

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, APRIL 20, 1882.

[No. 16.]

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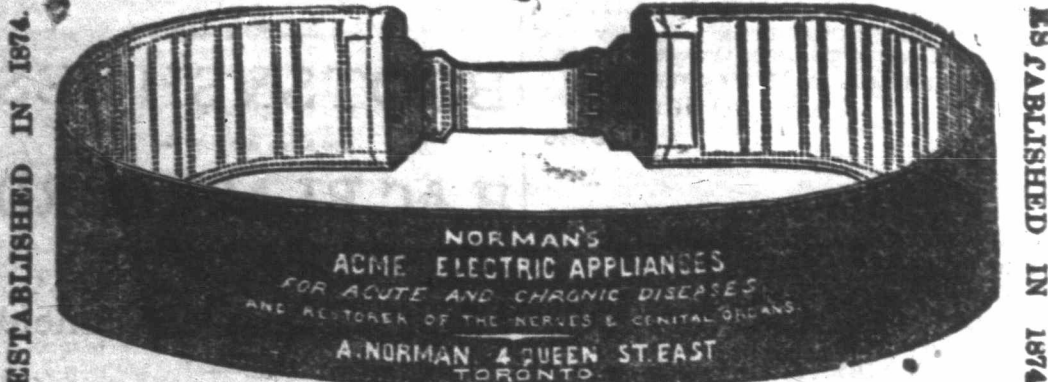
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## LESSONS for SUNDAYS and HOLY-DAYS.

April 23...SECOND SUNDAY AFTER EASTER:—  
Morning...Numbers 20 to 24. St. Luke 17, v 20.  
Evening...Num. 20, v 14 to 21, v 10, or 21 v 10. Eph.  
25. St. Mark, Evangelist and Martyr:— (6, v 10)  
Morning...Isaiah 62, v 6. St. Luke 18 v 3 to 19, v 11.  
Evening...Ezekiel 1 to v. 15. Philip 2.

THURSDAY, APRIL 20, 1882.

THE Bishop of Argyle and the Isles has appointed the Rev. F. N. Oxenham to the charge of the beautiful mission chapel of St. Margaret's, Innellan, a much frequented watering place on the Clyde. His ministrations will be much appreciated.

A new Gregorian Association has been established at Oxford under the patronage of Canon King, the Rev. T. Chamberlain, and the Rev. E. C. Dermer; but the real workers are the undergraduates.

A deputation from the chapter of the Order of St. John of Jerusalem, consisting of the Duke of Manchester, Prior, Sir E. A. H. Lechmere, M.P., Sir John St. George, and Viscount Templetown waited on the Duke of Connaught on the 23rd at Buckingham Palace, and presented him with his insignia and diploma as a Chevalier of Justice of the Order.

The Consistorial Court sitting at St. Paul's cathedral (Dr. Tristram, q.c., the Chancellor of London, presiding) has granted a faculty to pull down the old church of St. Paul's, Hammersmith, and to build a new one. The old church was consecrated in 1631. The cost of the new church will be about £16,500, and the accommodation of the sittings will be increased to 700. About seventy or eighty bodies will be disinterred and carefully reinterred. The money will be raised by voluntary contributions.

The warm discussions that have taken place in reference to the "New Revision" of the New Testament will make every item of news respecting the Old Testament company he received with much interest. They finished their seventy-fourth session on the 24th ult., at the Jerusalem chamber. The members present were—The Dean of Peterborough, Dr. Alexander, Mr. Bentley, Dr. Chance, Mr. Cheyne, Mr. Driver, Dr. Ginsburg, Dr. Gotch, Archdeacon Harrison, Dr. Kay, Professor Leathes, Professor Lumby, Mr. Sayce, Dr. Robertson Smith, Professor Wright, and Mr. Aldis Wright (secretary). Communications were received from the Bishop of Llandaff, Principal Douglas, and Mr. Geden, who were unable to be present. The second revision of the prophetic books was continued as far as the end of Ezekiel xviii.

It is observed that half a century has elapsed since a fast was proclaimed in England, on the approach of the cholera in 1832. The date was March 21st, which fell on a Tuesday, as it did this year.

Nine massive coffins have been discovered under the floor off the Chapter House at Bristol. The sculpture on the covers of some of them is exceedingly interesting, though somewhat rude. One of them has been carefully preserved, and is now in the vestry. It is at least seven hundred years old.

The London Times speaking of the efforts of the so called Church Association in Mr. Green's case, says:—"The Association has provoked an outburst of the very thing it has specially set itself to prevent. . . The services at Miles Platting are just what they were in Mr. Green's time. . . . It seems absurd to keep poor Mr. Green in prison for having done much what was done yesterday (March 23rd) by more than a thousand clerical offenders."

The governors of Queen Anne's Bounty held their annual meeting on the 22nd for the distribution of their surplus income. They have this year promised grants amounting to £24,800, on condition that benefactions of £28,030 are duly completed. The total capital sum thus secured as an addition to the property of the Church is £52,830—£36,730 in augmentation of endowments, and £16,100 towards providing or enlarging parsonage houses.

The Bishop of Truro recently made some remarks about "The Salvation Army" at a rural-decanal conference in his diocese. He said the voice of the Salvation Army was the voice of the masses against secularism. The War Cry, with its circulation of 200,000 per week, and the income of the institution of £57,000 were proofs of its vitality and energy. He said the Salvation Army was not antagonistic to the Church, for it seemed to be their practice to request their converts to attend their former places of worship. The Bishop suggested the desirableness of his clergy adopting open air services, the use of mission rooms, and of lectures on historical and scientific subjects.

The Bishop of Exeter at the annual meeting of his diocesan board of education said he thought the New Code an improvement upon the old one in many respects, but it would require watching. He had been an inspector himself, and he was very much struck with the fact that in schools where boys did exceedingly well, nevertheless, over and over again, he met a kind of *residuum* which the master had given up in despair, and he had always thought that a very great injustice to the stupid boys. He had always held that justice to the stupid boys was one of the most imperative duties incumbent upon a schoolmaster. He had always felt that although the credit of a school did not in any degree depend upon the stupid boys being carefully taught, but upon the success of the clever boys at the Universities and elsewhere; yet the value of the institution to the nation at large and to the parents of the boys very largely depended upon the very careful attention paid to those who had not the slightest chance of distinguishing themselves.

The course of illustrated lectures given by the Rev.-Dr. Maynard, on Constantinople, Spain, and Greece, for the benefit of the "Sheltering Arms" Brooklyn, New York, at the hall of the Long Island Historical Society, has realized over \$700 after all expenses have been paid. This charity is one of the most interesting in the diocese of which the Rev. Dr. Maynard is a presbyter.

A celebrated chemist, M. Muntz, has confirmed the discovery of the presence of alcohol in water, the proportion being fixed at somewhere about the one hundred thousandth part. He has found the presence of alcohol in all the natural waters—such as those of the rivers and the sea, and even in rain water and snow. From the presence of alcohol in rain and river water, M. Muntz concludes that it must also exist in the air, and even in the interior of the earth. He supposes it is produced by the decomposition of organic matter.

We have lately drawn our readers attention to the utterance of Dr. Hopkins of Auburn on Liturgic Service. Dr. Darling, of Hamilton College, says that the reports to the General Assembly of the Presbyterians showed, for 1881, 678 communicants less than 1880; of the 427 Presbyterian students, but fifty were candidates for ordination. In speaking of the remedy for such a state of things, he says: If it is due to the want of a ritual as some allege, "Well, let us have it; there is nothing in Presbyterianism that is not ritualistic. John Calvin had a ritual. Presbyterianism is not anti-liturgic."

In a recent article upon the subject of the spread of Muhammedanism, the *Brooklyn Eagle* remarks: "In Arabia the creed tends constantly to become more fanatical and earnest. In India as is now well understood from the census records, Mussulman expansion never ceases. . . . It was stated forty years ago by very acute missionaries, that Islam gained more in India than it lost in the remainder of the world. Bengal is becoming a Mussulman province, with Hindoos interspersed; and in Madras whole villages become Mussulman at once. There must be more than forty millions of Mussulmans in India, conversions have gone on throughout the great Hindoo revival which has attended England's rule, and the possibility that all India might become Mussulman has been repeatedly discussed. Our own impression is that this will be the case. . . . If as from all accounts seems certain, Mussulmans in China have multiplied by millions, and are still converting; they may one day be numerous enough to use force, and the world may see peoples stretching from Bagdad to Shanghai all of one faith, and intent on spreading that faith by conquest. That is not a pleasing prospect, but when we consider what the Mussulmans have accomplished in the diffusion of their faith within the last century, and what a little impression Christianity, the only rival creed, has made in the same regions, it is not beyond the range of thoughtful consideration." These facts, and these aspects of the case show the urgent necessity that Christians should awake from their criminal slumber, and be up and doing.



## THE LATE REV. CHARLES LOWDER.

A BIOGRAPHY has recently been published of this eminent worker for Christ, which has produced a great sensation in the mother country, and has very largely increased the sympathies of Churchmen with the cause in which he was enlisted, and with the holy work in which he was engaged. He was born 1820, was educated at King's College School, and was an undergraduate at Exeter College, Oxford; was ordained to work in the diocese of Bath and Wells, and 1851 became one of the curates of the newly erected church of St. Barnabas, Pimlico, an offshoot from St. Paul's, Knightsbridge, especially intended for the poor. The church had been built with all the beauty of ecclesiastical arrangements possible, had a daily choral service and such observances as are now almost universal in churches of a moderate tone, but which at that time the ignorance of the popular mind considered Popish. Seating men and women apart provoked fierce resistance as "contrary to decency and the laws of God and man," and so did the letters Alpha and Omega; which a learned Irish clergyman interpreted as V. M. and took as a proof that the Blessed Virgin Mary was there worshipped! In the Lent of 1856 Mr. Lowder first went out from St. Barnabas' to offer assistance to Mr. Bryan King, by sermons in a room in a court near Ratcliffe Highway on three nights in the week. It was soon apparent that nothing but a special mission could deal with the poor outcasts in that neighbourhood. All the elements of degradation, poverty and improvidence, drunkenness and uncleanness, robbery and violence, ignorance and unbelief were active—a whole parish in which many of the most 'respectable' found their interest in supporting vice, while the police were both unable and unwilling to interfere. Clergy who had begun to aid in the work gave it up as hopeless, and the deep impression he felt that it could not be left undone brought Mr. Lowder into the field. A moderately sized house, but in bad condition, standing in a little court, was secured in Calvert Street, Mr. Lowder was appointed curate by Mr. King to the parish church, and the work of his life began. It was not by what are called popular qualities that Mr. Lowder's wonderful success was accomplished; but because he was heart and soul devoted to God and to the Gospel of Christ. He felt that he had received a gift which would also be a boon to mankind. He was most tender to the sick and distressed, and had a great love for children. The little pale inhabitants of those dismal courts had in him the kindest and readiest of friends. They would run after him, lift up the corners of his long cloak and crowd under it, so that he would often walk along the street with a little crowd pattering and laughing after him. His boldness and sternness in reproving vice won respect from people who would have treated the attempt to win their favour with rudeness and contempt. The secret of his success was that he gave his whole self. His rest was not below.

His house was in a sickening atmosphere of almost intolerable odors, and was never quiet; for it was the abode of his fellow workers, and the resort of choir boys and men, communicant and confirmation classes; and night was made hideous by the yelling and fighting of the population. A naturally strong and vigorous constitution enabled Mr. Lowder to triumph over these difficulties for a number of years, but at length they undermined his constitution; although this was not till the footing was gained, and the victory of his life was

won. There was soon a small chapel of the Good Shepherd, and the nucleus of a sisterhood, who had a great task on their hands among mothers who confused baptism with vaccination, asking if it would hurt their children, and who feared that the first school excursion was a trap for kidnapping the little ones. A temporary building was the commencement of the future church of St. Peter, and here as well as in the church of St. George the ritual was according to the law of the Prayer Book. The storm at St. George's in the East, it is now well known, was chiefly the work of publicans and other promoters of intemperance and vice, who, from fear of losing their profits, suborned certain lewd fellows of the baser sort to commit outrages, Sunday after Sunday, which carry us back to the sacrilege in the days of the Rebellion. On the 25th September, 1859, finding St. George's church closed, the mob made a rush on the Mission. More than a thousand assembled in Wellelose Square, and attempted to throw Mr. Lowder over the bridge on his way from St. Peter's church, but his friends mustered strongly, made a cordon at the entrance to the bridge, and held it till he had gained the Mission House. After a short interval, all opposition died away. It had come to be felt that men laboring like Mr. Lowder and his colleagues were the best judges of the fittest means to gather worshippers, and that to hinder such a work as theirs, would be to aid the cause of Satan. One great step was gained in the cholera times, when the people's confidence was thoroughly won. No wonder the miserable "Church Association" failed to find more than one "aggrieved parishioner" to institute a prosecution; and he failed them! But Mr. Lowder's work was nearly done, and he was visibly a broken man both in the church and streets on the Good Friday of 1880. On the first of August he took the children to Walthamston in nineteen vans, and is well remembered amusing himself with the children, while they were singing an extemporized triplet as an expression of their affection for him. The next day he went to the Continent, and among other things did some mountaineering in Bavaria; but being suddenly taken ill with internal inflammation, died on the 9th September, 1880.

## NOTES.

HATCH'S BAMPTON LECTURES ON THE ORGANIZATION OF THE EARLY CHRISTIAN CHURCHES.  
BY REV. CANON CARMICHAEL.

MR. HATCH ON CLERGY AND LAITY.

MR. HATCH'S chapter on "Clergy and Laity" may be summarized thus:

The distinctions in the early Christian Church were not based on mere official positions, but on "gifts." "Ruling" was a gift in no degree greater or less than the gift of "healing," all gift bearers being on the same level. Through various causes however, such as extension of Church membership, love of order, and an ever-growing analogy between the Christian and Mosaic dispensations, the ruler was elevated into an unnatural prominence, and other gift bearers were gradually excluded from ecclesiastical functions, that in earlier years they fulfilled as a matter of course. Thus arose the distinction between clergy and laity, the breach becoming wider as centuries rolled on.

Three points call for notice in connection with these statements.

1st. Mr. Hatch holds that the distinctions mentioned by St. Paul were distinctions of "gifts," not of "office." I would answer this by quoting that Mr. Hatch appears to have a natural shrinking from a few texts of Scripture.

"These things command and teach." 1 Tim. iv. 11.

"Charge them that are rich in this world, that they be not high-minded." 1 Tim. vi. 17.

"Be instant in season, out of season; reprove, rebuke, exhort." 2 Tim. iv. 2.

"For which cause rebuke them sharply, that they may be sound in the faith." Titus i. 13.

"These things speak, and exhort, and reprove with all authority." Titus ii. 15.

"A man that is a heretic after the first and second admonition reject."

Now the gift of "healing," was undoubtedly a personal gift. One possessed of this gift, as a physical power bestowed by the Holy Ghost, would in the nature of things exercise that gift as the Spirit moved him. But the "ruling," "directing," "rebuking;" gifts of Timothy and Titus were plainly subject to the official authority of the Apostle, in other words, the rejection of the heretic by Titus, after a second admonition, did not proceed from the fact that the Spirit directly and personally then and there moved him to reject him, but because the Apostle authoritatively instructed Titus to reject. The Apostle spoke with the authority of a superior in office, and Titus as an official exercise his "gift of ruling" on the lines that his Apostolic master commanded. Thus I hold that there must have been a difference between "ruling" and "healing." "Healing" was plainly personal, intuitive, and directly miraculous, whereas the ruling of Titus was that of the exercise of a divinely given talent, under the direction and guidance of a superior officer.

This distinction of office is seen very clearly in another well known passage. Thus when Paul and Barnabas came to Jerusalem they were received by three distinct classes constituting one body,—the Church—the Apostles—the Elders. The result of this reception was, that three distinct classes uniting together as one body, in a letter to the brethren at Antioch, which letter began thus: "The apostles, and elders, and brethren, greeting, unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia, etc." Now here I claim that a marked distinction is made between the gifts possessed by the rulers or elders, and the scattered gifts diffused thro' the general congregation of "the brethren." The owners of the former are placed next to the Apostles, as officers, or men in authority, whereas no discriminating notice is taken at all of direct miraculous gifts possessed, no doubt by a great many of the brethren.

Again, the fact that the elders or rulers were maintained by the offerings of the brethren, and that the apostle insists that they had a positive right to such maintenance, marks them off as a distinct class from the members of the Church, and also from those who were specially blessed with other gifts. For in no case does the apostle say "that the Lord had ordained that those "who healed" should be supported by those who were restored," or that those who spake with tongues should live on the offerings of those who heard the tongues. This command was solely given with regard to those who preached the Gospel—to those who elsewhere were ordered "to instruct the ignorant," "to confute the gainsayers," "to warn the unruly," and "to take heed of the flock over which the Holy Ghost had made them overseers."

Again, the gifts of healing, of tongues, of prophecy, of interpretation, of discernment of spirits, were, as far as we can learn, the result of the direct work of the Holy Spirit on individuals, altogether apart from apostolic interference, though the exercise of such gifts were plainly subject to apostolic criticism. But the offices which were the result of gifts of ruling, were transmissible offices, a fact that can in no sense be claimed for other gifts in their nature far more wonderful.

Finally, it was plainly the will of God, that ruling and ministrations should remain as permanent gifts in the Church, whilst the more startling gifts of a miraculous nature should cease to be. The wonderful gifts fade out of our sight with the apostolic age; whilst the talents or endowments consecrated by apostles to the service of God, created at once, deathless orders of ministry, because transmissible for all time.

As to patristic evidence of the marked distinction between rulers and ruled, clergy and laity, I need only refer generally to the epistles of the apostolic fathers, Clement, Polycarp, and Ignatius, (a) but as Mr. Hatch styles Tertullian (A.D. 192) "the greatest theologian of his time," and claims him as holding like views with himself, I will give a few well known quotations from his writings.

"It is customary (he says) among heretics to confound the office clergy and laity together; they make one a bishop to-day, and another to-morrow; to-day a deacon, and to-morrow a reader; to-day a presbyter, and to-morrow a layman." (Tertul. de Præscript. e. 41).

"The chief priest which is the bishop has the right of giving baptism. Then presbyters and deacons, not, however, without the authority of the bishop, etc. From another point of view even laymen have the right." (de Baptismo xvii) (a) Clem. Epis. l. c. 1. cc. 40. 41. Ig. ad. Polyc. c. vi.

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Noticing the abstract right of the Luty to baptize, he says: "How much more is the discipline of reverence and modesty incumbent on the Luty, seeing it is the part of those greater than themselves (priests and deacons) not to take on them the office of the episcopate, which is assigned to the bishop. Emulation is the mother of schisms." *de Baptismo xviii.*

2nd I would wish to notice Mr. Hatch's views as to the validity of administering the Holy Communion, without the presence of a Church officer.

Mr. Hatch's sole authority for this startling view, he professes to find in the Ignatian Epistles. He holds that these epistles teach that certain Christians celebrated the Holy Communion without the presence of Church officers, and that the rebuke ("Break one bread" be careful to have only one Eucharist") is so gentle, that it implies a valid sacrament.

But is it fair of Mr. Hatch, himself; to make the rebuke gentle? One unacquainted with the Ignatian Epistles, and depending on Mr. Hatch for quotations, would certainly agree with him that the rebuke was very gentle, but full quotations—fair quotations throw a different light on the subject. I give the quotations in full.

"That ye all by name come together in common in one faith, and in one Jesus Christ who was of the race of David according to the flesh, the Son of man, and Son of God; obeying your Bishop and the presbytery with an entire affection, breaking one and the same bread, which is the medicine of immortality." (Ephis. Ephes. xx).

"Wherefore let your endeavour be to partake all of the same holy Eucharist; for there is but one flesh of our Lord Jesus Christ, and one cup, in the unity of his blood; one altar; as also there is one bishop, together with the presbytery, and the deacons, my fellow servants; that whatsoever ye do, ye may do it according to the will of God." (Ephis. Phil. iv).

"Let the Eucharist be looked upon as well established, which is either offered by the bishop, or by him to whom the bishop has given his consent. It is not lawful without the bishop, either to baptize, or to celebrate the holy Communion; but whatsoever he shall approve of, that is also pleasing unto God; that so whatever is done, may be sure and well done." (Ephis. Smyr. viii).

Now in these quotations an irregularity is rebuked in a faithful Christian manner, and the authority of the Bishop is stated with dignity and firmness, but I cannot find in them, or in any portion of the epistles, one word to lead me to suppose that the Holy Sacrament was consecrated and administered by laymen. Mr. Hatch may assume that such was the case, but I may assume that some presbyter without the license or leave of his bishop formed a congregation erected an unauthorized table, and "broke bread," and thus injured diocesan unity and order. The cause of complaint is not definitely stated, we may assume what we like about it, but flimsy theorizing is a poor foundation for the bold assertion "that the celebration of the Eucharist without the presence of a Church officer was not of itself invalid."

## Diocesan Intelligence.

### ONTARIO.

From Our Own Correspondent.

SHANNONVILLE.—The attendance at the special Lenten services at Trinity church, though not large, was upon the whole encouraging, especially during Holy Week, when the "Story of the Cross" was sung each evening. On Good Friday the congregations at the three services, though leaving much to be desired in point of numbers, were larger than might have been expected, amounting to over eighty altogether. On Easter-eve there was a midnight service, which though attended by only a very few, was very bright and hearty. On Easter-day, when there were again three services, the congregations were large, especially in the evening, and the services cheering in the extreme; the only drawback being the small number of communicants, a matter in which it is to be earnestly hoped that future years will see an improvement. The church was very tastefully decorated, thanks mainly to the untiring exertions of Miss Shaw, the organist. The Easter vestry was of an encouraging character. Mr. Kemp was appointed incumbent's warden, and Mr. J. Leverton elected by the people.

WILLIAMSBURG.—The annual vestry meeting of the congregation of this parish was held on Easter Monday, a large number of visitors being present. Mr. H. Carman and Mr. H. G. Neagant were elected churchwardens; and Mr. R. H. Bradfield and Mr. F. Carmon Lay-reps. to Synod. A unanimous vote was passed whereby an assessment of twenty-five per cent. was added to the pew rents of the church. On examining the accounts it appeared that a debt amounting to \$350, still remained upon the spire. A sub-

scription list was at once opened, and the greater part of the sum was subscribed before the meeting closed. A small debt still remaining upon the organ was ordered to be paid out of the running expenses of the church. The congregation are justly proud of their new organ. The tower, which has recently been added to the church, is a very handsome one, and a very fine bell, costing \$400, the gift of Mr. James Muchley, was placed in it a short time ago.

OXFORD MILLS.—Large congregations participated in the joyous Easter services, and sixty made their Easter Communion. After the Nicene Creed Mr. C. P. Anderson formally received the Bishop's licence as reader. We hear that the parish church is shortly to be considerably embellished by the ladies of the congregation, and a beautiful stone font is to be given in memory of the late revered rector.

BELLEVILLE.—On Easter Sunday the opening services were held in the newly erected edifice which replaces the one destroyed by fire a year ago. It is built of grey limestone with red brick dressings, in the gothic style, with char-story and corner tower, and has rather a massive appearance externally. The two main entrances lead into an atrium, from which the church is entered by handsome scarlet cloth doors. The nave is 86 x 54 feet, and the chancel 24 x 20 feet. A door from the chancel opens into a comfortable vestry. At the entrance end the organ and choir gallery is situated. The highest from the floor to the apex of the roof is about sixty feet. The roof is finished with diagonal boarding between the main beams, which are exposed and ornamented. The char-story is supported by eight massive columns, four on each side, with arches between, springing from foliated capitals. It is intended to fill the windows with stained glass next summer. The seating capacity of the church is 700. The interior presents a very handsome appearance with its elegant chancel fittings. The woodwork throughout is oiled and varnished. The new organ costing \$2,500, made by Messrs. Warren and Son, Toronto, was used at the opening services. The richly finished organ front was much admired. The entire cost of the church will probably be when finished about \$16,000. The inaugural services were attended by crowds which filled every available space in the church. The Rev. Dr. Clarke, rector, and the Rev. A. Dawson, conducted the morning services. In the evening they had the assistance of the Rev. J. Halliwell, of Hillier. At the former service the rector, and at the latter the Rev. Mr. Halliwell preached. The sermons were able and appropriate to the day and the occasion. On Easter Monday the vestry meeting was held in the new church. The wardens' report showed that the affairs of the church were in a favourable condition, and that the current expenses had all been met for the year past. The building committee's report showed that between six and seven thousand dollars had been subscribed to the building fund, that six gentlemen of the congregation had agreed to pay the interest on the loan as it falls due; and seven others will pay a like sum to form a sinking fund to meet the principle, thus relieving the congregation of a great burden. To finish the work the Rev. Dr. Clarke, and Messrs. W. R. Carmichael, Wm. Hamilton, J. W. Dunnet and J. W. Loudon were appointed a committee. The rector elected Mr. Hamilton and the vestry elected Mr. J. W. Campion to be churchwardens. A select vestry was formed consisting of Messrs. J. C. Overell, F. Wallbridge, C. L. Coleman, W. Alford, J. W. Loudon, J. H. Simpson, S. R. Earle, Jos. Northcott, J. W. Dunnet, J. Panter, R. Greatrix, Wm. Reed. Mr. E. J. Sisson was re-elected lay-representative to the Synod.

St. Thomas':—Rev. J. W. Burke in the chair. The chairman appointed Mr. R. C. Hulme as his warden for the ensuing year, and by a unanimously carried motion Mr. L. H. Henderson was elected the people's warden.

A satisfactory statement of accounts was read and referred to auditors to report at a meeting to be held a fortnight hence.

The rector then read a statement of the Sunday collections for the following purposes: Parochial, Widows' and Orphans', Diocesan Mission Fund, Divinity Students' Fund, Advent, Benefit of late Rev. J. Carroll's family, Algoma Bishopric Fund, Synod Assessment, Missionary Fund, Poor Fund.

A vote of thanks to the choir was unanimously carried.

On motion the thanks of the vestry were tendered to Miss Hulme for her beautiful gift of a brass eagle lectern for the church.

Mr. J. P. C. Phillips was duly elected Representative to the Synod.

St. John's:—The Easter services in this church were hearty, the congregations larger than on that day last year, and the collections were over \$140.00. On Easter Monday, the annual vestry meeting was

well attended. The churchwardens reported that during the past year the incumbent's salary had been paid in full, and other current expenses and improvements paid; that the mortgage on the property had been released, and generally, that the financial condition of the church was sound.

Messrs. Smith and Irwin were then appointed auditors.

Messrs. Brown and Green were re-elected wardens. Messrs. Adams, Backus, Black, Mills, Sharpe, Sargent, sidesmen.

Representatives to the Synod: Messrs. Geo. Backus, J. W. Brown, and Albert Green.

Vestry Clerk—Mr. Fred. Ford.

Resolutions of thanks were passed to the Bishop of the diocese and the Archdeacon of Kingston for granting the petitions of the congregation to settle the boundaries of their parish; to the ladies of the Sewing Society for their continued valuable aid; and to Miss Large for her long and faithful services as organist.

OTTAWA.—Easter has been well observed in the capital, Dissenters as well as Churchpeople having shown their interest in the Resurrection by thronging their various places of worship, and all joined in putting forth the glorious teaching and the joyous hope of the day. At St. John's the attendance was very large, and the communicants numerous.

Christ Church was decorated with flowers on the altar and in the font. The music was as usual on high festivals of an elaborate character, and the communicants were 225, one hundred of whom received at the early celebration.

St. Alban's presented a beautiful appearance, and we are glad to notice that St. James's marked the day by suitable decorations.

### TORONTO.

SYNOD OFFICE.—Collections, etc., received during the week ending April 7th, 1882.

MISSION FUND.—Parochial Collections:—Alliston, \$36.30, West Essa, \$41.90; Orillia, \$54.13; Devitt's Settlement (Bobcaygeon), \$5.80; Whitby, \$58.26; January Collection:—St. John's, Port Hope, \$8.50. Missionary Service:—St. John's, Port Hope, \$21.20.

WIDOWS' AND ORPHANS' FUND.—Annual payments under New Canon:—Rev. T. C. DesBarres, \$13.92; Rev. C. Ruttan, \$7.20. October Collection:—St. Paul's, Toronto, additional \$1. Parochial Collections:—Orillia, balance of assessment, \$22.16. For the Widow of a deceased Clergyman:—Brooklin and Columbus, \$2.44; St. Paul's, Toronto, additional \$2; Whitby, \$1; St. John's, Port Hope, \$10.85.

DIVINITY STUDENTS' FUND.—April Collection:—West Mono, St. Matthews, 83c., Camilla, 25c., St. George's, 57c., Herald Angel, 84c.

ALGOMA FUND.—St. George's, Toronto, \$36.

THE churches in Toronto, had their accustomed services at Easter with decorations of a decidedly improved character, showing a great deal of good taste in the floral and other arrangements. The churches especially noticeable were St. Luke's, All Saints', Holy Trinity, St. George's, and St. Matthias.

THE Easter vestries were held in the city as usual, and appear to have been generally pleasant meetings of the respective pastors and their congregations. St. James's church is at present without an incumbent. Mr. Clarke Gamble therefore took the chair. The accounts showed a deficit of \$54,636.28. A resolution of sympathy with Mrs. Grassett and family in their present bereavement was passed. A correspondence with the Bishop respecting the appointment of an incumbent was read, and a good deal of discussion ensued, the main principle advocated appearing to be that St. James's congregation wished to have nothing to do with anybody else; that their congregational interests only were to be consulted, and that, therefore, one of the two names they had proposed to the Bishop ought to be appointed to the rectory. One speaker entered into an elaborate argument to prove that the spirit of the canon for appointments to vacant parishes was that the congregations themselves should have the entire control of the matter! We venture to say that this is the first time such an idea was ever entertained by anyone. The canon might possibly have that meaning, if the word "not" were read into it. The following resolution was passed: "That this congregation protests against any interest being considered in preference to the wishes of the congregation in making an appointment to the rectory now vacant." Col. Gzowski was appointed warden; and Mr. J. K. Kerr's appointment to the same office was confirmed "as far as the vestry was able to do so."

All Saints'.—Wardens: Messrs. Goulding and Dr.



Kertland. Lay Representatives: Messrs. Symonds, Howard, and Green.

*Grace Church.*—Wardens: Messrs. W. H. Howland and J. Berwick. Lay Reps.: Hon. Ed. Blake, and Messrs. Mackenzie and Kennedy.

*Church of the Ascension.*—Wardens: Messrs. R. H. Temple and Berkeley Smith. Lay Reps.: Hon. James Patton, Mr. Charles McCarthy, Mr. Biggar.

*St. Anne's, Brockton.*—Wardens: Major Milligan, Mr. A. P. Macdonald. Lay Reps.: Col. Denison, Mr. Gooch, Mr. Kirkpatrick.

*Church of the Redeemer.*—Wardens: Messrs. James Harris, George Musson. Lay Reps.: A. H. Campbell, Thos. Shortiss, R. E. Kingsford.

*Holy Trinity.*—Wardens: Messrs. Wm. Hill, H. B. Blachford. Lay Reps.: Messrs. Ince, Wood, Campbell.

*Trinity Church.*—Wardens: Messrs. J. G. Worts, Lewis Redford.

*St. Stephen's.*—Wardens: Messrs. John Carter, T. R. Fuller. Lay Reps.: Messrs. James Armstrong, S. Mercer Adams, and Sheppard.

*St. Mark's, Parkdale.*—Wardens: Messrs. J. S. Locke, U. A. Walker. Lay Reps.: Messrs. W. Fahey, T. A. McLean, S. Shaw, jr.

*St. John the Evangelist.*—Wardens: Dr. Spragge, Mr. T. G. Bright. Lay Reps.: Chief Justice Spragge, C. W. Postlethwaite, F. C. Moffatt.

*St. Peter's.*—Wardens: Messrs. Marriott and Massey. Lay Reps.: Messrs. S. Caldecott, H. O'Brien, W. T. Boyd.

*Christ Church, Deer Park.*—Wardens: Dr. Larratt, W. Smith, Mr. W. G. Schreiber. Lay Reps.: Messrs. Larratt, W. Smith, T. H. Ince, D.C.L., Alfred Hoskin, &c.

*St. Paul's.*—Wardens: Messrs. H. B. Evans, R. H. Evans. Lay Reps.: Messrs. W. B. Evans, Roaf, Major Evans.

*St. Philip's.*—Wardens: G. M. Evans, James Browne. Lay Reps.: Col. Denison, J. T. Jones, G. M. Evans.

*St. Matthias.*—Wardens: G. Y. Timms, Louis Tomlinson. Lay Reps.: Dr. Snelling, Frank Wootton, G. W. Verral.

*St. Luke's.*—Wardens: Messrs. Wragge, A. M. Patton. Lay Reps.: Messrs. Jones, Taylor, Caesar.

*St. George's.*—Wardens: Messrs. Chadwick and Lett. Lay Reps.: Messrs. Murray, Boswell, Chadwick.

*St. Thomas's.*—Warden: Mr. T. Thatcher. Lay Reps.: Messrs. Lewis Moffatt, G. S. C. Bethune, and Pritchard.

*St. Luke's.*—The new church at the corner of St. Vincent and St. Joseph's streets, was opened on Easter-day, the services being an early celebration of Holy Communion at seven o'clock in the morning; Mattins (choral), with an eloquent sermon by the Bishop of the diocese, from the epistle for the day, and celebration of the Holy Communion at eleven o'clock; Litany (choral) with a sermon by the Rev. W. E. Cooper, of Trinity College School, Port Hope, at four p.m.; and Evensong, (full choral) with a sermon by the Ven. Archdeacon Boddy at seven o'clock, p.m. The building was crowded to the door at each service, standing room being at a premium. The new church, which is from the designs of Mr. Frank Darling, is in every way spacious. Externally the building, though striking both from its elevation and from its bold unconventionality of treatment, is plain to a degree, all the expenditure being kept for the interior, and especially for the sanctuary. The material chiefly employed is red brick, relieved by stone coigns and courses. The church is cruciform, with the roof well pitched, and the gables and quaint-pannelled porches sufficiently prominent to render them pleasing features architecturally. The style is Gothic, very freely treated, with a by no means slight admixture of features peculiar to the time of Queen Anne. The windows are long, narrow lancet lights, arranged in triplets and glazed with cathedral glass relieved by coloured borders. Internally the height of the roof is the first thing that strikes the spectator, as well as the effective manner in which the varnished pine and carved principals have been treated and utilized for the purpose of suspending from them the gas branches. The church is divided into a long nave, proportionately broad, with pews so arranged as to allow of three aisles, an elevated chancel approached by a flight of stone steps and cut off from the nave by a plain but solid dwarf stone and brick screen, and topped by an elaborately carved rood beam of varnished pine. From the chancel floor rises the sanctuary, so elevated as to render the altar the most conspicuous object in the church. The altar itself stands

on a predella approached by three steps, under a deeply recessed roof, handsomely treated in pine panelling, differing in design from the roof of the chancel. Behind the super altar runs a beautiful piece of carving, the stone being deftly worked in foliage and flowers, symbolical of the Eucharist and the Passion. On the brick wall behind, serving for the time instead of a reredos, is a large gilt cross surrounded by a nimbus of dead gold, and flanked by four medallions enclosing monograms, all treated in gold and colours. The effect is eminently devotional. The altar rail is of brass, richly ornamented, and the choir stalls and fittings of butternut, all thoroughly ecclesiastical in design. Above the altar and under the east window, which is built very high up in the wall, runs a wooden cornice, battlemented and pannelled, surmounted by a course of gas jets, a similar arrangement separating the organ chamber on the north side from the choir. On the south side are two arches, separated by a slender stone column, whose capital is probably the most beautiful specimen of realistic carving in the city. The design is the passion flower, which was carved out when the block was in position, natural flowers being employed as the model. The freedom and delicacy of treatment, the naturalism observed in the representation of the timest petal render this a work of art. Like the stone carving behind the altar, this also was an offering from one of Mr. Langtry's friends. Behind these arches are the vestries, as well as seats for the congregation. Here also will be the baptistry. Underneath the church are spacious rooms, one of which will be used as a chapel for week-day services. The exterior, when completed, will show a tower and various buildings for guild and other rooms. The south transept is as yet unfinished; its walls are to be produced for Sunday-school purposes, the old church being now destined for similar uses. The whole cost of the church has been \$14,000, of which \$9,000 remains to be paid. Of this sum, however, \$7,000 have been covered by subscriptions payable by instalments. The church will hold 600 persons; its acoustic proportions, as well as its facilities for heating, and lighting are excellent. Yesterday the altar was appropriately vested with a white silk frontal, with pendant, dark crimson stoles, the super-altar carrying a floral cross flanked by vases of flowers, rising out of a rich bank of floral offerings tastefully arranged. In front of the chancel screen stood tiers of choice and varied hothouse plants, the waxen fuschia vieing with the velvet-like heliotrope, which again was backed by the pure white of the calla lily or the blushing damask of the rose, between whose greenery the eye rested on the many-hued geranium or the delicate pink blossoms and dark olive-tinged leaves of the fretful cactus. No other incense was offered or demanded, when Nature's own sweet odours were present in such profusion.

We congratulate the highly-esteemed and worthy incumbent, the Rev. John Langtry, on the extraordinary success he has met with in his parish, and also on the completion of his new church, which if not the most expensive is certainly in its interior the handsomest in the city of Toronto. We are glad also to find that his congregation is one of the most united and harmonious in the diocese; and they appreciate his services so well that they have agreed to increase his salary \$400 a year.

MEDONTE.—*St. Luke's.*—Rep.: Basil R. Rowe.

WHITBY.—Wardens, John Wolfenden and W. R. Howse. Reps., Dr. Carson, Charles Sarney and John Hopper.

PERRYTOWN.—Churchwardens: G. N. Paterson, James Leslie. Reps.: Robert Gardener, James Leslie, Joseph Wilson.

BRADFORD.—Trinity Church in this village has been re-seated. The change has given a great deal more room and made the church altogether more comfortable. The church is well filled, and the congregation are to be congratulated on their enterprise and good taste.

AURORA.—The following are the appointments made at the usual vestry meeting held in this parish, of which the Rev. Mr. Musson has lately been appointed incumbent. Churchwardens: Mr. W. Mills and Dr. Hillary. Sidesmen: Messrs. Faughner, W. Willis, jr., W. A. Paine, and H. Ireland. Lay Reps.: Messrs. J. Smith and Faughner. Vestry Clerk: J. Smith. Auditors:—Messrs. C. C. Robinson and J. Smith.

LINDSAY.—The annual vestry meeting of St. Paul's, Lindsay, was held on the evening of Easter Monday, the Rev. Vincent Clementi, rector, in the chair. The chairman opened the meeting with prayer, after

which the minutes of the last meeting were read and confirmed. The Churchwardens submitted their financial report, which was received and referred to the auditors. Wardens appointed: Mr. Thomas Walters and Mr. Adam Hudspeth. Messrs. Graham, Bryans, Dixon, and Hopwood, as sidesmen; and Mr. G. Patrick as Vestry Clerk. Reps.: Messrs. P. S. Martin, John Dobson, and W. Grace. After some discussion respecting the desirability and feasibility of building a new church, the meeting, which was well attended, adjourned for a fortnight.

HASTINGS.—The ladies of St. George's have organized a sewing society which promises to be a great success. There was a solemn service on Good Friday, and the church was suitably draped for the occasion. On Easter-day the congregation was unusually large. The younger members of the Church displayed much taste in the decorations. A large number remained for Holy Communion.

ORILLIA.—*St. James's.*—Reps.: Frank R. Evans, Geo. J. Booth, Dr. Corbett.

EMILY.—Congregations large, and full Communion on Sunday. Fine weather, good roads, interesting services, appropriate music and discourses. Representatives to Synod: Messrs. W. Bault, Isaac McNeely and Wm. S. Cottingham. Churchwardens, St. James's: James Grooves and Thomas Nurse. Clerk: Wm. Franks. Churchwardens, St. John's: Thomas Magee and Patrick Creamer. Christ Church, Orillia: William Adams and Isaac McNeely, Churchwardens. Wm. S. Cottingham, Vestry Clerk. Wm. Curry and Robert Grandy, auditors.

PORT HOPE.—*St. John's.*—The church has been built fourteen years, and was consecrated on Wednesday, the 5th inst., by his Lordship the Bishop. Previous to the service the following gentlemen formed a procession into the church: Messrs. Benson and Smart, Wardens, Rev. Chas. Short (representing the late rector), Rev. Messrs. Foster, of Cavan, and Chafee, of Perrytown; Professor Jones, Trinity College; Rev. W. Cooper, Trinity College School; Rev. J. S. Baker, St. Mark's, Port Hope; Rural-dean Smithett, D.D.; Canon Brent, Newcastle; Rural-dean Allen, Cavan; and Dr. O'Meara, rector; and the Venerable Archdeacon or Peterborough, and the Lord Bishop attended by the Rev. C. J. S. Bethune, as chaplain. Morning Prayer was read by the Rev. W. Cooper, assisted by Mr. Short, and the lessons were read by the Rev. Messrs. Smithett and Baker, (1 Kings viii. and Heb. x. 19). The ante-Communion service was said by Archdeacon Wilson and Rev. Mr. Brent. The Rev. Rural-dean Allen preached on Gen. xxviii. 17. The Bishop, assisted by Dr. O'Meara, proceeded to the celebration of the Holy Communion. The service was impressive, and the music was effectively rendered.

## NIAGARA.

From Our Own Correspondent.

ANCASTER.—On Easter Monday, the annual vestry meeting of St. John's was held, the incumbent, the Rev. W. R. Clarke, B.A., in the chair. There was a large attendance present. Never before, perhaps, in the history of this parish, one of the oldest in the Niagara diocese, was the financial affairs found more satisfactory. During the year a mortgage of \$2,900 on the parsonage was wiped off, the Synod assessment of \$208 paid in full, and all other liabilities of the parish met, and some \$450 to the good. There is a handsome stone church and parsonage, and ten acres of land belonging to the Church, worth at least \$16,000, entirely free from debt. The vestry authorized the wardens to dispose of the old frame school-room, to tidy up the lot, previous to erecting a school-room in keeping with the church and parsonage. Messrs. Kenrick and Donnelly were reappointed wardens; Messrs. Findlay and Gurnett, auditors; and G. Kenrick, Lay-rep. to the Synod.

## HURON.

From Our Own Correspondent.

REV. J. Jacobs, Indian missionary to the Reserve, Sarnia, has returned to his mission from which he had been absent for some time in Great Britain on behalf of the Western University.

LONDON.—*St. Paul's.*—How few, even of those most conversant with the Book of Common Prayer, are they who fully realize the invaluable riches implied in the very name of that precious book! Common Prayer, the prayer of all, not merely of the ministers, as with those who have put away the heritage of the Church, but of the congregation—the common prayer

in our vernacular communication. Now worship, not comfortable crucified and of Communion the god of human prayer his prayer Another of meridian of but the serv For over tw Every porti he sees not tidings to n that have r so many ag tirety has b and the unli the infirmi thankful fo enjoy the b

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in our vernacular Saxon tongue, plain to all. Of the communicants in St. Paul's one was Mr. —, a deaf-mute. None is more regular in attendance at divine worship, none a more devout partaker of "the most comfortable Sacrament of the Body and Blood" of a crucified and risen Saviour than Mr. —. The Book of Common Prayer affords him the privilege of enjoying the communion of the Church, though the sound of human voice enters not into his unopened ear; and his prayer and praise are without audible expression. Another of the worshippers was J. B., a man past the meridian of life, who has been blind from his birth, but the service of the old Church is familiar to him. For over two-score years has he united in her Liturgy. Every portion of it is dear to his heart. What though he sees not the ambassador who proclaims the glad tidings to man, the Confession, the Creed, the prayers that have rolled from the hearts of his brethren for so many ages have been his from infancy. The entirety has been his heritage. As we saw the learned and the unlearned, those blessed with impunity from the infirmities to which many are subject, we were thankful for the dumb and blind that they also could enjoy the blessing of a Common Prayer.

The congregation of the Chapter House, city, are apprehensive that the Rev. W. H. Ramsay, who has for some time officiated in that parish, may be appointed to St. George's church, Windsor. They are of the opinion that the Chapter House requires a clergyman such as Mr. Ramsay at least as much as Windsor does.

TOWNSHIP OF ST. VINCENT.—St. Thomas's Church.—A special service was held in this church on Good Friday evening, and there was a celebration of the Holy Communion on Easter Sunday. The Church has lately been considerably improved, through the liberality of J. W. G. Whitney, Esq., of Toronto, who at his own expense has erected a vestry, (which has been so much needed). This is by no means the first occasion on which St. Thomas's church has greatly benefited by this gentleman's liberality.

MEAFORD.—Christ Church.—The beauty of this already handsome church is considerably enhanced by a couple of stained glass windows, the kind gifts of A. McLean Howard Esq., of Toronto, and John Arthur, Esq., of Meaford. We are glad to state that the special services held during Lent were unusually well attended. There were also large congregations at both morning and evening services on Easter Sunday. The number of communicants being above the average.

ESSEX.—At a vestry meeting in Christ Church on Easter Monday, Mr. B. S. O'Neil and Mr. G. A. Hyndman were elected wardens; Mr. John Spackman and Mr. G. Kemp were elected sidesmen. Mr. Wm. Case was elected Representative to the Synod. The Wardens' account for last year was audited and found correct. The question of building a new church was also discussed, and a committee appointed to make the necessary arrangements for carrying out the scheme.

ST. MARY'S.—Wardens: Messrs. R. Armstrong and A. Carman. Reps.: Messrs. J. E. Harding and George Whiles. Resolved:—That whereas the Standing Committee of the Synod at its meeting of December 8th, 1881, proposed enacting a new, or amending the existing Canon on the discipline of the clergy, concerning the use of the Press in matters relating to the Church, this Vestry is of opinion that inasmuch as the existing Canon provides for cases of crime or immorality, or for any scandalous or disorderly conduct on the part of the clergy, no necessity exists for limiting the use of the Press, which is the bulwark of Protestant liberty, and any interference therewith would be attended with danger. Likewise this Vestry deprecates any interference with the pastoral connection of a clergyman with his congregation, except at the request of either party, and upon good and sufficient cause being shown.

Resolved:—That whereas the Standing Committee of the Diocese of Huron, on the 8th Dec., 1881, passed a resolution reflecting upon the character of the Incumbent of this parish; be it resolved, 1st, That whilst this Vestry recognizes the right of the executive committee to recommend to the Synod any action relating to the Church or its members, it believes it exceeded its jurisdiction in passing judgment upon a clergyman without the authority of the Synod.

2nd: This Vestry adjudges the action of the Standing Committee in such proceeding to be contrary to every principle of justice, in condemning a man before properly charging him with an offence, and hearing him in self-defence.

3rd: That this Vestry believes the charge against the pastor of this congregation of having made unscrupulous and slanderous statements, in the publi-

cation referred to in the resolution of the Standing Committee, to be wholly unfounded.

4th: That after a pastoral connection with the congregation of St. James's church extending over twelve years, this Vestry has much pleasure in testifying to their entire confidence in the Christian character and integrity of their pastor.

ALGOMA.

From Our own Correspondent.

ST. JOSEPH'S ISLAND MISSION.—The Rev. H. Beer desires to acknowledge with gratefulness the receipt of \$5.05 from St. George's parish through the C.W.M.A. Also another sum of \$5 from the same parish. The first amount has been placed in the organ fund, and the second in the fund for purchasing Communion service.

S. S. Teacher's Assistant

TO THE INSTITUTE LEAFLETS.

Second Sunday after Easter.—No. 22.

THE COLLECT, ETC.

ON the Second Sunday after Easter the Church takes up specifically the Resurrection—Life, or New Walk of the Christian. Our minds are drawn to remembrance of the fact that Christ's manner of life after his Resurrection was of a higher and more mysterious type than it had been before. His body seems to have left in the grave some of its more gross qualities, its earthliness. He came and went, and changed his appearance after the manner of a spirit rather than the possessor of an ordinary human body. The process of spiritualizing the flesh seems to have begun, if indeed it was not as complete as it could be on earth. Yet He ate and drank with His disciples; and His body could be seen as the same that was crucified, and even touched and handled. We do not really know how far our bodies will be changed after our resurrection; but they shall be fully spiritualized and glorified and rendered incorruptible. Now, this spiritualized life of Christ is the type of an exalted and purified Christian life. We should have a wonderful patience and long-suffering of injuries and insults: some thing quite "supernatural" indeed,—above our natural condition as men.

The Gospel sets before us our Lord as THE GOOD SHEPHERD: so devoted to His sheep that He gives His life for their sakes. Not a hireling was He, who cared not for the sheep; but they were His own. He is our owner. Hence His incomparable affection and devotion to His office. In the words of the Gospel, His farseeing sight takes in other sheep than these of the Jewish fold under His care—even ourselves, Gentiles of all time and every place. "Them also I must bring," He says, and He is bringing us. Do we not in our hearts hear His voice? He bids us look forward to there being one fold, one Church, as there is acknowledged but one Shepherd who owns the sheep.

The Collect seems to take the idea, from the Epistle and Gospel, of an Eastern shepherd leading forth his sheep to pasture or back to the fold; they follow him, they know his voice, he knows each by some pet name. When he calls any one of them, it comes running with joy. So we pray that like Christ's sheep we may follow—"daily endeavour ourselves to follow the blessed steps of His most holy life." We must go where the Shepherd leads us, walk in His footsteps, hearken to His voice, answer to our names, go when He calls us.

On Tuesday of this week falls the Festival of St. Mark the Evangelist. His greatest work seems to have been among the learned men of Alexandria, where he founded a Church of great power and influence during succeeding centuries. In this place he was martyred, being dragged from the altar of his cathedral to prison, and then back again, till his spirit departed. Not only have we his Gospel, or Evangel, but one of the most famous of the Church's ancient liturgies is connected with his name.

This week also, coinciding with Sunday, falls the minor Festival of St. George the Martyr. His memory is not alone preserved in the Church of England: the Greek churches gave him peculiar honour. He was born in Cappadocia, in the third century, and became a soldier without ceasing to be a soldier of Christ. The association of his name with the realm of England dates from the time of the Crusades, and the splendid exploits of our king Richard Cœur de Lion. That famous king and warrior seems to have caught in the Eastern lands an enthusiastic regard for the warrior-saint of Cappadocia; and to have made his name a favourite battle-cry of the English army. "St. George and the Dragon" probably typifies the soldier of Christ overcoming Satan.

THE CATECHISM.

Q. How many SACRAMENTS hath Christ ordained in His Church?

A. Two only, etc.

Q. What meanest thou by this word Sacrament?

A. I mean an outward . . . thereof.

Q. Why are we first asked the number of the Sacraments?

A. To distinguish the two Sacraments ordained by Christ Himself from all other rites, such as Confirmation or Ordination, which have the nature of Sacraments.

Q. How are they distinguished?

A. Because these two are (1) necessary to salvation; Baptism beginning our union with the Church, and the Eucharist confirming it. (2) Because they are "generally," that is *universally* necessary.

N.B. The catechist should note that "general" and "generally" are in the Bible and Prayer Book employed in an obsolete sense, for universal and unisally; and not in the sense customary in the present day. Compare the Prayer Book "general Confession, Supplication, Thanksgiving, Resurrection." See also 2 Sam. xvii. 11, and "general assembly," Heb. xii. 23, compared with the original. Also the military term, "General," because he commands all.]

Q. What exception to this general necessity does the Church make?

A. Where the Sacraments "cannot be had," that is obtained.

Q. Is there any other reason why learners should early hear of the Sacraments?

A. Yes; the Catechism is intended to prepare for Confirmation, as it is preparatory to Holy Communion.

Q. What is the original meaning of the word Sacrament?

A. It meant a pledge or an oath by which a person bound himself solemnly.

Q. How is the word used in early Christian writers?

A. It is used to mean some sacred thing which lies concealed under an outward form, either of words or material things. [Thus Tertullian speaks of our Lord's anointing by the Holy Ghost as "Sacramentum unctioni;" and St. Cyprian speaks of the many Sacraments, meaning sacred truths, which lie hid in the Lord's Prayer.]

Q. How is the word used in later writers?

A. To denote certain visible rites in which God conveys to us certain invisible graces or blessings.

Q. What definition of a Sacrament does the 25th Article give?

A. "Sacraments ordained of Christ, etc. . . certain sure witnesses, and effectual signs of grace and God's good-will towards us, by the which He doth work invisibly in us."

Q. What is an outward sign?

A. A sign that I can see, feel, touch, or taste.

Q. What is a sign?

A. Something intended to remind us of some other thing.

Q. Mention some things called signs in Scripture?

A. Our Lord's miracles, especially His Resurrection, and the rainbow.

Q. If Christ's religion be a spiritual one, why did He ordain outward rites as channels of grace?

A. Because we are not mere spirits, but bodies as well, and Christ designs to sanctify and save our whole nature. ["If thou hadst been incorporeal, He would have delivered thee the incorporeal gifts bare; but because the soul hath been locked up in a body, He delivers thee things that the mind perceives, in things sensible." St. Chrysostom on Matt. xxvii. Hom. lxxxii.]

Q. What do the Scriptures mean by "spiritual"?

A. Not what has to do with spirits alone, but with the Spirit?

Q. Is the Christian system one of purely spiritual truth, that is in the first of these senses?

A. No—for its first fact is "the Word was made flesh;" but it is in the second sense; for it is all controlled and animated by the Spirit—it is the dispensation of the Spirit.

Q. Can you further show that the Christian system regards bodies as well as spirits?

A. Christ ordained an outward body of men, to be under an outward government, and distinguished by visible ordinances from other societies; and it has ever had a place amongst the things of time and sense.

Q. But is the Christian state outward only?

A. No: it is a visible kingdom, ruled by and dwelt in by an invisible Spirit: by which Spirit it is united to Christ as its Head.

Q. Is "the outward and visible sign" the sign of a "grace given unto us" before we receive the sacrament?

A. No; but of a grace God intends to bestow upon us in the sacrament.

Q. How do you know that the Catechism means this?

A. Because it says that Christ ordains the outward sign "as a means whereby we receive the same" inward and spiritual grace; and besides this, that "it is a pledge to assure us thereof, that is, that we do receive the thing signified.



Q. Can these ordinances be of small moment?

A. No: for Christ instituted them under circumstances of the greatest solemnity; and in no case can we believe our Lord would impose upon His people useless, unnecessary, or empty forms.

Q. How many parts are there in a Sacrament?

A. Two: the outward visible sign, and the inward spiritual grace.

Q. Of what is the inward and spiritual grace a part?

A. It is part of the whole sacrament, for Christ ordained the use of the outward part as a means of conveying the inward part.

Q. Do we know how the two parts are connected?

A. No: that is a mystery—whence the sacraments are called "The Holy Mysteries."

#### IN SAMARIA.

It may have been in part out of consideration to the wounded feelings of John's disciples, who could not bear to see the influence of Jesus eclipsing that of their master; or more probably, because at that time the news had reached Him that Herod Antipodas had seized John and thrown Him into prison, that Jesus left Judea and again departed into Galilee. Being in the northern part of Judea, He chose the route which led through Samaria. Worn out with the long journey on foot, He stopped at last for rest and refreshment at Jacob's well, which was not far from the city of Sychar. This, like all frequented wells in the East, was doubtless sheltered by a little alcove in which there were seats of stone. The expression in the original implies that the wayfarer was quite tired out, and in His exhaustion flung Himself wearily down upon the seat anxious, if possible, for complete repose. The disciples had left Him to buy in the neighbouring city what was necessary for their wants, when His solitude was broken by a woman coming to draw water. The Lord was thirsty and fatigued, but He had no means of reaching the cool water which glimmered deep below the well's mouth. And so He said to the woman "Give me to drink." In the East everyone—even the robbing Bedawy—seems to feel positive pleasure, in having it in his power to obey the command of his great prophet, to share with the thirsty traveller the precious element. But so deadly was the hatred and rivalry between Jews and Samaritans, so entire the absence of all familiar intercourse between them, that the request only elicited from the woman of Samaria an expression of surprise that it should have been made.

Gently, and without a word of rebuke, our Lord tells her that had she known Him, and asked of Him, He would have given her living water. She pointed to the well, an hundred feet deep. He had nothing to draw with; whence could He obtain this living water? And then, perhaps, with a smile of incredulity and national pride, she asked if He were greater than their father Jacob, who had digged and drunk of that very well. And yet there must have been something in His words or looks which struck and overawed her, for now she addresses Him by the title of respect which had been wanting in her first address. She now becomes the suppliant. He had asked her a little favour, which she had delayed or half-declined. He now offers her an eternal gift. She sees that she is in the presence of some great person, and begs for this living water. But again, with the same unspiritual narrowness, she only begs for it that she might thirst no more, and so be saved the trouble of coming there to draw. He apparently breaks off the conversation, bids her call her husband. His object, probably, was to break a stoney heart, to awaken a sleeping conscience. She was forced to answer that she had no husband. Our Lord showed her that He knew the secrets of a loose and wanton life. She had had five husbands, and he with whom she was now living was not her husband. She saw that a prophet was before her, and so flies to the one question which was fiercely agitated between her race and that of Him to whom she spake, viz: whether Jerusalem or Gerizim was the holy place of Palestine, pointing to the mountain which towered eight hundred feet above them, and which was covered by the ruins of the ancient temple of Manasseh, which Hyrcanus had destroyed. She put her dubious question. He told her plainly that the Jews were right, Jerusalem was the place which God had chosen. But the time was now come when neither in this mountain, nor yet in Jerusalem, should true worshippers worship the Father, but in every place should worship Him in spirit and in truth. She could only answer that this and every other question in dispute between them would be settled by Messiah when He came. And then He spake the simple, awful words: "I that speak unto thee am He."

His birth was first revealed to a few unknown, ignorant shepherds. He first clearly announced Himself as the Messiah to a single obscure Samaritan woman. Who that was writing a fictitious history would have invented things so unlike the thoughts of man as these?

The disciples now came, and marvelled that He a

Jew, He a Rabbi, should converse with this Samaritan sinner. Meanwhile the woman, forgetting even her water-pot in her impetuous amazement, had hurried off to the city with her wondrous story. Here was one who had revealed to her the very secrets of her life, was not this the Messiah? The Samaritans flocked out of their city at her word, and while they were approaching the disciples wished Jesus to take something to eat, for the hour of noon was past, and He was exhausted with His long walk. He only answered, "I have food to eat that ye know not of." They could think of no deeper explanation of His meaning than that perhaps some one had brought Him something to eat. There was no impatience in His reply. "My meat," He said, "is to do the will of Him that sent me, and to finish His work." And then pointing to the inhabitants of Sichem as they came streaming over the plain, He continued, "Ye say that it is yet four months to the harvest, but look at these fields, white already to spiritual harvest." The personal intercourse convinced many of the Samaritans far more deeply than the narrative of the woman. And in a gracious yielding to their request that He would stay with them, He and His disciples abode there two days. Doubtless the teaching of these two days sowed the seed of the rich harvest that was reaped there so few years after, when Philip went down and preached Christ unto them.

### Correspondence.

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

To CORRESPONDENTS.—A quantity of Correspondence and Diocesan matter held over from want of space.

#### ALGOMA.

SIR,—By arrangement I visited Barrie on Sunday, 19th ult., and the response to my appeal in the church and Sunday-school was the sum of \$54.75. The children alone subscribed over \$14, and I was much pleased with them. A better conducted or more orderly school it has never been my lot to visit. That which makes the response of our Church members at Barrie so gratifying to me is the fact, that many of them travel over my district in various official capacities, and could vouch for much which I brought before the general public. At the same time permit me to state that I have just received information from a lady friend in England, that she and a few others have collected £80 sterling, and hope shortly to have another £80 sterling in hand for me. The money is to be divided into four parts, and go towards the building of four more places of worship. I have also been informed personally by Rev. E. F. Wilson, that there is the sum of £50 sterling lying to my credit in the diocesan funds, sent by Miss Plowden towards the erection of a church at Starratt's Corners. All this money has been given in response to private appeals, written by myself when I chanced to be at home.

Yours,

WILLIAM CROMPTON,

Travelling clergyman, Diocese of Algoma.  
Aspden, P.O., March 29th, 1882.

#### PROVINCIAL SYNOD.

SIR.—It appears that the Metropolitan has given notice of a special meeting of the Provincial Synod for the election of a bishop for the diocese of Algoma, and it is hoped that the session will not be closed immediately after the elections, nor until some practical and useful legislation has been effected, not only for the benefit of the diocese of Algoma, but for the benefit of all the dioceses represented at the Synod. Some wise and just measures should be introduced and adopted to establish a system of reciprocity between the dioceses.

Legislation should be effected to harmonize the laws of our Church in matters not affecting her vital interests, with the laws of the country, and when an appeal to the latter would be sanctioned against the former.

Many members and ministers of the Church would like to know how far the constitution, canons, and Rubrics are binding upon us, and whether the civil courts would sustain us in observing and enforcing them. Should we as clergymen be justified in acting according to the rubric, for instance, at the commencement of the Communion Service, or in acting according to the canons and rubric with respect to the publication of banns before solemnizing a marriage? The Provincial Synod should decide these matters for us. The House of Bishops made a declaration as to those who are to be regarded as members

of the Church and who are entitled to her administrations. But is that declaration legal and binding? If the bill now before Parliament to legalize marriage with a deceased wife's sister should pass, the Provincial Synod should be prepared to meet legislation, and clearly define our course of action as a Church, separate from the State though not independent of, but subject to its legislative enactments.

Yours respectfully,

Tyrconnell, April 3, 1882.

JAMES CHANCE.

#### ALGOMA.

SIR.—Please allow me room to acknowledge the receipt of a box of clothing from C. W. A. S., Toronto, per Mrs. O'Reilly, for distribution; also a box containing, amongst other things, a choice selection of books for study, magazines and a new electro-plate chalice from the Rev. J. Francis, Waterdown, Ontario. I shall have the greatest pleasure in carrying out the instructions sent with these boxes. At the same time I would ask permission to state that of the £160 sterling promised by my friends in England, I received intimation by our last advices that more than £120 had been paid in. This, with the £50 paid into diocesan account for me, will enable me to commence four of the proposed five small churches.

I remain Yours, &c.,

Wm. CROMPTON.

Travelling Clergyman, Diocese of Algoma.  
Aspden P. O., Easter Monday, 1882.

#### HURON STANDING COMMITTEE.

SIR.—A letter in last week's DOMINION CHURCHMAN from the Rev. J. T. Wright shows that that gentleman feels a good deal of "righteous indignation over a misprint in the report of the proceedings of the last meeting of the Standing Committee." The draft of the canon submitted by the Chancellor after full, manly, and independent discussion, was referred to the Committee named in Mr. Wright's letter, to be presented, not at the evening but at the ensuing session of Synod. With respect to the canon itself I would say that its object is not that it may act as "gyves and fetters to the clergy," but that it may bring within the reach of Church law both the clergyman who bears false witness against his neighbour, even if that neighbour be his bishop or the Standing Committee, and the clergyman who by incompetence, or inefficiency, or laziness, or worldliness, or immorality, or any other cause, is destroying the influence of the Church in his own parish. If we can frame a law that will meet such cases and deal with them fairly, justly, and dispassionately we deserve the gratitude of the whole Church.

Yours very truly,

FREEMAN HARDING

Haysville, Easter Even, 1882.

#### "CONTUMACIOUS CLERGYMAN."

SIR.—My eyes have so often been greeted of late with these words that I have at last been driven to "Worcester," from whom I learn that "contumacy" means disobedience to lawful authority. The secular Press is ringing its changes on the awful crime of Mr. Green, in not proving "contumacious" towards the behests of conscience, i. e., ignoring God's authority, the only ultimately lawful one. "Serves him right," say they. Were you to add: "Served John Bunyan right in 1660," what batteries of artillery would be instantly unmasked to belch execration on your bigoted soul, by the very same Press! The world is supposed to be exactly 200 years wiser, brighter, less bigoted and tyrannical than it was when the original Bunyan first entered his cell in Bedford jail; and yet we see that it has lost nothing of its skill in making Bunyans, although they won't acknowledge the *coram*. Has not the imprisonment of Bunyan for conscience sake been always and rightly considered a dark stain on English history? Lived there ever yet a Dissenter who would not shout "Amen" to this through a trumpet of brass? Not one. Is there one of them who would say to-day: "Mr. Green is a persecuted man—suffering for conscience sake?" Not one. "No," say they, "he is contumacious; and of course so long as he continues so, there is no help for him!" Now it happens that the cases of these two Bunyans run wondrously parallel, except that Bunyan was a determined outspoken foe to Catholic truth and abusive of the Church; whilst Mr. Green is not charged with assaults of any kind, his crime being simply fealty to God rather than man. Bunyan was told that if he would give up preaching he would be set free at once. Green is told that his liberation depends on his abandoning a ritual which his conscience, and, as he believes, his Church approve. Bunyan was the fond father of children from whom separation was agony: so is Mr. Green. Du-

ring Bunyan's were in want: the sheriff happy! We are Churchmen and

Bunyan, poor helples most of all, or to blow—yet must do it."

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P. S.—this writi is not imj contempt ment the could hav "contem have clas would ge in for "c ciple.

SIR,—the follo ably son subject your col

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ring Bunyan's twelve years' incarceration, his family were in want: so are Mr. Green's to-day—houseless—the sheriff holds the dwelling where they once were happy! We are told that the sterner Baptists pronounced Bunyan a false brother: so have the "sterner" Churchmen done to Mr. Green.

Bunyan, groaning at the thought of his poor helpless children—that little blind girl most of all, on whom he could not bear even the wind to blow—yet resolutely said to the end, "I must, I must do it." Such, I believe, is the spirit of Mr. Green. And this is "contumacy!" Would that the world had more "contumacy" such as this! Of course Mr. Green's crime must be a black one; else why should Christian England, magnanimous John Bull, assign him in a felon's cell, the highest punishment but one known to the law—indefinite incarceration? But his case is not a solitary one. I believe it was "contumacy" that banished Moses from court to a wilderness forty years. The "contumacious" Elijah had to flee to the cedar swamps of the land from the fury of Jezebel's Privy Council; yet my little girls are taught at Sunday-school, as are little girls in England, that "Elijah was a 'dood' man," and that he went up to heaven in the Royal chariot! Daniel was another of these ancient "contumacious" Greens. He would kneel, and turn his face or his back as it pleased him. Nebuchadnezzar's Privy Council, like our own, set up an image of brass, i. e., a false representation, and Daniel is cast to the lions! Why mention those three "contumacious" who walked unsung in the flames, with them the Son of God? Or the "contumacious" Baptist, who, for his "contumacy," lost his head? The heroes of the kingdom—the Havelocks and Wellingtons of Christ—"the noble Army of Martyrs"—what were these but men guilty of immovable, unpardonable "contumacy?" I am no ritualist. I have been accused of Low-Churchism by certain of my brethren. I am neither. *Nimporc.* Even in a Low-Church besom, however impervious to sweet melodies or a sense of beauteous worship, might burn, one would think, a hot indignation at such a spectacle as this. I do not cry "shame" on the Nineteenth Century, for I never expected anything better at its hands. I shall not too fiercely accuse Old England; for she is only the result of contrarian forces, grand in demolishing Magdala dungeons abroad, powerless to set free a Bunyan or a Green at home! But I do most heartily blame the Church of England, whose bishops sit amongst her supreme Legislators, whose Primate has a seat in their highest Judicial tribunal, that she can, for a single hour, suffer one of her most zealous servants to languish in the cell of a felon. I suppose it will be said: "It is a State Church: Mr. Green is therefore a State official. Let him resign if his conscience is so tender." How awful! A priest who loves his sacred office, his Church, must forsake both because the Church is wedded to the State! Every day shows more and more clearly the unholy character of this alliance; and the sooner divorce comes the better for religion, however it may fare with a nation that fears not to set her heel on the necks of the noblest and holiest of the saints of the Lord.

I am Sir, Yours, &c.,

J. MAY.

Ottawa, 11th April, 1882.

P. S.—I am well aware that it will be said, "All this writing goes for nothing, seeing that Mr. Green is not imprisoned for conscience sake at all, but for contempt of court." Does any one believe for a moment that in this *Balmoralistic* age, the same thing could have befallen a Kirk minister were he guilty of "contempt" fifty times? How the claymores would have clashed! But in truth he could not be guilty—he would get no opportunity. Technically Mr. Green is in for "contempt:" substantially and really for *principle*.

J. M.

ALGOMA.

SIR,—Permit me to ask the favour of your inserting the following letter in your next issue. It is unavoidably somewhat lengthy, but I trust you will deem the subject of sufficient importance to secure it a place in your columns.

The matter on which I take the liberty of thus appealing to you, is one dear to every member of the Church of England, settlers in this district; that of the appointment of a successor to our late respected Bishop. This question is likely to be brought under the consideration of the next meeting of the Synod.

The "Diocese of Algoma" is an expression often heard, but by how very few is it rightly understood, and what is therein embodied. The diocese embraces over 140,000 square miles. Churchmen as a rule apparently have no very clear idea of its extent, and the vast number of souls therein that need the Gospel dispensation; the more prominent cry is, "Convert the Indians." "Support Indian missions and schools;" these are doubtless deserving of consideration, but I submit they should not take precedence of the claims of the many hundreds of "white set-

tlers." I might even say thousands who having been reared in the enjoyment of Church privileges naturally feel their present deprivation thereof. A favorable opportunity now occurs to enlighten the public mind as to the real condition and wants of this isolated district; the affluent members of the English Church, residents in the older established districts do comparatively little to what is done and sacrificed by the settlers, whose means being quite inadequate to realize their wishes and to see more churches established amongst them, are of necessity compelled to seek elsewhere for the aid so much needed. And to whom could an appeal be more reasonably made than to the brethren in the Church who already enjoy the privileges which we are so earnestly striving to attain? The justice of this being admitted, the appointment of a bishop will naturally suggest the idea of effecting so desirable an end, provided that a man—a true Churchman—specially qualified is selected, irrespective of party interest to fill the position. It is all important that a proper and regular administration of the Church of England service be established and extended throughout the settled portion of the district as rapidly as possible, if we would not lose members who for want of such support revert to the dissenting bodies that exist here as elsewhere; of which many instances have already occurred and others will follow, unless by the exercise of prompt, vigilant measures and appointments such results are frustrated. Our Church would indeed then present a most humiliating contrast to those bodies.

Experience has proved that to serve the requirements of so extensive a district will need a man possessed of more than ordinary energy, and one thoroughly devoted to his work; and it is most essential that he be supported by a zealous, self-denying, hardworking body of missionary clergyman who like himself are impelled to the work solely by a sense of love and duty to their God and their fellow-man; for work such as this a man must give up all home comforts, incur inconceivable hardships and privations, yet all borne cheerfully for his master's sake. But it is only such men that could lead the people in love and duty to their Church and confirm them in the principles so lovingly expounded by our late lamented Bishop and his hard-working colleague, the Rev. W. Crompton, travelling clergyman, whose administrations have been so gratefully listened to and eagerly craved after by the settlers throughout his district, which extends a length of sixty miles, by forty in width, or 2,400 square miles. It is only due to his indefatigable and zealous working that we, living in Aspdin, are now enjoying a service once in three weeks, which we feel to be a privilege as compared with other parts of the district. The service here and elsewhere under his control is conducted in a manner that draws all hearts to the cause of God, and has tended much to check the profanity and general godlessness that hitherto so extensively prevailed. His duties are most arduous and trying, calling him from home so much that he rarely spends two days together there, his efforts being employed to meet the pressing wants of the settlers, anxious members of the Church of England; who so thoroughly appreciate his ministrations of the Church services. I witnessed a striking proof of this spirit the other day. A well known settler who has lately been afflicted with an attack of paralysis recognized our clergyman when at a distance, but being unable to follow him, hailed him and begged him to return awhile and pray for him. Such an evidence of regard is sufficiently expressive to show the estimation in which such a man and his efforts are held; and why is it so? Simply because he is doing his Lord's work in an earnest loving way, and which is bearing fruit. Many similar instances could be given were it necessary to show the stamp of man we now have as a travelling priest, and it is such a man, and only such, that ought to meet with sympathy. A Bishop should co-operate with present workers and endeavor himself to all; thereby doing more to advance God's Church and His cause, than could be accomplished by any inconsiderate disturbance of matters that might only create a state of chaos rather than advancement. A rumour is in circulation that the Rev. E. F. Wilson, manager of the "Shingwauk Home," Sault Ste. Marie, is an aspirant to the bishopric. This has taken many by surprise, the mere so since his recent visit to a favoured portion of the district only. Why he did not extend his visit to this and the surrounding neighbourhood, and further north, is, to say the least, unaccountable; seeing that if he desires the appointment he would feel it as incumbent on him to show his interest as much towards this portion of the district, as to that favoured by his presence. I hope it will not be considered presumptuous in those whose interest is at stake, to ask if he is in every way qualified to fill so important a position, one involving issues of such vital importance to all. Does this management of the Shingwauk Home bear record of his fitness? Would he introduce methods of Church teaching that would subvert the good that has, after almost insurmountable difficulties, been done so far throughout the district. These are questions demanding

deep and earnest consideration, and which, it is fervently hoped, will exercise the judgment of those who have the appointment in their hands; and which can be urged forcibly, and, I believe, effectively through your advocacy, which I beg earnestly to solicit on behalf of our Church in Muskoka.

I am, Sir,

Yours faithfully,

C. W. JOHNSON.

Aspdin, Muskoka, April 12th, 1882.

FATHER, where the shadows fall  
Deeper yet, deepest of all,  
Send Thy peace, and show Thy power  
In affliction's direst hour;  
To each mourning heart draw near,  
Soothe and bless, sustain and cheer.  
Thou wilt hear, I know not how!  
Thou canst help, "and only Thou."  
This my prayer I leave with Thee.  
Father! hear and answer me  
For the sake of Him who knows  
All our love and all our woes.

TRUST—NOT SIGHT.

"UNDER His wings shalt thou trust!" Not "shalt thou see!" If a little eaglet wanted to see for itself what was going on, and thought it could take care of itself for a little while, and hopped from under the shadow of the wings, it would be neither safe nor warm. The sharp wind would chill it, and the cruel hand might seize it then. So you are to trust, rest quietly and peacefully "under His wings;" stay there, not be peeping out and wondering whether God is really taking care of you! You may be always safe and happy there. Safe, for "in the shadow of Thy wings will I take my refuge." Happy, for "in the shadow of Thy wings will I rejoice."

Remember, too, that it is a command as well as a promise; it is what you are to do to-day, all day long; "Under His wings shalt thou trust!"

THE "LION" SERMON.

THE annual discourse to which this singular title is given, is delivered in the church of St. Katherine Cree, Leadenhall Street, in the month of October. It was originated under somewhat remarkable circumstances in the reign of James I. or Charles I. At this time, Sir John Gayer, a wealthy merchant of London, and a great benefactor to the above-mentioned parish, in which he resided, undertook for commercial purposes a tour on the continent of Asia, then rather a formidable project. Helmet with many adventures, the record of which was probably destroyed by the Great Fire of London, but one is commemorated to this day. Whilst separated from his companions in the desert of Arabia, Sir John was approached by a furious lion. When death seemed inevitable, he fell on his knees and prayed for succour, whereupon the huge beast, instead of attacking him, stopped short, prowled round him, and finally trotted off, without in the smallest degree having injured the praying knight. Upon his return to England Sir John bequeathed £200 to his parish church, for the relief of the poor, on condition that a sermon should be preached yearly to commemorate the marvellous deliverance vouchsafed him by God.

HOW TO GET RID OF AN UNWELCOME VISITOR.—"Rheumatism" says Mr. A. McFaul, proprietor of the City Hotel, Kingston, "used to hold its own pretty well, but 'the days of that here are o'er.' St. Jacobs Oil, the Great German Remedy has completely conquered the rheumatism, and no man need suffer from it longer. I had it badly until a short time ago, but I used St. Jacobs Oil and was cured, and so can any one be cured in a similar manner."

If you are ruined in health from any cause, especially from the use of any of the thousand nostrums that promise so largely, with long fictitious testimonials, have no fear. Resort to Hop Bitters at once, and in a short time you will have the most robust and blooming health.



## Children's Department.

### BIG BOY—LITTLE MAMMA.

"MAMMA, my dear, if a robber should come,

A terrible robber, one might, you see,  
'd frighten him off with my sword and drum,

And you would be perfectly safe with me.

"And if you and I in a gloomy wood  
Should meet a bear as we walked  
some day,

With my bow and arrows, like Robin Hood,

I would drive the fierce old bear away.

"But now I am tired, and sleepy, too,  
And I wish my mammy would lift me down."

There 's a laughing look in her eyes of blue,

As they answer her boy's so big and brown.

She feels on her lips his coaxing touch,  
She clasps him fast in her loving held,  
And she murmurs, "I 'll never fear robber much,

Unless he should steal this heart of gold."

### THE GOOD SHEPHERD.

**I**N the Gospel for to-day our Lord calls Himself the Good Shepherd.

We can feel this title to be full of sweetness and mercy and tender compassion; but how much more significant was it to the dwellers in Palestine! In our peaceful country, whose green meadows are divided by hedges, and whose soil is no longer trodden by the foot of wild beasts, a shepherd has need to do, and suffer comparatively little for his flock. In the Holy Land it was far otherwise. On its open downs the sheep would stray without very careful watching, sometimes even in spite of it; and then they could not be brought back to the fold without diligent searching and the risk of deadly encounter with beasts of prey. The eastern shepherd was really called on sometimes to lay down his life for his sheep, and thus the tie between the shepherd and his flock became a very strong one. They loved him because of his love and tender care for them. It was not necessary for him to drive them before him, as English shepherds do: if he went before them they would follow. Each of them had a name and answered to it as dogs do among us. So the shepherd would lead them gently from pasture to pasture, carrying the lambs in his arms.

All this, and yet more, is our blessed Saviour to His people. True, in bodily presence He is now withdrawn from them, but He went away because it was expedient for them that He should go away, and He has left pastors to tend them till His return, earnestly charging them to feed His lambs—His sheep. Foremost among their ranks were the Twelve whom He had trained for the work during the three years of His ministry, the 'glorious company of the Apostles,'

and among these, who proved so loving, so watchful a shepherd of the sheep, as He who had lain upon His Saviour's breast, the loved Apostle John? One instance of his searching out a lost sheep is thus told in Church history.

We all know how the cruel Emperor Domitian banished St. John to the desert isle of Patmos. On the tyrant's death he returned to Ephesus, where he had lived before, and from that place he used to go out and visit the neighbouring Churches, preaching the gospel himself, and supplying them with clergymen to minister to them regularly. In one place while preaching he was struck with the noble countenance and figure of a young man among the congregation. When his sermon was over he called him to his side and talked with him, and finding he was still unbaptized he gave him in charge to the Bishop of the city, saying, "In the presence of Christ and of this congregation, I commit this young man to your care." The Bishop undertook the trust, and that very day he received the young man into his house, instructed him, shielded him from evil, and when he was duly prepared, baptized and confirmed him. After this he relaxed his vigilant care, which he thought no longer needful. Some profligate young men of the town perceived this and took advantage of it. They drew the young convert first into folly, then into sin; and as he seems to have had a strong character, of a kind ever foremost in good or evil, he threw off every restraint, and, joining a band of robbers, was chosen to be their chief or captain.

Meanwhile St. John was visiting the Churches around and setting things in order. When he came again to the city, he said to the Bishop, "Restore me now the deposit which, in Christ's name, and in the presence of the Church, I committed to you." The Bishop was startled, thinking that St. John was asking him for a sum of money; but when he explained that he was speaking of the young man, a sorrowful answer came with many tears: "Alas! he is dead." "How and when did he die?" asked the Apostle. "He is dead to God," was the reply; "for he has forsaken the faith of Christ and become a robber, living among the mountains, the leader of men as depraved as himself." St. John wept too, and rent his garments for sorrow. "Alas!" he said, "to what a guardian did I commend my brother's soul!" Then he asked for a horse and a guide, and set off at once towards the mountains which were haunted by the gang of robbers. Some of their party soon took him prisoner. He offered no resistance, but said calmly, "It was for this I came here, lead me straight to your captain." They did so, and found the captain standing armed to receive them; but when he saw who was brought before him, he turned round and fled away in shame and fear without uttering a word. The holy man hurried after him as quickly as his age would permit, crying out, "O, my child, why do you flee from your father, an old man and unarmed? Stay and have compassion on me, my son. Do not fear. All is not lost. There is yet room for repentance. Only stay, for, believe me, I am sent by Christ." At these and such-like words, the young man stood still with his eyes bent on the ground; then

suddenly throwing away his weapons, he trembled and began to weep bitterly. When the Apostle came up to the spot on which he stood, by a sudden impulse he fell on his neck bathed in tears, and, confessing his sins, he implored pardon; only he hid his right hand for shame, because he knew it to be deeply stained by robbery and bloodshed. But St. John (we are told) fell on his knees before him, as if beseeching him to be reconciled to God; and seizing his right hand he kissed it, thus to show that nothing it had done could quench his love or that of his Divine Master. So encouraging him by assurances of Christ's mercy, he led him back to the city a humble penitent. For his sake he remained there some time, nor did he go away till the lost sheep was safe in the fold again, and the pardoned sinner received into the Church.

Such instances of mercy and compassion should kindle our hearts with love to Christ, the fountain-head of long-suffering and tenderness. They should bring us to His feet though we be laden with sins, and should make us, like Him, merciful to others. Only let us take care that we abuse not His goodness, presume not on His forbearance, lest at the last day we find in the Good Shepherd an offended and angry Judge.

### THE LITTLE GLUTTON.

ADELINE had a great liking for dainties. She was fond of them even to excess. She could not see a packet of sweetmeats, or a basket of fruits, without putting her hand into it, and without eating of them beyond what was proper.

However, the occasions to exercise her gluttony were so rare that the mistress of the boarding school she attended had never perceived the evil habit.

One day, when the little girl was in the kitchen, she saw upon the fire a large pan full of prunes, which were floating in a clear syrup. It was more than six months since Adeline had eaten any preserves.

"Oh, how good these will be!" she said to herself. And as the cook had turned her back, the little girl plunged her right hand into the pan to take from it a prune. But immediately a piercing cry was heard, for her hand was terribly burned.

The mistress being informed of the accident, dressed the child's hand without uttering a word of reproach; for she was sufficiently punished by the sufferings which she had to endure, and she was quite ashamed of what she had just done.

Adeline was obliged to keep her arm in a sling for more than a month. She was not able to attend either at her writing or at her embroidery. And thus she saw herself deprived, by a single fault, of the reward of her application and of her good conduct throughout all the year.

### FOR THE BOYS.

It is always pleasant to meet a gentlemanly boy. We met one the other day. He was only a little fellow of seven, but he took off his hat to us like a gentleman, and ran out of his way to open the gate for us. We thought of it more than once that day,

and you see we even think it worth putting in print.

Most boys are in too much of a hurry to be polite. They are too busy thinking of what they are doing, or what they intend doing, that they haven't time to give more than a nod to a passer by. A gentleman is one who always thinks of others before himself, and so is always quick to do what he can to show respect and willingness to oblige. This made the little boy we speak of a gentleman. He thought first of us, and let himself go.

The Duke of Wellington was one of the first gentlemen as well as generals, of England. He showed it by his respect for others. On Communion Sunday, as he knelt alone by the chancel rail, an old coloured man came forward and knelt beside him. The sexton motioned the old man to leave, but the Duke raised his head and said firmly, "No, we are all equals here." And side by side the negro and the general received the symbols of their Saviour's love.

It is said that his last words were, "If you please." They were spoken to his servant, who offered to bring him some refreshment.

Thus the last words of this true nobleman were words of courtesy to an inferior.

So, boys, don't be ashamed of being polite. If you want to be manly be gentlemanly.

### CONFIRMATION.

DURING the latter part of Lent, and for some weeks after, very many are presented by the rectors of our parishes for Confirmation. These are mostly from the young, though a goodly number of the grown people are often found among the candidates. It is truly an interesting sight to see the old and young thus coming together to make an open confession before the world of their faith in Christ. No doubt our Blessed Lord is specially pleased in having the young—those who seek him early—thus publicly confess Him, but He is ready to receive with open arms men and women of all ages. Nothing is more beautiful to look upon than youthful piety, and surely nothing in this world is so important as the favor and care of God.

But in preparing for Confirmation we hope our young friends will bear in mind that it is not a mere form in which they are to be engaged. The "laying on of hands" is one of the established rites of our Church and as such deserves to be reverently and seriously observed. But let it not be forgotten that God looks upon the heart, and that He judges us by what He sees there. He is not pleased with mere lip or formal services. No. He wishes the heart, the whole heart. And in assuming our Confirmation vows, we must remember how much we are doing. We give up, we renounce a great deal, and we promise a great deal also. Let us see to it that we do not break our vows and contradict all our professions. We promise before angels and men to renounce the devil and all his works; to give them up, to forsake them utterly and forever. If we fail to do this, we bring dishonour on our dear Lord, and cause an injury to the Church. All this is wrong, and we must ask God to help us to do right.

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"Don' the men Perry. Ship," Burdock why not and ton and rest



GOOD.

"Is good for us to be here." So said St. Peter on the Mount of Transfiguration. But the Lord did not stay there. His work was to go about "doing good." He went down from the mountain and healed the lunatic.

Hard it is to say what is good for us. Impossible it is for any one but God to tell us what is best. But whether we are to go up or down, let us "follow the Lamb, whithersoever He goeth."

WHILE the Christian may have to encounter many difficulties, he may partake of many pleasures; pleasures which are as much superior to the sickly joys of sensual things, as the river of life is purer than the green waters of a stagnant pool.

LET us but remember, that when we shall come to die, and our souls sit, as it were, hovering upon our lips, ready to take their flight, at how great a rate we would then be willing to purchase some of those hours we once trifled away, but we cannot.

PRAY for your clergyman, for he needs your prayers. Pray for one another; pray for the whole Church, pray for your families, and pray for yourselves. Be not satisfied, unless you have a good hope that God for Christ's sake has forgiven all your sins, and that you are living an honest, sober, truthful, Christlike life.

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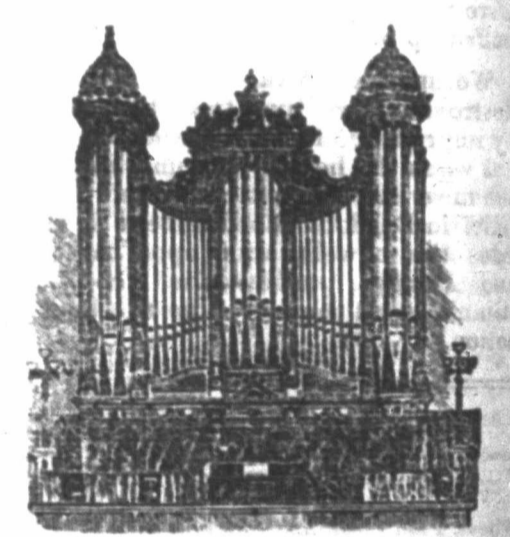
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