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# Dominion Churchman.

Vol. 7.]

TORONTO, THURSDAY, MARCH 31, 1881.

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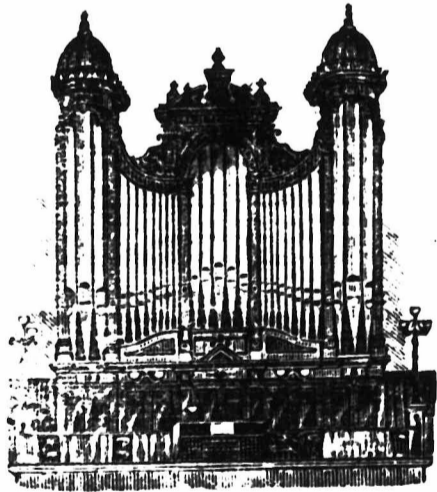
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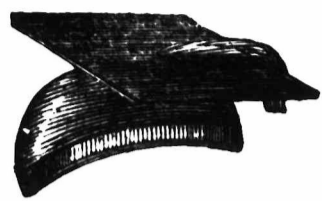
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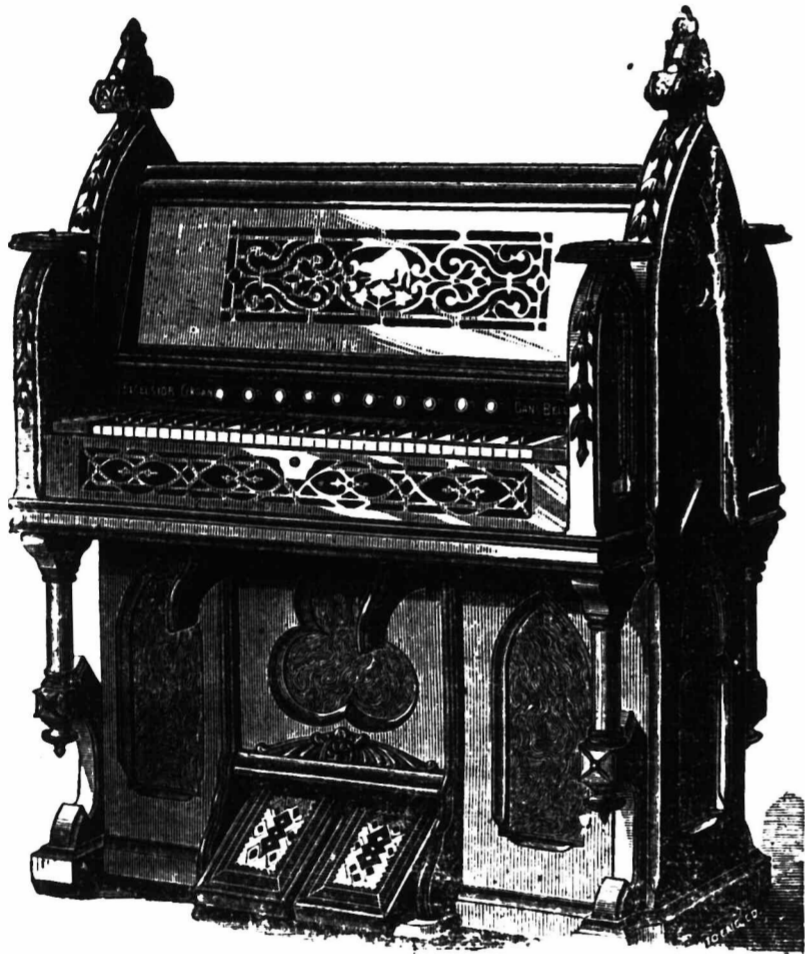
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## LESSONS for SUNDAYS and HOLY-DAYS.

April 3...FIFTH SUNDAY IN LENT:—  
 Morning...Exodus 3. St. Luke 6, v. 20.  
 Evening...Exodus 5, or 6 to v. 14. 2 Cor. 7, v. 2.

April 10...SUNDAY NEXT BEFORE EASTER:—  
 Morning...Exodus 9. St. Matthew 26.  
 Evening...Exod. 10, or 11. St. Luke 19, v. 28, or 20, 9-21

Apr. 11...Mon. bef. East. Morn. Lam. 7 to v. 17. St. John 14, to 15.  
 Evening...Lam. 2, v. 13. St. John 14, verse 15.

12...Tu. bef. East. Morn. Lam. 3 to v. 31. St. John 15, to v. 11.  
 Evening...Lam. 3, v. 34. St. John 15, verse 14.

13...Wed. bef. East. Lam. 4, to v. 21. St. John 16, to v. 16.  
 Evening...Daniel 9, v. 20. St. John 16, verse 16.

14...Thur. bef. East. Rosen 13 to v. 15. St. John 17.  
 Evening...Hosen 14. St. John 17, to verse 36.

15...GOOD FRIDAY:—Proper Pss., M. 22, 40, 54. E. 60, 88.  
 Morning...Genesis 22, to verse 29. St. John 18.  
 Evening...Isaiah 52, v. 13, & 53. 1 St. Peter 2.

16...Easter Even. Morning Zech. 9. St. Luke 23, v. 5.  
 Evening...Hosen 5, v. 8, to 6, v. 4. Rom. 6, to v. 14.

April 17...EASTER DAY:—Proper Psalms. Morning, 2, 57, 111.  
 Evening, 113, 114, 118. Anthems instead of the "Venite." Athanasian Creed to be used.  
 Morning...Exodus 12, to v. 29. Rev. 1, verse 10 to 19.  
 Evening...Exod. 12, v. 29, or 14. St. John 20, v. 11-19.

18...Mon. in Easter-week:—  
 Morning...Exodus 15, to v. 22. St. Luke 24, to v. 13.  
 Evening...Cant. 2, v. 10. St. Matthew 28, to v. 10.

19...Tuesday in Easter-week:—  
 Morning...2 Kings 13, v. 14. St. John 21, to v. 15.  
 Evening...Ezek. 37, to v. 15. St. John 21, verse 15.

April 24...FIRST SUNDAY AFTER EASTER:—  
 Morning...Numbers 16, to v. 36. 1 Cor. 15, to v. 20.  
 Evening...Num. 16, v. 36, or 17, to v. 12. St. John 20.  
 25...St. Mark, Evangelist and Martyr:—  
 Morning...Isaiah 62, v. 6. St. Luke 18, 31 to 19, 11.  
 Evening...Ezekiel 1, to v. 15. Philippians 2.

## TO SUBSCRIBERS.

A considerable number of our Subscribers not having paid up their arrears, we shall be very glad to have them forwarded at once.

We trust this gentle reminder will be sufficient.

THURSDAY, MARCH 31, 1881.

BISHOP Perry has written a letter to the *Guardian* denying that when he was Bishop of Melbourne, he ever sanctioned an exchange of pulpits between his clergy and nonconformist preachers, or the admission of nonconformist preachers into the pulpits of his churches.

A fire broke out in the parish church of Newnham, near Gloucester, on Sunday, February 27th, and no portion of the building was saved except the tower. The organ and valuable windows and pillars were all destroyed. A chest containing some ancient deeds was saved. The church was insured for £3,950, and had been recently restored.

Some improvements have been recently effected in the belfry of the church erected by the late John Keble, of Hursley, and the cost of which was defrayed from the sale of copies of "The Christian Year." The fine old bells have been rehung, and a treble added to the peal. An ingenious apparatus has also been fixed in the tower for silent practice.

A devotional day for the clergy of the diocese was held in the cathedral of Lichfield, on the 17th ultimo, when the Rev. G. Body gave addresses on "The active and inner life of the Great High Priest, and the help of the Holy Spirit given for that life."

At Ulgham, near Morpeth, a ten days' mission has been conducted by the Rev. J. Wyld, Vicar of St. Saviour's, Leeds, assisted by the Rev. G. Moor, of Dundee, and Rev. H. N. Thompson, of West Bromwich. Special services were held each day, both at the church and at St. Abswood colliery, for women and for children, and on Sundays for men.

A mission has recently been held in Lichfield, in which all the parishes included within the city boundaries have taken part. It was inaugurated by a service in the cathedral on Saturday afternoon, the 19th ult., when the Bishop preached to a full congregation, and at twelve o'clock on Monday and the four following days he gave instructions on the spiritual life, to large and attentive audiences, in the Lady chapel. The Bishop continues these instructions on each Wednesday in Lent. Great good has already been done especially among working men, who had very rarely attended any religious service before.

All the English dioceses, except Llandaff and Worcester, have been organized for Diocesan Conference. It is proposed to hold a first meeting of the Central Committee of Diocesan Synods and Conferences in May. The Rochester Conference is to meet on June 30th and July 1st. The elections are completed, the total numbers being 340. The ex-officio members are very few—nine clergymen and five laymen.

The Bishop of St. Alban's has fixed October 12 and 13 for his diocesan conference, to be held at Colechester. The St. Asaph conference will meet at Denbigh, April 21 and 22. The fourth Synod of the diocese of Salisbury will assemble April 27th and 28th.

A mission was held by the Rev. T. W. Burridge and the Earl of Mulgrave, from the 12th to the 22nd ult., at St. Faith's, Stoke Newington. There were two well attended celebrations every week-day, and three on each of the Sundays; and the missionaries on an average preached five sermons or instructions every day. The church was crowded every night, and especially so on Saturday, the 19th when the Bishop of Bedford took part in the services, gave a short address to the people, blessed the missionaries, and then came out of the chancel and sat in his cassock among a crowd of poor men. On the Sundays every inch of available space was occupied, the chancel being partly filled with men in plain clothes and many not being able to gain admittance. There was a special sermon each Sunday to the men. Many who never went to any public worship were brought into these services by a large parish organization, while not a few wanderers were brought back. Mr. Burridge, who will return to preach through Holy Week, preached most of the sermons, while Lord Mulgrave conducted the "after meetings," at which he succeeded in retaining nearly the whole of those who heard the previous sermons.

The Right Rev. Dr. McLaren, Bishop of Illinois, on the third Sunday in Lent, admitted the Rev. John Hedman, deacon in charge of St. Ausgarius' Church, Chicago, to the order of the priesthood. Mr. Hedman was presented by the Rev. Henry G. Perry. The Bishop also confirmed twenty-three persons, presented by the pastor.

The church of St. Lawrence, Hilmarion, Wilts, which has been restored, was reopened by Archdeacon Buchanan on the 24th ult. The church was a structure of late Perpendicular work, with a row of Early English columns. The cost of the work was borne by Mr. W. H. Poynder, lord of the manor, who died on the 3rd of August last, his death having been preceded two days by the death of the Vicar's wife. A beautiful altar cloth was worked by ladies. A fine brass lectern was the gift of the sisters and nieces of the late Mr. Poynder; and the almsdish the gift of another member of the congregation.

The interesting church of St. Swithin's, Clunbury, Shropshire, was reopened on St. Matthias' day, after complete renovation. The building consists of a chancel and south aisle, built at the cost of Earl Powis about thirty years ago. The west end of the nave is the original Norman church of the middle of the twelfth century. In the fourteenth century this nave appears to have been nearly doubled in length, and at a later period still to have had several debased windows inserted. A sixteenth century tower of three stages and battlemented was added against the western wall. Almost the whole of the church furniture, altar cross, lights, and surplices for the choir have been furnished by the parishioners. The reopening services commenced with Holy Communion at 8-30 a.m., the Rev. William Jellicorse being the celebrant. The sermon in the morning was preached by the Bishop of Hereford, and that in the afternoon by the Rev. W. Elliot, Vicar of Cardington. Twenty-eight clergymen joined in the procession.

A subscriber, Mr. W. Allandycce, of Eden Grove, who says he "cannot do without the DOMINION CHURCHMAN," writes in reference to our notice of the death of Dr. Alexander Jolly, Bishop of Moray: "Allow me to state that he baptized me on the 21st December, 1790; he was consecrated bishop in 1796. I was also confirmed by the worthy bishop. I was a constant attendant on his ministrations during the past forty years of my life, and had the pleasure and the happiness of being personally acquainted with him during that time. I have a copy of each of his published works. They are, 'A friendly address to the Episcopalians of Scotland on Baptismal Regeneration,' 'Observations on the Sunday Services through the year,' and 'The Christian Sacrifice in the Eucharist,' published in 1831. It is needless to say how I value these sacred relics of my angelic old Bishop, now in my old age; possibly there may not be another copy of them in Canada. I also have a few more old books connected with the Church of Scotland. They are my best friends. They never put on two faces; they have the same honest, old face they had seventy or eighty years ago, when I first read them."—This is an interesting statement, coming as it does from a nonagenarian.



A very successful mission was concluded on Sunday, the 27th ult., in the parish of St. John's, King's Lynn. It had extended over sixteen days, commencing on the 12th. The missionary, the Rev. E. Walpole Warren, Rector of Compton Martin, Bristol, worked indefatigably, and preached with great zeal and power, taking six services daily, Saturdays excepted. These embraced early celebrations and addresses, twenty-minute services for working men; at one p.m., other gatherings of men only, instructions, and mission services, with after meetings. There were also addresses in the schoolroom, to women only, by lady workers, which were well attended and much appreciated. The congregations were very large, and as far as can be ascertained at present, much good has been done in the town and neighbourhood.

The questions proposed by the Bishop of Peterborough for discussion in the various conferences of his diocese, are, 1. "What reforms are, in the opinion of your conference, desirable in the existing ecclesiastical courts, both of First Instance and of Appeal?" 2. "What can be done in this diocese for the extension and better organization of lay agency in the spiritual work of the Church?" The Bishop states he trusts that the clergy and laity will more and more largely respond to his invitation for their presence and counsel to aid him in the administration of affairs which are theirs even more than they are his. He says the diocesan conferences have been to him in this respect a great gain and a great strength, and he is persuaded that they are a really indispensable part of diocesan organization.

#### THE FIFTH SUNDAY IN LENT.

THIS is also called "Passion Sunday," because the sufferings of the Saviour are now particularly brought before us for the first time in the Christian year. But the Church has, in connection with the Passion, also brought prominently before us the Oneness of the Saviour with the Everlasting Jehovah—the assumption of independent existence by Him Who said, "Before Abraham was, I AM," just as much as in the announcement, "I AM THAT I AM." A former age had announced Him as the glorious Being Who is the Father of Eternity, from Whose feet and at Whose decree the boundless ages of Infinite duration are poured forth—a conception immensely in advance of the qualities conjoined therewith, representing Him as the Mighty God and the Prince of Peace: He comes declaring Himself identical with the I AM of a former age. Afterwards an Apostle in a passage of surpassing magnificence brings Him before us as "The resplendent outbeaming of the Father's Glory," and "The exact impress of His Hypostasis; and subsequently, another Apostle announces Him as the Alpha and Omega, the First and the Last, the Beginning and the Ending, Which is, which was, and which is to come, the Almighty.

The announcements of the absolute Divinity of the Saviour, hidden behind His passion, but which afterwards burst forth in its own proper splendor, are seen by the attentive reader throughout the Divine Scriptures. The first chapter of the Epistle to the Hebrews is so strong and so remarkable an assertion of the Divinity of "The Son," that one could hardly have imagined the possibility of interpreting any portion of it in any other way, were it not that in the Socinian version of the New Testament the passage "Thy Throne, O God, is for ever and

ever," is ridiculously translated "God is thy throne for ever and ever"—thus blasphemously making God to be the Throne of One whom the translators believed to be a creature. And the fact that one of the committee of the New Testament revisers belongs to that "persuasion," is quite enough to excite very strong suspicions with regard to the value of the new revision—even if we had not been favoured, through the medium of the *Record*, with a number of puerile alterations from the authorized version, which seem to distinguish the result of the labours of the accumulated wisdom and learning of the age.

But notwithstanding all the quibbles of the pretentiously learned, CHRIST IS GOD. One text, which cannot be controverted, is quite enough to satisfy all believers in Divine Revelation of the absolute Divinity of the Son:—"In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without Him was not anything made that was made." The Word was made flesh, dwelt among us, and in His human nature suffered death on the cross, as "the just for the unjust that He might bring us to God."

#### CHURCH PROGRESS.

WE are glad to learn from our correspondence columns that the minds of Canadian Church people are considering the state of the Church in Canada. There can be no doubt that the Church is going either backwards or forwards, and while we think that on the whole she is holding her own, not even the most sanguine can successfully maintain that she is making that advance in Canada, which her historic character and her early advantages entitle her to achieve. We, as our readers well know, are not given to look at the dark side, but take the hopeful view that all will eventually come right. So it will, for the words of the Lord Jesus can never fail; and He has promised that the gates of hell shall never prevail against her. But while this is true, it is equally true that her present welfare is committed into our keeping. We are all interested in discovering the state of the Church in the Dominion; but how are we to arrive at any definite conclusion when there are so little reliable data given from whence our conclusions may be drawn? What we want are not impressions of various writers, clerical or lay, but sure and certain facts. In other words we should have correct statistics from every parish and every mission. We believe that there is no body of religionists who know so little about the concerns of their body as do the Church people. And what is more it is almost impossible for us to learn anything about our state. Now we are in nearly every respect in the same position as the Church in the United States. We know that she has advanced, and we can find, if we choose, exactly where the gains have been made. In order that we might do the same with the Church in Canada, why should not every parish send to the Bishop of the Diocese in which it is situated, a detailed report of the work done and the apparent result of it, for the current year. No clergyman who is working faithfully would be afraid of giving a *resume* of his labours. Take up the reports of one of the United States Dioceses, and the amount of work reported is amazing. Every year the record of each parish tells a tale of advance or declension. We may be sure that the authorities of each parish strive to make its progress as great as possible, and

that every effort would be made to prevent a falling off.

There can be no doubt that this system works successfully. For the Church in Canada to adopt it would be no innovation, for it is already in partial use. We believe that each clergyman assisted by the Mission Fund gives in an annual report to the Mission Board. This is the case in some dioceses, and it ought to be so in all. Now why not extend this to every parish? Let the reports be addressed to the Bishop of the diocese, and published in the Journal of each Synod. There might be then an opportunity for applying a remedy when needed. There is no reason why any Church official should be allowed to destroy a parish. But as matters are now a parish may be practically wiped out of existence, and the general Church public be utterly ignorant of the fact. We have in our mind now three contiguous parishes containing within their bounds four whole townships, and parts of several others, which were in the throes of dissolution, but are now in a happy and prosperous state; but the Church people of the diocese knew little of their fall or of their rise. One of our correspondents alluded to a deserted church; now when that was abandoned, was there any notice taken of the fact? If not, why not? If our Synods would only not fritter away their time on questions of order, but discuss our disorders, would not more be attained? Would the mutual recriminations in which we sometimes indulge take place, if we had correct figures to decide these matters? Unless statistics are carefully prepared, they are worse than useless: they are positively mischievous. And moreover, why cannot our Right Reverend Fathers in God adopt the United States' custom of the chief pastor of the diocese visiting each church annually. There is nothing that would advance episcopacy in this country so much as the personal intercourse of the bishop with his people. The bishop would then assume the responsibility which belongs to his office. The laity would in most instances listen to his fatherly suggestions and to his authoritative decisions. We know of more than one instance in a Canadian diocese where a building called a church has recently been constructed just like a meeting house, with no chancel, no altar, not even a reading-desk, but a platform instead; as though the structure was intended solely for the purpose of speechifying. And in this ugly building the clergyman has been accustomed to officiate without even a surplice. We are perfectly certain there is no bishop in the Dominion who would knowingly suffer so deplorable a state of things to exist in his diocese. The remedy, we take the liberty to suggest, would be an annual Episcopal Visitation of each Church, and not to leave these matters to those who have no business to interfere with them.

But at present there seems a strong tendency in the Episcopal mind in Canada to shift the responsibility belonging to it to other shoulders than its own—either to a synod, or to archdeacons, rural deans, mission boards, committees, or to some other humanly-devised substitutes; so that, while the office and title of Bishop may be respected, its Fatherly character appears to be far too little understood, and indeed almost forgotten.

We are glad to see the subject of the progress of our Church exciting so much interest. We shall be glad to receive brief communications in reference to it from all parts. We are satisfied that if the whole truth were generally known, nothing more would be necessary in order to stop the mouths of gainsayers and grumbling faultfinders, whose chief cause of complaint is that they cannot have everything done in their own way.

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## TO THE CLERGY AND LAITY.

THE subject of the Progress of the Church in the Dominion is not only one of vast importance, but is of so much interest to all, that it is gratifying to find so much attention bestowed upon it by those who have availed themselves of the columns of the DOMINION CHURCHMAN for its discussion. While this subject is being agitated, the time is very suitable for the clergy and laity to exert themselves for a more extended circulation of the paper. It must be evident that the real progress of the Church will be very much aided by putting the subject in its proper light, which we are persuaded will be seen to be far more favourable than many very knowing people would have us believe.

Any of the clergy or laity wishing extra copies of the DOMINION CHURCHMAN for distribution, in order to obtain fresh subscribers, can obtain them immediately, if they will kindly drop us a postal card to that effect. Several gentlemen and ladies have already exerted themselves in this way with very considerable success, so that we are quite sure a great deal might be accomplished if the practice were more extensively adopted. We have read of an old lady, confined to her room with a weak ankle, who has secured from her acquaintances and callers, during the past year, eighty-five subscribers to her favourite religious journal. This is a good example for people who have health and strength enough to be out of doors.

## APOSTOLICAL SUCCESSION.

AS members of the Church, we are quite satisfied as to the Divine and Apostolic character of our Orders; we know as a matter of fact, that our ministry is Apostolic—that our Church is the original historic Church of Christ, founded in Great Britain in Apostolic days, and we can afford to pass by in silence the epistles which the Roman Archbishop of Toronto every now and then issues to the Canadian people, and the attacks which come from those who have broken off from the Church and now make up the numberless sects which generally go by the name of Protestant. A city contemporary has with great frankness admitted the right of the Church to hold this doctrine of Apostolic Succession, simply saying that it could not see the grounds for such a belief. Three reasons which form a difficulty on the subject have been brought forward, and in the interest of truth we wish to say a few words about them.

The first objection is this: "The claim to be in the line of succession is one which must rest wholly upon an historical basis. It is a question of fact, or rather of a chain of facts, stretching back for eighteen centuries through ages of historical darkness, moral degradation, and religious degeneration." In reply, we say that on this ground all history would be subverted. We have not more assurance that the facts and accompanying history of the successive reigns of our sovereigns as we find them recorded are true, than that the present Archbishop of Canterbury is the lawful successor of Augustine, who was consecrated to that see by Vergilius, twenty-fourth Bishop of Arles, and Etherius, thirty-first Bishop of Lyons. Augustine was the thirty-third bishop in order from St. John the Evangelist, from which it appears that the English apostolic line is traced through the Gallican Church to the Church of Ephesus, Polycarp being Bishop of Smyrna, A.D. 82, and being consecrated by St. John. The names of those who

succeeded Polycarp are clearly known with their exact respective dates and sees, and the same is the case after A.D. 596, the date of St. Augustin's consecration to Canterbury, from which time we again trace the names and dates of those who succeeded him, till we come to recent times, the present Archbishop Tait being the 125th in direct order from St. John the Evangelist. All this is a matter of history and of fact, and is open to proof. We refer to Percival on "Apostolic Succession," Chapin on "The Primitive Church." We would ask how are we to know anything of the past? Is it not by the records which are preserved? We would simply ask that the same law of evidence may be applied to apostolic succession as is applied to everything else in the world, and it will be seen that the line of bishops from St. John to the present Archbishop is proved by evidence such as is admitted as beyond question by everybody in matters which call upon us for belief every day, and that this doctrine rests upon even higher evidence than is generally called for in the case of truths which are received as facts, which are accepted, and are never for a moment the subject of doubt.

Does any scholar doubt that Homer lived, though he was more than 900 years B.C.? The Christian era is comparatively modern, when contrasted with this period; moreover the age of Augustus when our Lord was born, was an age of learning, when Rome was in her literary glory, and consequently we have reliable history. Does any one doubt the succession of the Roman emperors as given by Gibbon? or that Constantine governed Britain before he succeeded to the empire? Does any one doubt that Horace and Virgil lived, and wrote what we read as their writings? Apply the same kind of evidence to the doctrine of Apostolic Succession, and judge it, as you judge anything else, it must then be admitted that there is historic evidence of the strongest possible kind to prove it. In addition we have this further evidence, viz., the law of the Church, which has always required the presence of three bishops at a consecration, in order that the descent of orders may be most sure, and as "three bishops at least, are required for each consecration, it is plain that at every step the links are increased three-fold."

Here then we have something more than that ordinary evidence, which is required in every day life, and upon which the world acts without questioning.

The objection No. 2, is as follows: "The Apostles are regarded by the orthodox English Church as infallible givers and expounders of sacred truth, as well as the accredited performers of sacerdotal functions. Were they or were they not empowered to teach and expound correct doctrine as well as to administer correct ordinances?" "Can we conceive that the Head of the Church would place any member of His honoured and chosen priesthood in a position in which for want of knowledge he should turn aside the sacred current of apostolic influence into a polluted channel; can we conceive of a succession of such foul channels continuing to transmit the heavenly waters pure and untainted." This argument would prove too much or too little. The Church of England has met this objection in her XXVI Article. "The unworthiness of the minister, which hinders not the effect of the sacraments." While our divine Lord made promise that His Church should stand, that the gates of hell should not prevail against her, and that the truth should be preserved in the Holy Catholic and Apostolic Church, He did not promise infallibility to individual men. He has

promised to be with the Apostles and their successors until the end of the world: "Lo, I am with you alway, even unto the end of the world." Nevertheless there was a Judas, and there were false apostles; yet in the main the Church was to be guided by faithful and true pastors. If you were to carry out such an argument—that the inward state of the heart must form the necessary qualification for the performance of the ministerial office, we would ask how are you to know that such an office is ever duly and effectually exercised. Who is to be the judge of the heart? many outwardly holy are inwardly impure. Are God's people never to know whether they receive a religious ordinance? are they to be in perpetual uncertainty? When you bring your child for the rite of Baptism, are you forever to remain in doubt whether or not that was a true Baptism, or when you go to partake of the Holy Communion are you to be in the same position, and come away uncertain whether or not you have received the Holy Communion; this must be the case if you carry out this argument, and it must apply in a certain sense to the religious bodies outside of the Church, because they believe that they have the Sacraments, and think they are administered according to Christ's ordinance.

The third difficulty is:—"On what principle can holders of this view of the virtue of ecclesiastical ordination justify their separation from the Mother Church? How can they condemn modern schisms while themselves perpetuating the greatest of all schisms?" This is answered by a broad denial, and we appeal to history for proof.

The Church of England did not separate from the Church of Rome at the Reformation. The Church of England was not founded at the Reformation.

The Church of England is to-day the continuation of the same Church which was found planted in England when Gregory the Great sent Augustine to England in A.D. 596. At the Reformation the Church of England made certain changes in her worship and discipline, to which her members conformed, and there was no division in the Church for seventeen years after the establishment of her changed services. This disruption was first made by some Romanists at the instigation of Pius IV. The open separation of the Papists, in fact, was caused by exportation of the seminary priests whom Dr. Allen began to send into England in 1568. *Vide* Palmer's "History of the Church," p. 193, v. 1.

"The Roman societies were gathered out of the Churches of England and Ireland, by Jesuits and missionary priests in the reign of Elizabeth. They existed there for the first time, and gained existence only by separating from an older society. It is certain that during the reign of Henry Eighth and his successors, until the 11th year of Elizabeth, there were not two separate communions and worship in England. It was about the year 1570 that the Romish party at the instigation of foreign emissaries openly separated itself and fell from the Catholic Church of England. In 1607 Lord Coke declared that generally, of all the Papists in the kingdom not any of them did refuse to come to our Church and yield their formal obedience to the laws established, thus they continued during the first ten years of her Majesty's (Elizabeth) reign.

Lord Coke asserts in the trial of Henry Garnet, a Jesuit, in 1606, when he said that before the bull of Pius V., in the eleventh year of that Queen, wherein her Majesty was excommunicated and deposed, there were no recusants in England—all came to Church. The Jesuit Garnet, in his reply



said he "knew some persons who before that bull refused to go to Church all the time of Elizabeth, though perhaps most Catholics did indeed go to Church before." He further pretended that it had been declared unlawful to attend our churches, by certain theologians at the Synod of Trent, to which Lord Coke replied, that the Synod closed in the fifth year of Elizabeth, whereas the Romish party in England continued to come to our Churches till the nineteenth of her reign.

The Book of Common Prayer, as then revised in 1559, was quietly accepted by the great body of the laity, and the Pope saw so little to object to, that he offered to give the book his full sanction if his authority was recognized by the Queen.

Lord Coke also states as follows:—"That the Pope, Pius IV., before the time of his excommunication against Queen Elizabeth denounced, sent his letter unto her Majesty in which he did allow the Bible, Book of Divine Service as it is now used amongst us to be authentic and not be repugnant to truth. But that therein was contained enough necessary to salvation, though there was not in it so much as might conveniently be, and that he would also allow it unto us without changing any part, so as her Majesty would acknowledge to receive it from the Pope, and by his allowance, which her Majesty denying to do, she was presently by the same Pope excommunicated." Hence it follows that the Roman Catholics in England are not the Church of Christ, and we have an additional proof of the fact, that they are unable to show any succession of the Episcopacy. Had they been satisfied that the English Church was really heretical or schismatical they would have constituted bishops for the sees occupied by the Anglo-Catholic Bishops. Their not doing so and not attempting to establish the Episcopate among themselves is a tacit confession of the legitimacy of the Episcopate from which they separated. The Pope indeed, sent a titular bishop to England in 1625, whose successor went to France in 1629 and returned no more. Since that time they have had only what they call Vicars Apostolic or Bishops *in partibus infidelium* until they renewed their absurd claims in the persons of Cardinal Wiseman and Dr. Manning. If the Roman Church in England is the ancient historic Church of England, we ask why they do not possess our cathedrals, and why they have not bishops in our sees? So far from being the Holy Catholic Church of England, the Romanists are in schism!

We have as will be seen no need to go to Rome. Our Church is as much an independent Church to-day in England as she was from the beginning. We have our apostolic ministry, and we are the English Branch of Christ's Holy Catholic and Apostolic Church, and we have, what Rome has not, purity of faith and worship. We have the faith once delivered to the saints, as handed down to us from the first three centuries. The faith which was then held, we now hold, and we are willing to try our faith by this primitive standard. We feel sorrow that the Catholic Church should be divided, but before there can be a reunion of Christendom, Rome must drop her errors and her pretensions and submit to the same test of antiquity. She must cast aside the doctrines which she has formulated and which she imposes on her members, and when she does that, we shall be ready to hold communion with her, and will do our part to bring about the reunion of Christendom.

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

#### BOOK NOTICES.

CHARACTERISTICS OF THE CHURCH. By Rev. ALEX. MARKS, Rector of Trinity Church, Natchez, Miss. New York: T. Whittaker, 1881. 8vo, cl. pp. 177.

These lectures furnish a plain, concise statement of the characteristic features of the Church system, and in so doing very properly represent the Church as a *fact*, real, present, tangible, and not, as so unfortunately conceived by some, as a mere *idea*. Unnecessary and discursive remarks are avoided, and the reader is presented with just such information as will remove misconception, and be found useful and instructive to the genuine seeker after truth, and a more intelligent understanding of the principles upon which the Church's work is conducted.

INDIVIDUALISM; Its Growth and Tendencies: with some suggestions as to the Remedy for its Evils.

Sermons preached before the University of Cambridge in November, 1880. By the Right Rev. A. N. LITTLEJOHN, D.D., LL.D., Bishop of Long Island. New York: T. Whittaker, 1881. 8vo, cloth, pp. viii, 206.

The conditions under which the individual has grown to be a much larger figure than he once was, as compared with the bulk of human life, shows, in the author's opinion, that the time has arrived when we must give more attention to the individual's relations to the external influencing powers affecting and leading him to a constantly increasing prominence in the future.

In view then of such changed conditions it is important that we should endeavour to define the due place and influence of the individual, restoring or preserving, as the case may require, the equilibrium of his own life and a life larger than his own.

The transitional character of the age, the instability of popular convictions, and the altered position of the individual in relation to the traditions of the past, combine to render the subject here treated alike important and interesting. In such a connection we are led up to some of the most intense of the many problems, religious, social, political, mental, moral, &c., in the *de facto* science of man, and which the clergy least of any class can afford to be unacquainted with.

Bishop Littlejohn's opinions are clearly stated, his arguments well sustained, in language fresh and entirely free from affectation or pedantry, and we hope the book will be extensively read, well thought over, and be found widely useful as ably dealing with ideas which have passed through the minds of many who have not had the power to fix and present them for the benefit of others.

THE LORD'S SONG; Plain Sermons on Hymns. By the Rev. H. J. WILMOT BUXTON, M.A. London: W. Skeffington & Son, 1880. Toronto: Rowsell and Hutchison. 8vo, cloth, pp. 201. Price \$1.75.

The idea in this volume of twenty sermons is well conceived and ably executed. In juxtaposition to the ordinary text is placed a hymn, each illustrating and enforcing the teaching of the other.

We quote a specimen from Sermon XV, "*Leaving Jesus*," the text of which is St. John xiii. 30, and the Hymn 323, *A. & M.*, "I am not worthy, Holy Lord."

"If you are 'not fit' for Holy Communion whose fault is it? Surely your own. Do you think that you are free to lead this kind of life, which you say is not quite right, because you are not a Communicant? Do you imagine that those who come to the Blessed Sacrament must lead one kind of life, and that those who come to Church, but not to the Altar, are free to lead another kind of life? Believe me, there is only one kind of life for all God's people. If you are not fit to be a Communicant, you are not fit to come to Church, and to be called a Christian."

Mr. Buxton is widely and favourably known by his series of Mission Sermons, and in this volume he well sustains his reputation as a writer in aptness of illustration and felicity of expression.

EASTER CARDS.—Clougher Brothers, King Street West, Toronto, have a large and beautiful selection—one of the finest we have seen—of these cards, Prang's and others. Among them we may notice "The Easter Morning," or the Easter Dove, also "Gold Crosses with Flowers," and "Easter Crosses with Flowers," all mounted with heavy silk fringe, of white and various colors. They have a large variety of these, prices ranging from five cents to \$1.25. They have also a great variety of hand painted cards. Also Floral Birthday cards with silk fringe.

For Prices &c., see Advertisement.

### Diocesan Intelligence.

#### ONTARIO.

(From Our Own Correspondent.)

ARMPRIOR.—The annual missionary meeting was held in Emmanuel church on Thursday evening 24th ult., the Rev. K. L. Jones in the chair. There was a large congregation, and interesting addresses were delivered by the Rev. R. J. Harvey, Stafford; Rev. A. Cooke, Parkenham; and Rev. F. L. Stephenson, Almonte. The rule of limiting the addresses to twenty minutes each, was adopted. As a consequence, the speaking was pointed and effective; and the people were interested but not wearied. A deputation from the Sunday School presented an offering of \$5, for the diocese of Algoma, and the general offertory amounted to \$21.25.

The next evening a meeting was held at Galetta, a station six miles distant in the same parish. There are few Church people here, but the presence of a large number of friends from the denominations, swelled the congregation so that it filled the Schoolroom. The choir of Emmanuel Church which had driven down from Armprior, led the singing with their usual heartiness.

#### TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending 26th March, 1881.

MISSION FUND.—*Parochial Collections*.—Credit, on account \$30; York Mills, on account \$47.85; St. John's, Mono Mills \$18.25, St. John's, Mono \$10.86, St. Paul's, Mono \$20.10; Waverley \$11.20; Tecumseth, on acct. \$40. *January Collection*.—Waverley \$2.56, Wyevale 39 cts.; Tecumseth, Trinity Church \$1.06, St. John's 53 cts., St. Paul's 75 cts., Christ Church 43 cts. *Missionary Meetings*.—Tecumseth, Trinity Church 86 cts., St. John's \$1.60, St. Paul's \$1.05, Christ Church 56 cts.; King 95 cts. *Special Appeal*.—Rev. J. D. Cayley, balance of subscription \$60.

PERMANENT MISSION FUND.—Alfred Hoskin, Toronto, subscription for 1880 and 1881 \$20.

WIDOWS' AND ORPHANS' FUND.—*Annual Subscription*. Rev. George Hallen \$5.00.

Grace Church.—The reopening services of this Church were held on Sunday last, the 27th inst.—the morning service was very largely attended, and hundreds had to go away from want of space. There were 929 persons inside the building. It was conducted by the Rev. J. P. Lewis, the rector, and the Very Rev. Dean Grasett. The lord bishop preached an excellent sermon on Isa. liv. 2, in the course of which he congratulated the pastor of the congregation on the result of his arduous labours, necessitating as it has done the enlargement of the Church. In the afternoon the Rev. C. H. Mockridge preached on Heb. xiii. 8. In the evening a much larger number than in the morning could not obtain admission. The Rev. S. J. Body, of St. Peter's Church, Toronto, preached an admirable sermon. The collections at the three services were for the building fund, and amounted to \$309.35. The indefatigable efforts of the estimable pastor and the churchwardens, all of whom have worked unremitting in the cause, have thus far been most successful; and they are to be warmly congratulated on the result.

ORILLIA.—We very much regret to have to announce the death of an estimable young man, Mr. Stanhope E. H. Rowe, youngest son of Basil R. Rowe, Esq., who, on jumping from his sleigh, was killed almost immediately by a kick from a horse. We sympathize very deeply with his parents who have sustained this sudden and painful bereavement.



NIAGARA.

From Our Own Correspondent.

NIAGARA.—The Rev. D. I. F. McLeod, M.A. formerly of this Diocese, who for three years held an important living in Whitehaven, has been promoted to the Rectory of Hope, in the Diocese of Hereford, a very charming rural parish in a delightful part of England. His many Canadian friends will rejoice to hear of his success, though fearing it will diminish the prospect of his return to Canada.

NIAGARA.—At the last Synod of the Diocese the Bishop with much force of argument urged that the assessments in the various parishes for missions etc., should be taken up through the offertory, that every one should give as God had prospered him, in His House, and as to Him. This has been carried out with success in some of the leading parishes. We have before alluded to the Church of the Ascension and Cathedral, and now Guelph returns \$550, all save a trifle, taken up through the offertory.

HURON.

(From Our Own Correspondent.)

SARNIA INDIANS.—The Rev. Mr. Jacobs of the Sarnia Indian Reserve, contradicts the sensational stories of sickness and distress which have been reported to exist to such an alarming extent among the Indians at Sarnia. He states that the "London Free Press" reporter picked out and visited the three worst-off families on the Reserve, and based his observations entirely on their condition. This was undoubtedly taking an unfair advantage, as there are a large number of Indian homes as comfortable as could be desired by ordinary people; and if the reporter had taken as much trouble to find wretchedness and misery in the city of London, he would have done so, most likely to a much greater extent. It is not so extraordinary that destitution should be found among a few families on the Sarnia Reserve. Although this winter has been long and severe, yet the Sarnia Indians have been better-off on the whole than for several years past. If there had been any cases of real distress and destitution, or fear of starvation, the missionary, Rev. Mr. Jacobs, would have been the first to appeal to the public in their behalf, for sympathy and help. As a proof that the Sarnia Indians have been better-off this winter, the Sunday collections and subscriptions to the mission fund are considerably larger this year. Most of the Indians have been blessed with tolerably good health. There has been very little sickness, and consequently few deaths have occurred. There has been no "famine" whatever on the Sarnia Reserve, for a good many of the Indians raised splendid crops of grain and vegetables last autumn. Their dress and general appearance is much in advance of other Indians on other Reserves. On Sundays they are always well and respectably clad. In fact many of them are as happy and contented as any people could wish to be.

ALGOMA.

(From Our Own Correspondent.)

ILFRACOMBE.—On the 19th of February, the Bishop of Algoma visited this interesting mission. Since his Lordship's last visit, just a year before, a considerable amount of progress has been made. A resident clergyman has been secured, and a small parsonage has been built. As the mission is only as yet in its infancy it especially needs the fostering care of the chief pastor of the Church, and there is no doubt that the Bishop's visit has done much towards consolidating the yet struggling Mission.

On Sunday the 20th of February, the Bishop held service (assisted by the missionary in charge, the Rev. A. S. O. Sweet) at Hoodstown, one of the out-stations, at 10.30 a.m. The church was nearly as full as it could be, a large number of dissenters being present. Four adult candidates for Confirmation received the holy rite, and were evidently affected by the solemn and impressive way in which his Lordship spoke to them afterwards. After a stirring sermon from the Bishop, twenty-four persons availed themselves of the opportunity of receiving the Holy Communion. After service the Bishop accepted an invitation to lunch with Mr. Hilditch, where a few friends were assembled to welcome his Lordship. After luncheon, his Lordship drove to the head of the mission, Ilfracombe, where a large congregation was anxiously awaiting him. Here, three candidates were presented for and received the apostolic rite of Confirmation. After the sermon the Holy Communion was administered to twenty-three persons.

At both Ilfracombe and Hoodstown the people evidently appreciated and enjoyed the visit of their

Bishop. After afternoon service the Bishop adjourned to the parsonage close by, and a few of the Church members came in to pay their respects to his Lordship. After an hour's pleasant talk, the Bishop drove across Buck Lake to the residence of his son, F. G. Fauquier, Esq. On Tuesday, the 22nd Feb., the Bishop drove over to Axe Lake, waiting at Mr. Fair's on his way, to partake of luncheon, to hold a service at the house of the Postmaster of the district, Mr. Mepherston. A goodly number of people awaited his Lordship. Mr. Sweet has been trying to start a regular service at Axe Lake, in the face of some difficulty and opposition, as the Church members are few in number, and the dissenters are both numerous and bigoted.

On Wednesday the 23rd, the Bishop accepted an invitation to lunch with Mr. Piper, and on his arrival at Mr. Piper's house was pleased to find nearly all the heads of church families assembled to meet him. After ample justice had been done to the substantial luncheon kindly provided by Mr. Piper, the Bishop crossed the road to the Hoodstown church, and there presided at a meeting of all the Church members. His Lordship gave a most interesting account of the progress of Church work in the diocese generally. Then the Churchwardens presented a statement of the progress which had been made in their part of the mission since his Lordship's last visit, a year ago. At the conclusion of the meeting the Bishop drove to the house of Mrs. Tiffer at Ravenscliffe, where he was a most welcome and honoured guest. Service was held in the Government school-house, at 7.30 p.m., the school-house being literally crowded. Holy Communion was administered to a large number of Communicants, and after service a pleasant conversation took place for about an hour. The Ravenscliffe people were rejoiced to see their Bishop; in no part of the Ilfracombe Mission are the people more attached to the Catholic Church than they are. The next morning the Bishop drove over to Mr. John Tiffer's farm, to select a site for a church. After inspection, a capital site, commanding an extensive view for many miles in all directions, was duly fixed upon. Several Church members had assembled, with axes in their hands, to commence chopping the church land, and before eventide set in, nearly the whole of the acre which Mr. John Tiffer has given to the Church, was chopped. After choosing the site for the future church (which is to be known as "Hill-top Church" after the name of the farm on which it will stand) the Bishop drove on a short distance to pay Mrs. Finley, a staunch supporter of the Church, a visit; and then returned to Mr. J. Tiffer's for luncheon. All the men who had been chopping took luncheon with his Lordship, and enjoyed listening to the many stories and anecdotes which he had to tell them. After luncheon the Bishop drove again to the residence of his son on Fawn Lake. The next day, Friday the 25th, a meeting was held at the church at Ilfracombe to discuss several matters of importance relating to the mission: his Lordship kindly presided. This meeting completed the Bishop's labours in the Ilfracombe mission, and the next day he drove on to an adjoining mission.

It may be as well to mention that the Clergyman in charge of the mission, with the settlers at Ravenscliffe, is trying hard to raise funds to erect a church this year at Hill-top farm. Mr. J. Tiffer has given all the land that will be required, and has promised to give all the lumber that will be requisite. Many of the settlers are too poor to do much, and unless they are largely helped by outsiders, will have to wait longer still before they possess a church in their midst. For nine years have the settlers been longing and striving for a church. About five hundred dollars only will be required to put up such a church as is desired, and the Bishop of the diocese has kindly offered to take charge of any funds that may be sent to him for this object.

"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

"The liberal soul deviseth liberal things and by liberal things shall he stand."

MARY LAKE MISSION.—EPISCOPAL VISITATION. — On Wednesday, March 3rd, the Lord Bishop of Algoma commenced his Visitation of the churches in this mission. Having left the parsonage of Christ Church, Port Sydney, at two p.m., the weather being gloriously sunshiny and spring-like, after an uneventful ride of fourteen miles we reached Huntsville, in which busy little village the first service was to be held. Here there is no church but what is known as a Church Hall. Its furniture, though temporary, is quite decent and church-like, and it is well seated and lighted. Services here have been maintained during the greater part of the winter, by Mr. Downs, superintendent of the Sunday School, who had been acting as lay-reader, with the bishop's sanction. The Church here has a most valuable helper too in Mr. Louis Kinton, who not only presented a good organ, but himself accompanied the music of the services very tastefully.

At 7.30 p.m., after Evensong, the bishop preached on "The Lenten Fast." The hall was well filled. Service being ended, a kind of informal meeting was held. After an address from his Lordship, describing the progress of the Church in the diocese generally, a resolution was passed "that a meeting of the Church be held on the 16th inst., for a better organization of a Church work in this village." It will be understood by the reader that Mary Lake has been without a missionary for some months.

We spent the night at a very comfortable inn—"Dominion," and early on Thursday morning again set out northward. The day was dull, and the journey of sixteen miles very wearisome; but our bishop declared himself well repaid by the sight of a neat, new church, which the people in their zeal had actually completed in three weeks, in order that their bishop might be first to conduct divine service in it. When, on October 8th, I visited these people, to prepare them for the bishop's visit, nothing, save the bare logs, was visible—(scarcely visible, for depth of snow). Even the sleepers and rafters had to be cut, and the other materials hauled many miles. Yet, here was the church very neatly finished, lit for use. And remember, all the work had to be done in the bitter cold (often far below zero, with three feet of snow on the ground). Thank God, the old Church still lives, and with such members is not likely to perish from general debility, as some of your correspondents seem to fear.

After celebration of Holy Communion and sermon from the bishop, another meeting was held, when the appointment of Mr. Large, as lay-reader, was confirmed by his lordship, at the request of the Church members, all of whom were most hearty in ascribing to Mr. Large the credit of keeping the Church together in this faraway neighbourhood. That gentleman having most hospitably carried off the bishop and several of the congregation for refreshments, we were enabled to bear witness personally to his zeal and perseverance in travelling six miles of such a road in all weathers, in order to serve the Church, (for the hills are, without doubt, the steepest in Muskoka). In descending them there is always a doubt, whether horse, driver, or cutter, will first arrive at the bottom. *Facilis est descensus* will not apply to them.)

It was dark before we again reached Huntsville, which made a brave show of lights as we entered by the north road, and in indeed, at all times, a lively, busy little place. After a much needed night's rest at the "Dominion," we started on Friday morning through a driving snow-storm for Grassmere, six miles east, and after a little search, discovered our congregation lodged in the farm house of Mr. Morgan, they having been unable to obtain the use of the schoolhouse.

Here again we had a very hearty service, the bishop being celebrant and preacher. Here again, Mr. Hunt, lay-reader, had an encouraging report for our bishop. The people had determined to build a church of their own, and had secured a piece of ground. His lordship was glad to be able to encourage them by a grant of \$2,500 from friends in England. The people here seem very much in earnest. Some walk as many as thirteen miles to Church and back again.

A little incident in connection with this place is worth relating here, as it shows how some are even hungering for the Bread of Life. I was returning from a northern journey a few weeks ago, and on arriving at Huntsville about seven p.m., was told that a young man was waiting to see me. He said his mother was very sick—dying—but could obtain no rest until she had received once more the tokens of her Lord's forgiveness in the Blessed Sacrament. *For this she continually craved, and could not die in peace.* In compliance with his mother's anxious request, he had been out with his horse three days seeking me—besides sending a message down to Port Sydney. I got into his jumper and went at once with him over the lake to his home, where we found the good mother sinking fast. When told of our arrival she rallied sufficiently to join with intelligence in the confession, and with most devout gladness in the Communion. She died in peace.

Passing through Huntsville, we returned to Port Sydney the same day, and on Saturday visited Holy Trinity, Brunel, six miles north-east. Here again were signs of progress, the church having been neatly stained and colored. The bishop was informed also that a new altar, rails, and desks were being made. They have since been put in, and make the building look really like a church. Having celebrated Holy Communion, and preached on the "True Fast," his lordship returned to Port Sydney to prepare for next day's (Sunday) work.

On Sunday morning at eight a.m., morning prayer was said in Christ Church, Port Sydney, the bishop being present. At eleven a.m. his lordship consecrated the church after the usual form, the Rev. W. Crompton acting as bishop's chaplain. This ceremony was immediately followed by that of Confirmation, when nine persons received the apostolic rite. His lordship addressed the candidates both before and after the



laying on of hands. The service of Holy Communion succeeded, in which the bishop was celebrant and preacher. There were fifty communicants.

At three p.m. a children's service was held, when our indefatigable bishop delivered another address: "The Christian—Soldier and Servant." And at seven p.m. evening prayer was said, the sermon being preached by the Rev. W. Crompton, on "The True Principle of Church Offerings." Thus closed the most memorable day Christ Church ever witnessed. The beautiful little church, the result, with God's blessing, of the labour of the Rev. S. Cooper, family missionary here, is indeed a model rural church, perfect in proportion, and very complete in its arrangements. The members deserve praise for having shown such loving care in tastefully completing what Mr. Cooper so well began.

The services were well attended, and the music remarkably good. Mr. Rupert Crompton kindly acted as organist. The canticles were all sung to Gregorian tones, with the exception of the *Deus*, which was a setting by Goss, in C major. In the Communion office, the Responses, Gloria Tibi, Credo, Sursum Corda, Ter Sanctus and Gloria in Excelsis, were all sung (music from Synod Book). The services of the day were not marred by a single mistake. Gloria in Excelsis, &c.

## Correspondence.

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

### CHURCH PROGRESS.

SIR,—I have read with a great deal of interest the correspondence which has appeared in your columns on this subject, and I now offer my contribution, first because I have something to say which has not yet been said, and secondly with a view of keeping before the Church a question of so much importance, and one the discussion of which ought to do so much good.

I do not lay much stress upon the fact that an abandoned church is to be found here and there. This is to be expected, in the development of the country, and the gravitation of the population to the rising centres. An abandoned Church sometimes means the establishment of one or more vigorous congregations elsewhere.

The only case that I know of comes under this head, viz: the ruined church between the two villages of South Mountain and Inkerman. It did not suit the population of either, and becoming dilapidated, was, by order of the bishop, abandoned, and a new church was erected in South Mountain.

The old congregation, small in number, and with a deplorably small list of communicants, was replaced by a large congregation with sixty communicants, whose parochial life and diocesan interest was in every way a gain.

I do not know the history of the deserted church between Belleville and Trenton, but perhaps it is similar to this, and that the loss of the congregation which used to assemble there, is more than made up by the fine churches in the city of Belleville.

Two facts, however, appear from the Blue Book—first, that there was, as stated by Mr. Borthwick, an actual gain of 108,204, in Church membership, in the province of Ontario in the twenty years between 1851—1871, and secondly, that there was, during the same period, according to Mr. Rainsford, a loss of fifteen per cent. in proportion to the increase of the population.

It is well to know that with all the emigration westward there has yet been an actual gain, though it is painful to know that there has been a comparative loss, and that loss increasing year by year.

And to what causes may it be attributed? I believe to these. We are now reaping a harvest of past neglect on the part of the Mother Church of England, for which we are not accountable. That Church with all its rich endowments, and tremendous power for evangelizing this country in the days of its early settlement, did comparatively little, for the few travelling missionaries sent out by the S.P.G., though as much as that good society could do for us, did not represent in any proper proportion, the obligation of the whole Church to the colonists.

The sheep were left without shepherds, and wandered into other folds, notably the Methodists. They swelled the membership of that body. As they subdued the forests, cultivated the lands, and accumulated wealth, they contributed to the society's funds. They endowed its colleges, and gave their sons to be educated for the Methodist ministry. These overflowed the country, two on every large circuit. They have established congregations everywhere, are most aggressive in their work, and are ready, as one of themselves expressed it, to "gobble up" any weak

and disaffected members of the scattered congregations of the Church.

Of those who maintained faithfully their connection with the Church, and with their children, form our established congregations, we are every year losing more or less from the following causes: First, from the death of old members, pioneer settlers of the country. Secondly, from the withdrawal of those who were never at any time more than nominal members, whose names were put down as Churchmen in the census roll, but who never believed the Church's doctrines nor contributed to her support, and were neither an ornament nor a strength.

From such we are happily free. We are better without them, and have been hampered and disgraced by them too long. Thirdly, by the intermarriage of our young people with members of the various sects. This is sometimes a loss, though on the other hand it is sometimes a gain: still owing to the preponderance of the sects, and the fact that the country congregations are in many cases very weak in the faith, it is I believe generally a loss.

This is, I think, a pretty fair statement of the causes at present working to decrease our members. And now let us ask what remedy is within our reach? Mr. Rainsford and Mr. Mockridge undoubtedly point it out where they say we want more missionary spirit, for missionary spirit means so much. It means zeal for the salvation of souls, and therefore active and aggressive work for Christ, at home and abroad, wherever it may be done.

We should commence with our home congregations, and I believe we want special efforts for them. Special services and evangelists with special gifts. Many of our congregations are like Ezekiel's vision of bones, "very dry." (Ezekiel xxxviii. 2).

They are quite satisfied with going to church once on Sunday, if it is convenient, and being buried with the rites of the Church when they die. They hardly value their privileges enough to make them think it worth while sending them to others. Until the Spirit of the Lord breathe upon us, from our bishops downwards, we shall remain as we are, or go on losing, but with that we may regain all we have lost, as the lost ground is being so rapidly regained in England.

A rich harvest even now awaits us among the young and thoughtful of the sects, if we only present our apostolic claim, backed up by the evidence of apostolic work, and apostolic living.

Yours,

K. L. JONES,

Rector of Emmanuel Church, Arnprior.

SIR,—There are two ways of regarding the question: One is to compare the progress of the Church with that of other denominations. Another is to compare the Church with herself as she appears in each decade.

The former is the plan adopted by Mr. Rainsford; but since he does not do this even with equity, *vide* his statement that *all over England the Church is steadily decreasing*, and since he has never done any missionary work, at least in Canada, and since his experience of the Church in Canada dates back only a few years, and he has no knowledge of the rural parts, I do not think we need throw up any convictions on the subject before us simply upon his *ipse dixit*. But this plan of comparing the progress of the Church with that of the sects is also adopted by others.

Now there cannot be a more deceptive ground from which to draw conclusions, as to the Church's progress. We cannot put our finger on the point of time in the history of the Catholic Church, when the sects, as they spring up around her, did not progress, for a time, far more rapidly in members than the Mother Church. And this is also true of sects from sects. Surely the clergymen, who have been diligently comparing the progress of the Church with that of Methodism and other *isms*, have not forgotten the histories of the many early schisms, and above all, the history of England and her Church in the days of the Commonwealth, or the early days of the Church in the United States, or the current history of the Church in Scotland.

When we enter into a comparison of the progress of the Church with that of any or all the *isms* by which she is, and ever has been, surrounded, we are comparing things that have no common qualities. If the progress of the Church were of the same nature as that of the denominations about her, it would indeed be a cause of deep grief to her loving children. Those clergymen and laymen too, who brought much in contact with the inner life of these bodies in this country, know that their progress is a progress of bare numbers, that in their race of eager proselytizing (with the exception perhaps of the Presbyterians) they are leaving far behind the foundation qualities of the sect, in things of the world as well as in things spiritual. I speak not of individuals, I speak of the classes. The early piety of the original Methodists is fast waning—there is hardly a point in common between the Methodism of to-day, and that same institution as it first broke from the Church.

To believe that systems founded on such ever shifting sands, as are the various ramifications of two or three hundred denominations, all built on negations, can be used as grounds on which to base comparative statements, for the exhibition of the Church's position, is absurd. In the last twenty years the various sects have changed their front again and again—a Methodist of a quarter of a century ago (as many a good old-fashioned Methodist has confessed to me) hardly recognizes the Methodists of to-day. So far have they wandered from their foundation principles that their preachers either will not or dare not, instruct their people in their own books of discipline. As a matter of fact—you will find it a difficult search to discover a family of Methodists having in their possession, The Book of Discipline of their sect, whilst many Methodists of many years standing have only the vaguest ideas of the existence of such Rules. Whilst the Church holds the same road, teaches the old truths, and worships the old way, the progress of the sects is based entirely upon *ad captandum* efforts to gather increase of numbers to their standard.

The Church's progress is *slow* but it is *sure*—whilst that of the various denominations is *rushing* and *fitful*. Methodism, the most formidable *ism* of the day, has made great increase in the last eighty years; but there are not wanting signs—observed by none more keenly than by their own leading minds (see Dr. Riggs address at the late Wesleyan Conference held in London, England)—that the repeated disruptions, more frequent than the temporary unions which from time to time are consummated between different denominations of the same sect, the loss of the early piety, and their push-a-head at all hazard ways, will ere long be followed by as great and signal a collapse of the system, as has befallen in each age that is past, each one of the thousands of sects which have sprung up, flourished for a time, and waned. We are thankful to God, that He hath, out of His great mercy, given to these irregular instrumentalities in His kingdom, a large measure of real success in the conversion of sinners to the ways of Godliness, that such success as has been granted to the various sects, has been a means of chastening the Church, and rousing her from a deadly lethargy, but we need not allow that success to blind us to the fact that it has been accomplished, in an irregular manner, and does not stand upon such a solid basis, as may lead us to lose faith, in the omnipotence of the Saviour's prayer that in His good time, all who love Him may yet be one—folded once more in the motherly arms of the Catholic and Apostolic Church, which has preserved unbroken in theory, (alas! that in practice her children have so often fallen short), the doctrines and discipline and practice, of the Church in its earliest and purest days.

Many who like our missionaries in rural parts, have spent years in daily intercourse with Methodism—for it is in the country parishes far more than in cities, that the Methodist and Church populations are mixed through and through—do not regard the apparent progress of Methodism as necessary sequence upon the want of rapid progress of the Church. We, rural missionaries, who see so much of the inner life of Methodism, know, and are thankful therefor, that the Church *has not progressed* in the same manner as have the many Methodist and other sectarian bodies. We maintain that conclusions drawn from comparison instituted between the apparent progress of the Sects and of the Church, are utterly fallacious and misleading.

Whilst decrying the plan of comparing the numbers of the Church and of the Sects, we cannot and should not forget that there are evils, as there ever have been, in our midst, which militate against the further, constant, genuine, progress of the Church. Let the Church carry on the work of her Lord consistently in the spirit and manner of His immediately taught holy apostles. Let her work be done in the Church's way, and there will be no want of the blessed assurance of genuine progress.

When did the Church lose her children—when her sacred buildings were closed six days of the week and opened once to a cold and spiritless formal and lifeless service of prayer and praise?—when the clergy were revelling in fat livings and a minimum of work; when the offering of the Eucharist, and therefore the Holy Communion of the Lord was neglected, and when the various forms of Church work, to do which her own organization was ever the very best adapted, had been handed over to others to take in hand. These were the days of want of progress. They are passing, *Lauds Deo*, and the last several decades of the history of the Church, not only in the mother land, but in this ecclesiastical province, is one of ever steady onward progress, *with no loss of ground*. This, with your permission, I will show by means of ample statistics from authenticated sources, if you will permit me, in a letter to follow.

The Church's work is to instruct, and to build up. A very large number of our Christian brethren, who from various causes, are numbered among the sects, or who boastfully "belong to no denomination," are deterred from attendance upon the



services of the Church, and from thereby gauging her Scriptural and apostolic character, by the feeling of ignorance which possesses them, when they see others taking part, and they themselves unable to follow in her orderly reverent and hearty services of prayer and praise. Let the clergy go right in among these people, whenever they can get at them, and with Prayer Book in hand, instruct them, teach them, as children in the school are taught. But few of the seekers after truth are too proud to be taught in this way. Many will be gained, and are being gained by just this method, every day—the fruits are seen at every Confirmation—and when gained they make true and genuine Churchmen; for their churchmanship, has proved a rest for the soles of their wandering feet—and is neither political, nor barely hereditary.

To conduct the service of the Church, to preach and to teach, on the same lines and negations as do the various preachers, to present the Church as "respectable," and nothing more, is to write stagnation in her progress among the masses; for on these lines, on the mere negations of a bare Protestantism, the preachers are very decidedly our superiors.

If we desire a cause to which to trace the spiritual sleep of the Church in the eighteenth and early part of the nineteenth centuries, we may learn it from the Gospel for the third Sunday in Lent. At the Reformation she very carefully swept and garnished the house—thank God for that—but in the succeeding generations, she was left empty—empty literally six days out of every seven—empty spiritually, almost universally. Gradually the truth was forced upon her children. The last state of the reformed Church (the early part of the nineteenth century was the climax) was worse than the first (even before her reformation). God has not blessed the Church at any other times as He hath been pleased so to do, when she worked distinctly upon what we know as "Church lines." When the preaching of the Word was extolled, at the expense of her Divinely instituted Sacramental system, the Church faded. When the revival of Church work, in the ways which she has received from primitive times, began, then began a marked progress in the Church's visible fruits. Then began again the watering of the deserts at home, and then again began the overflow of the corporate Church's life and zeal towards the brethren and heathen that were without.

The Church work in the Church's way (see the Book of Common Prayer) without fear or favour, from parties, shibboleths, or fanatics, is, by the experiences, sad and glorious, of the by-gone ages, the means, under God, of Church Progress.

Yours,

CHAS. E. WHITCOMBE.

Stony Creek, March 24th, 1881.

MISSIONS.

SIR,—I hope I may not be deemed presumptive (being but a simple lay-reader in the heart of the backwoods here,) for venturing to comment upon Rev. Mr. Mockridge's letter upon the subject of foreign missions.

I have always heard that "charity begins at home" and am under the impression that if the Rev. Gentleman could be induced to take a trip through the Free Grant District he would say "We ought at once to send them clergymen, and help them to build churches, instead of "We ought at once to send out foreign missionaries," the words used by him in his letter.

The present generation are almost all, men from well settled countries, who have had every privilege of church teaching, but when we look at the rising generation, debarred from every Christian and refining influence, I shudder to contemplate what they must inevitably come to, without something can be done to assist them in erecting churches and providing clergymen. From personal experience I say, look at the Western States, Nebraska, Dakotah, Montana and others, inhabited by people the majority of whom are worse than heathens, look at the fearful lawlessness and depravity existing there, see the deeds of blood and violence which are of daily occurrence, and why? Simply because they were left entirely to themselves to sink or swim, and the consequence was they sank down, down into the lowest depths of sin and degradation.

Precisely similar will it be with us, take myself for instance, for four and a-half years I was never inside a church door, and though brought up in a Christian manner and a constant attendant at church in England, as there was no church here I became careless and never troubled myself about the welfare of the souls of myself and family. Then came Mr. Crompton amongst us and built a church just seven miles from here, awakened the almost extinguished spark of Christianity in us and now once more we enjoy the blessings of the services of our Church, once in three weeks. But we are not satisfied with that; we want a resident minister to undertake the stations here.

and surely we should not be ignored because we are Canadians. We are not alone but hundreds of other communities are in the same state, throughout this district, and to use Mr. Mockridge's words I say it is *worth* that will commend our church to the people of Canada, and what work could be better than that of looking up old and careless members of the church in the back townships, careless through neglect, but we are only bush whackers and therefore of no account, better to send your surplus money to the heathen of Africa than to waste it on us.

We are the Pioneers of civilization, many and great are the hardships and privations we have to endure, many a time are our hearts sick and sore, and hope that great stimulant of poor humanity, almost dies within us at the thought of the almost insurmountable difficulties that continually present themselves. This swamp has to be made passable, that river or creek bridged, and there is no money to do it with, and little enough to support our own families in this district, where there are no markets, and no railroads; and in the face of all this we hear a clergyman of Hamilton saying "send out missionaries, establish a *Foreign* mission in order that our church may possess a proof of her Divine mission and spiritual vitality. We certainly have an occasional Presbyterian, or Methodist student to present us with a stone when we ask for bread, and many a staunch adherent of our church has accepted the same stone, thinking it was better than nothing. I had hoped some more able pen than mine would have taken up this subject. Excuse the delay in forwarding it.

Yours,

T. G. PEARCE.

Pearceley, Muskoka, Marth 15th, 1881.

PREACHING INTERESTING SERMONS.

SIR,—You ask, Mr. Editor, for half a dozen short letters on the secret of interesting our people in our sermons. Will you allow me to supply one brief contribution. Do we not fail often because, though we preach truth in the abstract, we do not most earnestly seek from our Master the special truth that time, place, and individual demand. He was not contented thus to proclaim eternal verities, but each section of society, nay each individual, had the truth each needed. People will listen with approval to abstract truth, who will not endure the direct application of the truth. This application does not need eloquence, but (1) It does need holy boldness. (2) Divinely granted wisdom. (3) Utter self-surrender on the part of the ambassador of Christ. He must indeed make up his mind not to count his life, his reputation, his party, dear unto him, if so be that he may finish his course with joy, and the ministry that he has received of the Holy Ghost. It is, I think, in the power of us each and all to be what the Lord promised Isaiah, the "worm Jacob" should be (Isa. xli. 15.) "A new sharp threshing instrument, having teeth." That is what we want surely—sermons to make men think and pray, aye and sometimes tremble too. Not polished sermons only, nor logical, nor earnest, nor thoughtful,—all these elements are excellent, and when possible should be present, for dare we give to our Lord less than our very best?—but sermons with teeth in them.

Yours,

W. S. RAINSFORD.

CORRECTION.

SIR,—Allow me to correct a statement of your correspondent E. H. Massey Baker, in this week's issue. He says "the American Church has not kept pace in her growth, though that has been marvellous with the increase of the general population; still she is succeeding vastly etc., etc."

By the recent census taken in the United States, it appears that our Church there has increased sixty-four per cent in numbers during the past ten years, the population of the whole country having in that same period increased thirty-eight per cent. Surely there is an increase nearly twice as great as the ratio of increase of population. My authority is the Rev. Henry S. Getz, Dean of Warren, Pennsylvania, a much valued friend of mine. He made this statement at our missionary meeting here in Welland last January.

Yours faithfully,

ROBERT C. CASWALL.

Welland, Ont. March 25th, 1881.

The desire of power in excess caused angels to fall. The desire of knowledge in excess caused men to fall. But in charity there is no excess, neither can angel nor man come in danger by it.—*Bacon*.

Family Reading.

"O COMFORT YE MY PEOPLE."

"O comfort ye my people;"  
All sadness put away;  
The bells from many a steeple  
Ring in the Easter Day;  
Unto the grave with weeping  
They came, that morn of gloom,  
And angels watch were keeping  
Within the open tomb.

For when the day was breaking,  
And ere the shadows fled,  
Our King, His glory taking,  
Had risen from the dead.

Finished redemption's story,  
And from the waiting throng  
Of angel hosts in glory,  
Rang out the glad new song.

Victor, and King immortal  
Entering the lifted gates,  
Open He left the portal,  
And there in love He waits,  
To-day with glad confessions  
Angels and saints on high,  
Sing honour, praise, and blessing  
To Him who came to die.

To-day the hies springing,  
From Winter's gloom and cold,  
Sweet bells of Easter, ringing,  
Tell the glad song of old  
That Christ indeed is risen,  
And all his saints shall rise,  
Fair flowers from death's cold prison,  
To bloom in Paradise.

Shall these eyes, too, behold Thee,  
O King, in all Thy grace?  
That far off land, 't is told me,  
Gives sinful souls a place,  
Rejoice, O soul, in gladness,  
To-day thou 'rt newly born;  
To banish all thy sadness  
Christ rose this Easter morn.

CHARLEMAGNE'S TOMB.

WHEN the great Emperor Charlemagne died he had given directions that his body should not be laid in the dust, like that of common mortals. He was, however, arrayed in a royal mantle, and placed in a kingly chair. A crown, crusted with jewels, rested on his lifeless brow; his favourite sword, Joyeuse, was by his side, and the open scroll of the gospels on his knees. And thus the mighty condneror was left alone in his sealed tomb for a hundred and eighty years. Then it came into the mind one day of one of his successors to open this tomb and see how it fared with the great emperor, and what had become of the riches of his grand mausoleum. So King Otho ordered the sealed tomb to be opened, and with a curious eye entered this vault of death. Charlemagne sat there still! But oh, what a ghastly sight! The royal robes were dropping away from the skeleton form. The crown had sunk over the skeleton brow, and this was the only mark of royalty left. Otho called, but the great emperor was silent. He approached and touched the monarch, but in an instant it collapsed into dust. No matter how great or prosperous our lives may have been here, it must all end at last. Even a king's riches cannot bribe death and the mouldering grave.

That exquisite monument of ancient Irish art—the Tara brooch, more delicate than the finest Etruscan work—was sold by the finder to a Drogheda goldsmith, for \$125.

A single sin, however apparently trifling, however hidden in some obscure corner of our consciousness—a sin we do not intend to renounce—is enough to render real prayer impracticable.



HYMN OF TRUST.

O Love Divine, that stooped to share  
Our sharpest pang, our bitterest tear,  
On Thee we cast each earth-born care,  
We smile at pain while Thou art near!

Though long the weary way we tread,  
And sorrows crown each lingering year,  
No path we shun, no darkness dread,  
Our hearts still whispering, Thou art near!

When drooping pleasure turns to grief,  
And trembling faith is changed to fear,  
The murmuring wind, the trembling leaf,  
Shall softly tell us, Thou art near!

On Thee we fling our burdened woe,  
O Love Divine, forever dear,  
Content to suffer, while we know,  
Living, and dying, Thou art near!

GIVE ALL UP.

I CALLED to see a sick man. His friends met me at the door, and told me that the doctor said he could do nothing for him. They asked me to tell the man at once, that he must die. I refused, and I warned them all to keep it from him as long as possible.

I had my strong, good reasons for this. There are cases in which the whole plain truth should be made known to the sick at once. There are others in which to do so would be cruelly to soul and body. Often the sudden shock of such news unnerves a man and hastens his end,—perhaps takes away the small power of rallying, which is so small that the doctor cannot see it. And, more than this, a man who knows he cannot live is sometimes unable with any calmness to face the question of his soul's state. And "to give all up" when he knows that nothing can be kept, does not prove that the heart is turned from earth towards heaven. When sentence of death is passed the time for choice is gone; it is very hard to test the reality of what looks like repentance and faith in those who know that they are dying.

The work of life here is not to get ready for death, but to get ready for the life hereafter; as each part of the life in the world to come will prepare for that which is to follow. Our care should be not how we shall die, but how we are living. Everyone is always "at the point of death." No one can say who shall be called before any other. Most of the sick can form some notion of the time their illness will last. The healthy have no such sign of God's will for them. Each hour has its own importance. We shall die well, if we live well. Let each hour be spent in the faith, and fear, and love of God, and in the last hour we shall not dread to meet God. Let us follow Christ in life and He will show Himself our Saviour in the hour of death and in the day of judgment.

CANDOR VERSUS COURTESY.

It is astonishing how very many people there are, who, seemingly unable to draw a line between deception and reticence, commonly associate insincerity with courtesy, bluntness with honesty, as though the attempt to make things pleasant must necessarily involve deceit, as if there were a certain incompatibility between truthfulness and consideration for the feelings of others. How often do we hear the remark, "Oh,—is a very good fellow, but I don't quite trust him, he's too civil by half," or, "You must not mind—'s rough manner, it is only his honest, outspoken way; he cannot help saying what he thinks." And so, on the strength of a

reputation for honesty, the plain, blunt man sneers at or ignores the polish which prevents unpleasant friction, and expects to be allowed to elbow his way through life, priding himself upon the abrupt utterance of unpleasant truths, disconcerting some people, irritating and vexing others, and, by way of asserting his own individuality, treading without compunction upon his neighbour's finest feelings, and oftentimes leaving his heavy footprints upon hearts that are tender, sad, or sorrowful. Persons of strong will and strong opinions are, perhaps, the most prone to this species of self-assertion, being much given to measuring and judging everything by their own fixed ideas, and to showing an undisguised contempt for those who differ from them; but so far from a blunt, discourteous, fault-finding spirit, with a keen eye for blemishes and defects, and a dull apprehension of merit, being in any way desirable, it only proves a man wanting in one of the most necessary of social virtues, viz., sympathy; in every discourteous act he says practically, "Your comfort and convenience are of no importance to me, you are a person of no consequence whatever," and naturally enough under this treatment, resentment is aroused, goodwill vanishes, and affection melts away. There would be fewer broken friendships, fewer unhappy unions and family quarrels, were it not so much the custom amongst intimate friends and relations to neglect the small courtesies of life, to show less and less mutual deference as they grow more and more familiar; it is the foundation of misery in marriage, and many a serious lifelong estrangement has begun, not from want of affection so much as from lack of that delicate and instinctive appreciation of the feelings of others, which makes a person shrink from saying unpleasant things or finding fault unless absolutely obliged, and in any case to avoid wounding the offender's sense of dignity, or stirring up within him feelings of opposition and animosity; for although many persons profess to be above taking offence at honest censure, and even seem to court criticism, yet it must be very, very carefully administered, not to be unpalatable. Even kind and generous actions are often so uncouthly performed as to cause the recipient more pain than pleasure, while a reproach or denial may be so sweetened by courtesy as almost to do away with any sense of mortification or disappointment. True good breeding is always inclined to form a favourable judgment, and to give others the credit of being actuated by worthy motives; it does not wish, or seem to know, more about people than they themselves desire should be known, but it is always prepared, when necessary, to take an interest in the affairs of others, while self is not suffered to intrude unduly; in a superior it never reminds an inferior, by tone or gesture, of his position; in an inferior it never apes equality. A show of respect never fails to beget respect. *Suaviter in modo, fortiter in re*, should be the motto of all who desire to be either useful or beloved; the stronger an individual, the more impressive is his gentleness, the wiser he is, the more gratifying and complimentary his deference; and in a world where there is so much unavoidable discomfort and unhappiness, it is surely every one's duty to cultivate those gracious manners, under whose magic influence the restless and the dissatisfied grow more content with themselves and their surroundings, by which the diffident are encouraged, the invalid is roused and interested, the young are inspired with self-respect, the old are kept bright and hopeful; which, in short, beam sunshine everywhere, and increase a thousandfold the aggregate of human happiness. As regards the plea that extreme courtesy must verge upon insincerity, there is no dishonesty in being civil; it is only carrying into practice the golden rule, to give to every one the best place possible in one's esteem, and while not forgetting what is due to oneself, to remember at the same time

the respect due to others. Why we should always hang our pictures in the best light possible, and yet be so inclined to view our neighbours in the most unfavourable, it is difficult to understand. If a friend is blind in one eye, and has a disfiguring scar on the same side of his face, is it not both to his advantage and to ours to look at him in profile? Many good and well-intentioned persons are dreadfully afraid of being unnecessarily polite, but St. Peter exhorts to courtesy, St. Paul was "all things to all men," and though there are of course occasions when plain speaking is a duty, let us in the name of everything that is kindly and generous, give, in doing it, as little pain as possible. As in every aspect of life and duty, there are rocks on either hand to be avoided, but the danger in excess is not nearly so great as in neglect of courtesy. At the same time good manners are the only oil with which to keep the complex machinery of social life in good working order, to set people at their ease, to draw them nearer together, and to make them forget what is disagreeable. Inconsiderate bluntness, on the other hand, roughness of speech and manners (which are but another name for egotism and selfishness), are sure, sooner or later, to react on those who habitually practice them, for they possess, more than any other faculty, the knack of making enemies. The influence of many good people is undoubtedly much diminished by their want of that courtesy which has been well called benevolence in small things; however, good-manners, self-control, gentle speech, ready admiration, must be, in their best sense, not a mere surface polish, but an index of generous feeling, of unselfishness, and consideration for others; they are the offspring as well as the source of goodwill, since the whole nature must grow softer and sweeter from the constant practice of small sacrifices for the good of others, and in proportion as each individual succeeds, not in smothering candour, but in clothing it with soft robes of kindness and courtesy, will he, while himself approaching the highest ideal of human goodness, develop in others unsuspected depths of wisdom, generosity, and love.

THOUGHTS OF MANY HEARTS.

Do not hide the righteousness of God in your heart lest you make a tomb of your heart and bury it there. Go forward, and act out naturally, testify freely, live openly the grace that is in you.

It would not even do for us to be uniformly successful in our best meant and holiest works, our prayers, our acts of sacrifice, our sacred employments; for we should very soon fall back into the subtle power of our self-will, and begin to imagine, in our vanity, that we are doing something ourselves. Even here we need to be defeated and baffled, now and then.

There is not one thing that doth on all hands choke the seed of religion so much as thorny debates and differences about itself. Three-quarters of the ill-nature of the world is caused by the fact, that the soul without God is empty, and so out of rest. We charge it, more often than justice requires, to some fault of temperament, but there is no temperament that would not be quieted and evened by the fullness of God.

Let us understand ourselves in this; that we are not what we talk, or stand for with our words, but what we do and become.

As the sun cannot show distinctly what is in the bottom of a muddy pool, so God can never be distinctly revealed in the depths of a foul and earthly mind.

Practically, much is known about God and His ways, all that we need to know; but speculatively, or by the mere understanding, almost nothing, save that we cannot know.

Knowledge puffeth up, charity buildeth up. One makes a balloon of us, the

other a temple. And as one, lighter than the wind, is driven loose on its aerial voyage, to be frozen in the airy heights of speculation, or drifted into the sea to be drowned in the waters of ignorance, which it risked, without ability to swim; so the other, grounded on a rock, rises into solid majesty, proportionate, enduring, and strong.

God will so dispense the talents as regularly to increase the gifts of the faithful, and regularly diminish or gradually extirpate the gifts of those who will not use them.

The still voice of the Holy Spirit within the heart persuades more than all loud crying without; as he that is within the house, though he speak low, is better heard and understood than he that shouts without doors.

They that think they are bound for heaven in the ways of sin, have either found a new way untrodden by all that have gone thither, or will find themselves deceived in the end.

There are various kinds of grace according to our various needs, as the same sea receives different names from the different parts of the shore it beats upon.

Children's Department.

"WAKE, MY CHILDREN!"

Wake, my children, it is Easter!  
See the bright sky overhead,  
See the joyous sunbeams dancing:  
Christ is risen from the dead!

Waken, children! early greet Him,  
On this happy, blessed morn,  
Far more happy, far more blessed,  
Than the day our Lord was born.

Greet Him with your first Good-morning,  
With your earliest smiles Him greet;  
Loving words and sunny tempers  
Are to Him like spices sweet.

Early hasten to His temple,  
Fragrant with its Easter flowers;  
Give Him, then, your heart's best wor-  
ship,  
Morning's fresh and lovely hours.

Of your lives be this the emblem:  
Seek Him in the morn of youth;  
Choose Him for your Heavenly Leader,  
Who will guide you to all Truth.

NESSY'S JOURNEY.

It was March, the cold wind was blowing, and the snow was falling pitilessly in white feathery flakes, covering over the blades of grass, the hedges, and the branches of the trees; for the winter had been long, and it seemed as if spring would never come round again.

"Are you glad or sorry?" said Nessy, as she stood by the window.

Alice waited a moment before she answered.

"Glad; I like snow."

"So do I," said Nessy, "and yet I wish it did not snow so heavily. Father and mother are coming home to-night and they have a long drive from the station."

"Mine pussy coming to-night," lisped little Lucy, who was playing with her dolls on the hearth-rug.

The two elder sisters were too much occupied with their own thoughts to think of Lucy's expected kitten, so she began to tell her dolls of the wonderful pussy that was coming in a hamper, and that was to be her own little cat and live in the nursery.

"Do you think we shall like them, Alice?" asked Nessy after a pause. "Will it not be strange to have a father and a mother when we have not seen them for so long?"

"Like them; why, of course we shall," answered Alice. "All people like their fathers and mothers."

"Don't you feel afraid, Alice?" inquired Nessy.

"Of what?"

"Of speaking to them at first when they come."

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"Oh there won't be much speaking to do," returned Alice, "They will say, 'Here are our dear children,' and we shall say 'Father,' and 'Mother.'"

Nessy was silent. Then she said—"I do so wish it was to-morrow morning."

Alice looked at her wonderingly.

"Why?" she asked. "Because then we should have seen them and it would be all over. I almost feel as if I could cry, Alice."

"How foolish you are, Nessy! It will be as easy as possible; I shall not mind it a bit. We shall be kissing them and saying how glad we are in a minute."

Nessy gave a little sigh. "Yes, I suppose it will all come right; but I do wish it was to-morrow morning."

II. Mr. and Mrs. Hewitt had been in India for many years, and had sent their children home to England, as the Indian climate was not good for them. Their Aunt Sophy had taken care of them for so long that they had come to look upon her as a mother, and half forgot their parents, of whom, and of India, they had a very confused remembrance.

As evening came on, Nessy became more restless and nervous, and Aunt Sophy began to wonder that the carriage, which had been gone for more than two hours, had not returned. The train had been due at Woodbury long enough for the travellers to have made their appearance, and as the snow was tolerably deep by this time, she feared that something unusual had happened to cause the delay.

There was a ring at the hall door. Every one started. Nessy listened intently.

But it was only a man with a hamper. "It is mine pussy!" cried little Lucy, throwing down her dolls.

But no one attended to her, for Aunt Sophy and Nessy and Alice were listening eagerly to the account the man had brought of an accident on the railway through the blocking of the snow, and the stoppage of trains in consequence.

The train that should have been in at five could not possibly get in before ten, as it would take some hours to repair the injury that had been done to the line.

"Ten," said Aunt Sophy; and it will take more than an hour to drive through the roads to-night. They will not be here before eleven o'clock, and that will be too late for you children to sit up."

Nurse appeared at the door. "It's time Miss Lucy was in bed."

Lucy looked up as if about to rebel. But nurse whispered—"There is somebody waiting for you."

And Lucy again whispered to nurse. Alice jumped up.

"It is the kitten," said she. "I think I'll go to bed too, for I'm very sleepy, and nurse will wake me up when father and mother come."

III. Yes, it was the kitten, the most wonderful kitten that ever lived, so thought Lucy, and it had travelled twenty miles in a hamper. She could scarcely wait to have the lid unfastened. At length nurse cut the last piece of cord that tied it, and a pretty little tabby kitten peeped over the edge of the hamper and looked timidly around.

"Mine pussy, mine own pussy!" said Lucy, seizing the kitten and holding it tightly in her arms. "I will love you better than all my dolls."

Alice, who was now sitting on the edge of the bed, laughed, saying, "You will squeeze her to death, Lucy."

Little Lucy shook her head. "She loves me," said Lucy.

And it seemed as if the kitten did so already, for she purred gently, and when Lucy put her on the ground she returned to her and rubbed her head against Lucy's hand.

Lucy kissed the kitten once more, and then nurse lifted her into bed, and she soon fell asleep.

IV. Nessy, however, had begged to sit up, and Aunt Sophy, seeing that she was much too excited to sleep, had allowed her to do so.

Nessy was sitting on a stool beside her

aunt, trying to be still, and every now and then starting as the wind shook the windows or the doors, making her fancy that the carriage was coming.

"I wonder if it is snowing now?" she said.

Aunt Sophy drew back the shutter and looked out.

No, it had left off snowing, but it was a dark night.

She rang the bell.

"Is James to be found?" she asked of the servant who answered it.

"Yes, ma'am, he's in the kitchen. Every one is up, and we're all wondering what has happened."

"Perhaps it would be well for James to go out with the great lantern and show a light, in case the carriage is coming."

"Yes, ma'am."

Aunt Sophy grew more and more restless, and finally she slipped on her goshes, and wrapping herself in a fur cloak, held herself in readiness to accompany James.

"I wish I could go with Aunt Sophy," thought Nessy; "but she would not take me if I asked her."

Then she sat still for a little while longer, and in that time remembered that her overshoes and thick garden coat had been left in the back hall.

"I might go after her. She would not hear me in the snow," thought Nessy.

She scarcely knew how she slipped out of the library into the back hall, but there she drew on her overshoes and her warm coat, and this being done, she opened the garden door softly, and crept round to the hall door.

Aunt Sophy was there, and one of the maid-servants, also James with the lantern; and they started down the drive—little thinking that a small figure, with a heart beating very fast, was making her way through the snow after them.

On and on they went, the lantern sending its rays forward and leaving Nessy in the darkness. They had plunged through half a mile of snow, and there was no sign of any one on the road.

Aunt Sophy and her companions paused to listen, but all was still around.

"We may as well go on to the station now we are on the way," she said.

"I don't know, ma'am," said James. "It's not fit for you to walk. Widow Jones's cottage is close by, and you and Ann had better stop there whilst I go on and see what is the matter. I can soon bring you word if there is any trouble."

Aunt Sophy looked at the snow, and thought that James's idea was not a bad one; so she and Ann knocked at the door, and finding that Widow Jones had not gone to bed, in spite of the lateness of the hour, they went in to rest.

James trudged along faster now, and Nessy had hard work to keep up with him. Presently he stopped, and holding the lantern high, sent its rays all around, for through the stillness he fancied he heard a faint cry.

"James! James!" Yes, he heard it again.

"James! James!" And he saw a small black figure in the distance.

"It's a child," he said, turning back to meet the advancing figure. "Why, it's Miss Nessy! Whatever has brought you here, miss?"

"Oh, James, I want to meet them," said Nessy, breathlessly. "Do let me go with you; I can hold on by your coat; I'm afraid to keep by myself any longer."

"Well, I don't know," said James, pushing his hat on one side; "it isn't fit, and yet I don't see what is to be done with you."

"I can go quite fast," said Nessy, recovering her courage, which had been ebbing away. And holding James' coat, the two set off again.

There were not many people at the railway station when James and Nessy arrived there. The station-master told James that it would certainly be an hour before the next train came in.

James took Nessy to the waiting-room,

and bade her sit down by the fire and warm herself. This she was glad to do, for her fingers ached with the cold, and her over-shoes were wet; so she took them off to dry. The fire was very pleasant, but it made Nessy feel very sleepy, and seeing a sofa on one side of the room, she lay down to rest. And resting, she fell asleep.

V. At last the train came in.

James was on the platform. He had looked into the waiting-room and had seen Nessy fast asleep. There was no use in waking her until he knew if his master and mistress had come. He had found Thomas, who had put up his horses, but was now in readiness at the station entrance.

The porter was shouting the name of the station, and flashing his light into the carriages.

"Open this door," called out a gentleman.

"It's master," said James, springing forward.

The door was opened, and Mr. Hewitt, followed by his wife, got out of the carriage. They recognized James at once.

"Any luggage, sir?" said a porter.

"Quite a pile," responded Mr. Hewitt. "It must be left at the station to-night," said James, "and a cart sent for it to-morrow. It's as much as the horses will do to take home the carriage."

"Very well," replied Mr. Hewitt. "And how are the children, James?"

"All right, sir. There's one of them here."

"Here? Where?" exclaimed Mrs. Hewitt.

"In the waiting-room there, fast asleep, ma'am," said James.

VI. Mrs. Hewitt hastened to the waiting-room, where Nessy still lay wrapped in peaceful dreams.

"My child, my child!" said Mrs. Hewitt, bending down and kissing the sleeping child.

Nessy started up. "Mother!"

She seemed to know her all at once; the meeting she had so much longed for, yet dreaded, had come, and it was quite as easy or easier than Alice had said it would be.

"Mother, mother!" said Nessy, clasping her arms tightly around her mother's neck, and returning the kisses that were being showered upon her.

"And father," said another voice, as Mr. Hewitt also kissed his little daughter. "But which is it?" he asked.

"I am Nessy, father," said she, half laughing.

"And Alice and Lucy?"

"In bed," said Nessy.

"And why are not you in bed, also?" asked Mr. Hewitt.

"Oh, we all got frightened, and James and aunt Sophy and Ann went to find you, and I ran after them."

Mr. Hewitt looked a little bewildered, and James had to give an explanation of how Nessy had trudged through the snow.

"Tramp, tramp, tramp!" said Nessy; "It was like a soldier's march."

Mrs. Hewitt said nothing, but the tears were in her eyes as she put on Nessy's overshoes, and held her hand fast as they went to the carriage.

Very slowly they made their way through the snow. But Nessy did not find it long; she was so happy that she could have journeyed all night with pleasure, clasped in her mother's arms.

At Widow Jones's they stopped for aunt Sophy, who was even more astonished to see Nessy than Nessy's mother had been.

"Nessy, said aunt Sophy, "how could you do such a thing? If it were not to-night I should scold you."

And Nessy said, as she held still more tightly her mother's hand, "I wanted to know if father and mother were safe."

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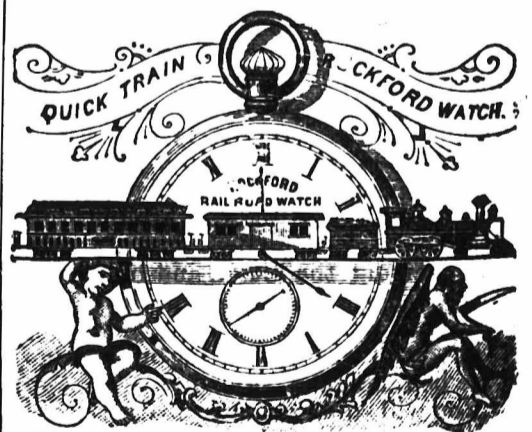
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