more rapt up into the presence of Him Whom they adore.

It pains me to hear the sneering and irreverent observations made on these sacred subjects and acts by persons, who hardly ever themselves kneel in God's house, who sit during the prayers, and barely give the cold assent of even a faint "amen" to petitions they have not given a thought to.

When the flippant talk and irreverent manner of such are set beside the even exaggerated forms of devotion we sometimes meet with, how much better to lie down in the dust with the one—setting the worth of an angel's smile against a sinner's sneer—than to be identified, amid the incense of popular applause, with the haughty pharisaism of the other.

I have never myself used these lowly prostrations. I fear I have not moral courage sufficiently strong or devotional feeling sufficiently warm to do so—wanting either the spiritual sensitiveness which perceives more impressively the presence of God; or having too great natural sensitiveness as regards the presence and opinion of man. I cannot, however, condemn others—I trust others will not too hastily condemn me. To our own Master we stand or fall; let us both remember these solemn words, "Whatsoever is not of faith is sin."

This argument of my friend, your Vicar, I had some years after strongly confirmed and illustrated by my intercourse with two very like but very different families, which I met abroad; amongst a little flock of Christians, not in communion with Rome, to whom I ministered during one whole winter in the north of Italy. Of the families I allude to, one belonged to the Free Kirk of Scotland the other had for its head one of the best known of our High Church clergy. The one in their less apparently reverent way, the other with the deepest prostrations, worshiped side by side continually at God's altar. Some who knew them not, might have had their own thoughts about Free Kirk people being there, their right to such privileges, their questionable appreciation of them. Others might have had their own objections

to a too demonstrative adoration. I knew both; and which were nearer God, when so worshipping on earth, I could not have told, and with which in heaven I would have preferred to cast in my lot—had such choice been given me—I could not have told either; so one in holiness of heart and life were the members of that High Church family, and those Free Kirk Scotch Presbyterians.

The changes which you have observed in your Vicar's manner of celebrating the Eucharist are all in strict keeping with the rubrics of the Book of Common Prayer. That immediately before Prayer for the Church Militant directs that "then" (when there is a communion), after the alms have been placed on the Holy Table, "The priest shall place on the Table so much bread and wine as he shall think sufficient." That this may be done, conveniently, the elements should be laid, previous to that part of the service, upon what is properly called a credence table in the chancel. Wanting this table, your Vicar uses the ledge of which you speak.

Then the rubric, after the sentences of administration, directs that "what remaineth of the consecrated elements" should be covered "with a fair linen cloth." Hence the irregularity of covering any of the vessels with such cloth before the proper time. The dressing and undressing of the Table, together with the careful cleansing and laying by of the vessels, are only parts of that reverence which we should ever show to things used in God's service. It is simply decency so to act, not superstition: and people must be hard up for grounds of complaint when such things offend them.

Tell me, however, as they arise, of all such changes from your old parish use. For I will venture to say that in no one instance will you find anything done which has not its warranty in some rubric or order of the Book of Common Prayer. As long as your Vicar holds by this rule—the only safe one for us all—no one need ever entertain one fear as to the result; Farewell.

(To be continued.)

Children's Department.

WORK FOR LITTLE ONES.

There is no little child too small
To work for God;
There is a mission for us all,
On each bestowed.

'T is not enough for us to give
Our wealth alone;
We must entirely for Him live,
And be his own.

Though poverty our portion be,
Christ will not slight
The lowliest little one, so he
With God be right.

The poor, the sorrowful, the old,
Are round us still;
God does not always ask our gold,
But heart and will.

LITTLE HELPERS.

"Mamma dear, will you please to read Ada and me a pretty story out of papa's book?" asked little Lucy Leonard.

"Yes, darling; I will if you wish it," said the lady. And she laid aside her own reading, and, taking a book out of a desk near, sat down on the couch and began turning over the pages, the children, with pleased faces, waiting for her to begin.

"Papa's book" was a sort of scrap-book filled with interesting anecdotes, tales, and sketches, some of which he cut from various papers and periodicals, others of which he wrote himself. He kept it on purpose for the amusement and entertainment of his children; and a great treat it was to them to hear him or mamma read to them from it.

"Here is a little piece of papa's own writing, which I know neither of you have heard," said mamma, presently. "Come along, Ada, love." And taking the little one on the couch beside her, she began to read papa's talk about

LITTLE HELPERS.

"Little blade of grass, you are growing, growing, growing: do you think you can be of any use in this great world?"

"Oh, yes! I am helping to make it green and beautiful!"

"But you are such a weak and tiny thing! What can you do towards so great an end?"

"I am indeed a weak and tiny thing; but there are many others like me; and, by all helping together, we cover the hills and fields with a carpet of green."

"So you do, little blade; so you do! Thanks for your beautiful carpet of green!"

"Little wayside flower, you are blooming, blooming, blooming: do you think you can be of any use in this great world?"

"Oh, yes! I am helping to make it bright and fragrant!"

"But you are such a weak and tiny thing! What can you do towards so great an end?"

"I am indeed a weak and tiny thing; but there are many others like me; and, by all helping together, we cover the earth with beauty, and fill the air with sweetness!"

"So you do, little flower; so you do! Thanks for your beautiful colour and your sweet perfume!"

"Little drop of rain, you are falling, falling, falling: do you think you can be of any use in this great world?"

"Oh, yes! I am helping to nourish and refresh it!"

"But you are such a weak and tiny thing! What can you do towards so great an end?"

"I am indeed a weak and tiny thing; but there are many others besides me; and, by all helping together, we keep the fields, and trees, and shrubs, and flowers, all fresh and green!"

"So you do, little drop; so you do! Thanks for your refreshing moisture!"

"Little ray of sunlight, you are shining, shining, shining: do you think you can be of any use in this great world?"

"Oh, yes! I am helping to fill it with brightness and joy!"

"But you are such a weak and tiny thing! What can you do towards so great an end?"

"I am indeed a weak and tiny ray; but there are many others besides me; and, by all helping together, we fill the world with light and gladness."

"So you do, little ray; so you do! Thanks for your beautiful light!"

"Little blade of grass; little wayside flower; little drop of rain; little ray of light; you teach me a lesson good and useful!"

"I, too, will try to make the world bright and beautiful! By little words of kindness; by little deeds of life love; by never-questioning obedience; by never-failing trust, I will seek to spread the 'beauty of holiness' all around."

"And though I am but a weak and tiny child, there are many others like me; and if God will help us each to do our little part, and all to work together, we may turn this sinful world into a very paradise of joy!"

I hope that Lucy and Ada, and all the little people who may read my story, are trying by God's help to be of some use in this great world, by doing faithfully and lovingly the part, however small it may be, which God has given them.

A. G. S.

I want to join the ransomed,
And with the ransomed stand;
A crown upon my forehead,
A harp within my hand.
I want to join that chorus,
My voice I want to raise,
And swell the song of victory,
To my Redeemer's praise.

I would not be an angel,
For not so Saviour died;
No, rather let me glory
In Christ the crucified.
His love shall draw me nearer
Than angels ever come;
At His right hand He'll place me,
In our eternal home.

THE CAREFUL CONDUCTOR.

A farmer in a village in Lincolnshire has a dog remarkable for his sagacity. If he accidentally or purposely leaves his gloves, stick, or handkerchief on any part of his farm during his morning's walk, and upon his return home indicates his loss by certain signs to his dog, away, the animal will go and find and bring them. If any well-dressed person goes into the farm-yard during the day, the dog takes no notice. If, however, a beggar enters the premises, the dog instantly goes to him, gently lays hold of his stick or clothes, and leads him to the door of the dwelling-house, and sees him safe off the premises under similar precautions. But, in the night, the faithful animal will apprehend all persons without distinction, and never quits his hold until bidden by his master or mistress. The latter has a sister living on an adjoining farm. In order to facilitate the communication between the two houses, a single plank was thrown across a deep drain. The wife of the owner of the dog constantly and fearlessly entrusts her little children to his care, when they are anxious to visit their aunt. The animal halts the little tribe when he comes to the narrow bridge, and conducts them over it one by one, always taking firm hold of the child's garments behind; and when he has safely conducted one child he returns for another. He then waits for their return, and conveys them home in a similar manner.—*Jesse's "Gleanings in Natural History."*

BROWNIE IN TROUBLE.

A horse was prancing over the fields one day, when he fell into a ditch and could not get out. He was in great trouble, and his mates stood around in a fright, for they could not help him either. But old Whitey thought of a plan that he knew would work. He bounded off to tell his master, who was a quarter of a mile away. He pulled his sleeve, and then walked away, but the master did not follow, so he tried it again, making such an unusual sound, that the man knew at once he wished him to go to the pasture. So he started, and soon found out the trouble. Old Whitey got there before him, and kept calling as loud as he could. If he had known how to talk, he would have encouraged Brownie by the news that his "master was coming." When the poor horse was helped out and stood on firm ground again, you should have seen how Whitey rubbed his master's arm, as if to say, "Thank you, thank you!"

Some animals are unkind to each other when in trouble, but it is only the lower orders of them. The higher the intelligence, the more sympathy and kindness do they show when another suffers. It is the same with people. It shows a coarse, low nature to make sport of anything that gives pain to any one. A refined, noble nature is quick to sympathize with and prompt to help any one in need of such comforting.

A PRAYING BROTHER.

A little girl being unwell, complained of feeling pain. Her mamma said to her, "I will give you some medicine, my love, which will make you quite well to-morrow." Her brother, who was standing by, replied, "Oh no, mamma, medicine alone will not make her well; when I was ill I took a great deal, but it did me no good until I prayed to God to make me well, and then I was better the very next morning, when I thanked God for making me better, and now I am quite well; and so will Ann be if she prays to God."

Two young men, sailors, called upon the superintendent of a Sunday-school at Newcastle, to express their gratitude for the instructions they had there received. One of them, in particular, said he had been in most parts of the world, exposed to every sort of scene and company, and though he had not been so steady as he ought to have been, he had learned at the Sunday-school what made him always afraid to profane the Lord's day.

MARRIED.

In St. Matthew's Church, Florence, on the 6th instant, by the Rev. D. Deacon, A.B., Rural Dean, EDWIN AMSDEN, Esq., merchant, to CAROLINE, youngest daughter of the Rev. W. Brethour, A.M., Incumbent, Co. Bothwell.

ST. JAMES
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3.30 and 7
Rector: R.
Greene, A.

ST. PAUL
vicar, 11 a.
Incumbent

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Rev. Alex

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Rev. S. JOH

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ALL SAINTS
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Rev. A. H.

ST. BART
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HAMILTON, April 27th, 1876. I have great pleasure in recommending the DOMINION CHURCHMAN, under the management of Mr. Frank Wootten, whom I have known for several years past, and in whose judgment and devotion to the cause of true religion, I have entire confidence—to the members of the Church in the Diocese of Niagara, and I hope that they will afford it that countenance and support which it deserves. T. B. NIAGARA.

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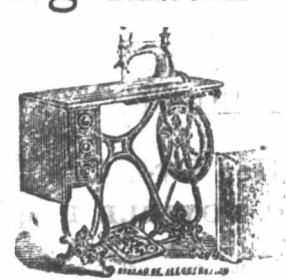
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