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# THE URCH MAGAZINE

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# THE CHURCH MAGAZINE.

APRIL, 1868.

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## PUBLISHER'S NOTICE.

This number makes the fourth which has been issued. It will be sent once more to all who have received the other three numbers. If they consider it worth one dollar per annum, let them send their subscription to the Editor. The May number will only be sent to those who send their money or signify intention of continuing to take the *Magazine*. Now that the postage **MUST BE PREPAID**, send 12 cents extra as the postage of the twelve numbers. Of one thousand copies issued regularly for the last three months, about fifty only have been returned, and deducting nearly 80 who have paid their subscription, it leaves more than 850 who have taken the *Magazine* out of the Post Office, paid the Government postage upon each number, and forgot to remit either the price of it or the back numbers (after reading and not wanting them) to the publisher. We trust that many will send in their subscriptions before the issue of the next number. It is the intention of the publisher, as he has already done, to distribute those which return to the different literary institutions throughout the Dominion, and thus keep faith with his advertizing patrons, viz., that 1000 per month *will be* despatched of each number of the *Magazine*. All communications may be addressed to the Proprietor and Publisher, P. O., Montreal.

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He would here thank those of his correspondents who have sent articles in this and previous numbers, and again let it be distinctly understood that the *Magazine* is the medium of interchange of thought and opinion between the different shades of the Anglican Communion. Instead of one party saying that he would not admit the last number into his house because of the article "A Tract for the Times"—let him (as was stated relative to a Canon who complained of another previous article) write a reply, and if tempered in brotherly charity and love, it will receive a place as well as

that of our correspondent F. V. M. It may here however be mentioned that if the writer of that article holds such high ultra views, he is nevertheless a true son of the Anglican Church, as his very large subscriptions to the Church in Montreal and elsewhere can prove, and which no doubt surpass those of the person who would not admit the *Magazine* within his door.

## OUR CHURCH MUSIC.

### HOW TO MAKE IT WHAT IT OUGHT TO BE.

The present state of our Church Music, which we have endeavored to depict to some extent, is in itself an evidence, that our people generally are either ignorant as to what it ought to be, or, what is worse, indifferent whether it is what it ought to be, or not. It is manifest that, before much progress is made towards a change, from what it is, to what it ought to be, the ignorant must be enlightened, and the indifferent aroused. But from what source shall come the teaching necessary to effect the one, or the breath of the Spirit that shall ruffle the stagnant waters of the other. The science of Music, so far as we are aware, is not included in the *curriculum* of any of our Universities.

No degrees in this, the only science of which our knowledge obtained here, will be of use to us, when we join in singing the song of Moses and the Lamb hereafter, are granted in our Seminaries. Whatever knowledge we get, is either drawn from books, or derived through the teaching of our numerous Professors, both native and foreign, whose efforts to enlighten us, though always worthy of praise, are not always highly successful.

Indeed, as a rule, they confine themselves to the task of superintending a course of training in the merely mechanical part of the art of playing, or of the learning by note of a certain amount of vocal music.

This is not to be despised, as of no value, but it is only the lowest step. It is no more than the merely manual dexterity which the ignorant handicrafts man acquires by the constant use of the tools of his trade, and which enables him to make a good copy of a model furnished, but does not, in the least, stimulate his mind to any thing higher. Much of the teaching in vocal music is not to be compared even, for its usefulness, with that of the village school-mistress who drills her little charge, by the hour, in the task of repeating words, which, to him, convey no meaning. The child does learn to know the words, and can, at last, pronounce them correctly, although he may not comprehend this meaning, but the pupil in vocal music, is not made familiar with the written language of music, so that he can, without any assistance, give it a form with his voice. He must have the form furnished him by an instrument or by the voice of the teacher, and then he imitates it, until he has learned it by note. Such teaching as this will never accomplish much towards qualifying our con-



gregations for offering the "fruit of their lips" as *incense* or *sacrifice* in the Sanctuary. We must have a "revival of learning" in this direction, by the establishment of schools or classes for the express purpose of teaching vocal music.

Why should not each congregation have its *Singing* school, as well as its *Sunday* or *Day* school. True it would entail some trouble and some expense, but who will say these are needless, or that the end proposed, is not worth all that it will cost. And who shall say that efforts in this direction, by qualifying the congregation generally to join with one voice in singing the praises of the Lord, will not be blest with an outpouring of the Spirit that will effectually agitate all indifferent hearts, and result in a real "revival of religion." It is in the use of the means within our reach, that we must look for assistance from on high, and if we begin to help ourselves, our Lord will "further as with his continual help," in this, as in every other work, in which we seek to glorify his Holy Name. It is highly desirable that a selection, for use in our Services, of both words and music daily arranged together, should be published by authority of our Provincial Synod, and its use enjoined, so that uniformity in that, as in the other parts of public worship, might be secured. But, whether we have that, or whether each congregation is left to select for itself, the instruction in vocal music is equally needed, and the duty of providing it should be urged upon the attention of the people, by the Clergy; the more vehemently, that they are prone to neglect all knowledge in which there is not *pecuniary* profit.

It would be hoping too much, to expect much action to result from the attention called by these articles to the subject of which they treat. The difficulty of introducing any change, even for the better, is always great, and most people prefer to put such burdens on other shoulders, if possible. Wherever there is, what is called a *good choir*, with an organ, they have acquired, in their own estimation, a sort of prescriptive right, and with the *esprit de corps* and *amour propre*, always to be found in such cases, ready to take offence at any attempt to invade their time-honored privileges, it is hopeless to expect any change, until the clergyman is determined to brave the worst, in order to effect it. This will never be done by any, but a man competent himself to take the initiative in inaugurating a new state of things, and we shall have few such, it is to be feared, until a knowledge of music is deemed an essential part of the *Minister's* qualification for his office.

Let us hope, however, that the efforts which some are making, may be continued, and that others, whose efforts have as yet been only spasmodic, may come to be persistent in their endeavors; and that, sooner or later, we shall see in all our churches, not a mutilated service, nor a halting one, partly *said* and partly *sing*, but one, complete in all its beauty, in which the clergy, the choir, and the people will each bear their respective parts,

or unite in full chorus, as they proceed from one step to another in the performance of our public worship according to the form prescribed in our incomparable Liturgy.

M. H. S.

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THE SONG OF THE THREE CHILDREN.—“ I tell you my friends, that this hymn is so deep, that it is too deep for the shallow brains of which the world is full nowadays, who fancy that they know all about heaven and earth, just because they happen to have been born now, and not two hundred years ago. To such this old hymn means nothing; it is in their eyes merely an old-fashioned figure of speech to call on sun and stars, green herb and creeping thing, to praise and bless God. Nevertheless that old hymn stands in our Prayer-books, as a precious heirloom to our children; and long may it stand. Though we may forget its meaning, yet perhaps our children after us will recollect it once more, and say with their hearts, what we now, I fear, say with our lips, and should not say at all, if it was not put into our mouths by the Prayer-book.”

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### GOOD FRIDAY.

(For the Church Magazine.)

BY REV. E. SLADE.

It was a cold bright Saturday afternoon at the beginning of March, when Joe Wilkins, the carpenter, overtook Sam Jackson, the mason, both returning home from their work.

“ How are you, Joe?” said Sam, “ I have'nt chanced to fall in with you for several days; last time I saw you, you were rather ailing, I think?”

“ Why, yes, I was,” said Joe, “ and I'm not much better now; what with all the wet and damp we've had, and working overtime too, I'm pretty well done up. I tell you what it is, Sam; we working men don't have near holidays enough. We should work much better if we had more, and feel more cheerful, too; leastways, I should, for one, I'm certain.”

“ Well, at all events,” said Joe, “ there's Good Friday coming in a few weeks' time, and that's a general holiday; I mean to enjoy myself then, and go in for a regular day's pleasure. I only hope it will be a fine day, and not rain as it did last year. What are you going to do on Good Friday, Sam?”

“ Do? why go to Church, to be sure, morning and night, and take a quiet walk in the afternoon,” replied Sam.

“ Really Sam, one would think going to Church regular as you do twice on Sundays was enough for any man, without going again on Good Friday, a day on which all sensible people take a day's holiday. I'm sure we've

not so many holidays in the year that we can afford to lose one. Christmas Day falls in winter, when the days are so short there's no use going anywhere. I think I shall go to the Crystal Palace this year, by the excursion train, but I've not made up my mind yet. I wish you'd join me, Sam, it would do you more good than moping in Church."

"No, Joe, I shall do nothing of the kind. I never use Good Friday as a day of pleasure, I think it wrong to do so; and if you thought a little more about Good Friday, and about what happened on that day, you would see that I am right."

"I'm sure I shouldn't. As to Sunday, why I know that ought to be kept holy, because it says so in the Bible, though I know I don't keep it always as I ought; but there's nothing about keeping Good Friday in the Bible. Silas Hook was talking about it the other day in our shop, and said it was a gross piece of superstition keeping it at all, which we had learnt from the Roman Catholics."

"Silas is a Dissenter, replied Sam, and I'm sorry to say very few Dissenters observe Good Friday at all, except as a day of merry-making. I'm sorry for them, and for you, and for all who don't keep this day in a proper way, because I think such people lose a great benefit to their souls, and I'm sure the way they keep it can't be pleasing to God."

"Well Sam, as I said before, there's nothing about observing Good Friday in the Bible, (1) and I think what Silas said was very true and sensible, that is only a day of man's appointment."

"It is a day which has been kept from the very earliest ages of the Church, Joe, and if we profess to belong to the Church, surely we should do what she commands. There are a great many things which we naturally do because we know them to be right, and don't want to be told in the Bible about them. Love to Jesus Christ who has died for us, should be quite enough motive for us to observe the day on which, for our sins, He died on the Cross, without any command in the Bible to do so."

"Well, I can't see it in your light, and I think Good Friday ought to be a day for a good holiday, and I shall go either to the Crystal Palace, or make some other excursion," answered Joe.

"I wish," Joe, "you would think the matter over a little before you decide; just remember the state we should all be if our Blessed Lord had not left His Throne in Heaven above, and consented to become man, to live among us, and suffer for us, and finally to die for us on the Cross. It was our sins nailed Him there—*my* sins, and *yours*, too, Joe—if we truly believe in Him, those sins for which, by His death of agony, He made an atonement, are washed away in His precious blood. 'He bore our sins', as the apostle says, 'in His own body on the tree;' and Good Friday is the day on which He bore all that shame and suffering, and endured that cruel

(1) There is, however. See Bishop Beveridge's Sermons, and 1 Cor. V.

death for us. Think of this, Joe, and then ask yourself—'Is this the day on which I ought to enjoy myself? Is this the day I should go out merry-making, and indulging myself in all sorts of pleasure?' Supposing you had committed some great crime against the laws of our country, and were condemned to be guilty of death, and that the sentence was just about to be carried out, when one of your friends, whom you had never loved or cared for much, came and offered to die in your stead; supposing, too, he really did die for you, would you then make it a practice every year of observing that day as a great holiday—as one of feasting and merriment—of pleasure and amusement?"

"Well, I don't exactly think I should," said Joe.

"And remember, too," continued Sam, "that Jesus Christ endured and suffered more for you than any such earthly friend could do; He had to bear the penalty of our sins, and of those of the whole world. The anguish of His soul, when 'He bore our griefs and carried our sorrows,' was such as no human soul could ever feel. Then, too, think that it was from a far worse than natural death from which He redeemed us; it was from eternal death, from suffering the penalty of our sins in hell everlastingly. We could not have saved ourselves, for in us there is no good thing. We could not have satisfied God's justice. But He in His mercy sent His Son to die for us, and should we not, therefore, on the day when He willingly endured such pain for us, quietly meditate on His sufferings, and heartily repent of those sins which nailed Him to that Cross of shame; in His house of prayer humble ourselves before Him, entreating His mercy and forgiveness for our past sins, and strength to serve Him better in future?"

"Well, there's certainly some truth in what you say, Sam, but we've so few holidays that I don't think, I can give up Good Friday, which I've been planning about for a long time, I'll think about it, though. Good afternoon, Sam," said Joe, as he turned into his cottage.

"Good afternoon, Joe, and may God lead you to do what's right, and if you only pray to Him to guide you, I know you'll spend Good Friday as you ought to do."

Good Friday came, and a beautiful morning it was. But alas! that day on which the whole Church commemorates the death of our Blessed Lord—that day on which was manifested the greatest love, and the greatest suffering the world has ever seen—was desecrated as usual, by the thoughtless pleasure seekers. Thousands who profess to believe in our dear Lord and Saviour, and in the atonement which He made for the sins of the world on the Cross, turned it into a day of merriment. Every place of amusement was full to overflowing; the excursion trains and steamers were crammed, and the streets crowded both morning and evening with a giddy throng, dressed in their gayest attire, in eager pursuit of pleasure, on that day on which their Saviour shed His blood for them, and in bitter agony died for their sins on the Cross. Well might He, looking down on

these thoughtless multitudes say, "Is it nothing to you, all ye that pass by? Behold and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of His fierce anger."

Sam and his wife started in good time for Church. On the way Sam spoke about Joe, and hoped he had not gone out pleasure-seeking, as he meant to do. When they reached the Churchyard gate, whom should they see standing there, dressed in his Sunday best, but Joe Wilkins himself. He was evidently on the look out for Sam, for he came up to him at once, and said, "Good morning, Sam, I've been waiting for you, for I thought you'd be glad to see me here, and to know that I had'n't gone out for a day's holiday, as I meant to. I thought a great deal about the talk we had some three weeks ago about Good Friday, and I came to the conclusion that you were right; my wife, too, quite takes your side of the question. We hope to get a holiday on Easter Monday or Ascension Day, and perhaps you'll join as then, for I'm sure both those days are much more suitable than Good Friday for taking our pleasure."

"I'm very thankful," said Sam, as he shook Joe warmly by the hand, "that God has guided you to such a right conclusion. I'm sure you will never repent of it."

"No, that I know I shan't, Sam, for I feel now it can't be right to go out merry-making and feasting on a day when He who loved us so much that He would even die for us, suffered that terrible death on the Cross. I should feel all day what a wretched, ungrateful man I was; I should be quite ashamed of myself! Why, when the day comes round on which our little Sally died, my wife and I always keep it as a sad day, and go to the cemetery and put some flowers on the grave. How much more, then, should we observe the day on which Jesus died for us!"

"Yes, indeed," replied Sam, as they entered the Church porch; "and let us humble ourselves to-day before God, ask Him to forgive us our own sins, and to pardon our nation's sins too, not forgetting the sad way in which so many turn their backs upon Him, by neglecting to come to His house, and by spending the day that commemorates His death in pleasure and amusement, and afterwards, I fear, in rioting and gross sin."

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OUR ENGLISH BIBLE.—"The present text," says the Bishop of Chester, "has a simplicity, vigor, and majesty that no attempt at modernized version has yet been able to equal or approach. It has now been hallowed and consecrated by time. It is associated with every tender sentiment in our heart, with every serious incident in our lives, with every cherished remembrance of our parental home, with every sacred enjoyment of our own home, with all the happy recollections of an early youth, with all the solemn feelings of advanced age. It is a word that lives in all the echoes of the



past, in all the realities of the present, and in all the hopes of the future. They are heard every day around our firesides engraved on the gravestones of our fathers, written on the living tablets of our hearts."

A CONSTANT MIRACLE.—“The Bible itself is a standing and an astonishing miracle. Written, fragment by fragment, throughout the course of fifteen centuries, under different states of society and in different languages, by persons of the most opposite tempers, talents, and conditions, learned and unlearned, prince and peasant, bond and free; cast into every form of instructive composition and good writing, history, prophecy, poetry, allegory, emblematic representation, judicious interpretation, literal statement, precept, example, proverbs, disquisition, epistle, sermon, prayer, in short, all rational shapes of human discourse, and treating, moreover, on subjects not obvious, but most difficult—its authors are not found, like other writers, contradicting one another upon the most ordinary matters of fact and opinion, but are at harmony upon the whole of their sublime and momentous scheme.”

LETTER FROM ENGLAND.—We publish, by request, the proceedings at the funeral of a young lady who lately died in England, niece to a member of one of the English churches in the East end of this city.

“Before leaving the house for the final resting spot the family partook of the Holy Eucharist, making her dear coffin on which stood three bouquets of beautiful flowers the altar for the celebration; after which the sad procession formed and in due time reached the church. Over the coffin was thrown a splendid and heavy white cashmere pall having a large scarlet cross in the centre and inscriptions all round the border. When the procession reached the church, the coffin was slowly borne up the aisle and placed in front of the altar. All the church was heavily draped in black but the most noticeable features was that of four magnificent vases of pure white flowers which stood on the altar. The Incumbent of the parish gave the choicest hot house flowers for a garland and also for bouquets for the sorrowing brothers. Full choral service was performed by two clergymen. At the close the officiating priests headed the procession with the choristers all in their surplices and proceeded one mile to the cemetery. At the gate entering to the cemetery the procession was met by a third clergyman when they proceeded to the grave. The curate before consigning the body to the ground removed the flowers placing them in the hands of the two brothers who threw them upon the coffin after it was lowered into the grave. The deceased was very much loved. Some hundreds were present in the church during the ceremony and over four hundred were at the cemetery. All her Sundry School Scholars with tearful eyes and throbbing hearts stood round her grave and thus sorrowfully and sadly we consigned dear——to the “narrow house appointed for all living.”

## THE REUNION OF CHRISTENDOM.

One of the saddest spectacles which this world presents is the divided state of Christendom ; and so far, Time the universal Healer seems but to irritate instead of allay the fitful fever of schism. Since the time of Martin Luther, schism has been steadily advancing like an huge avalanche, smothering all catholic truth, destitute of all cohesion, and falling into innumerable fractions, each particle in its turn capable of minute subdivision, until one stands aghast at the multitude of denominations likely to be invented if this cumulative process is to continue.

Was this divisibility of religious belief tending to evangelise and promote Christian knowledge, one might look on it more favorably, but the converse of this is the fact. It seems vain to persuade the polished sceptic of the beauty of religion when he sees so many contending faiths, each more anxious to proclaim its infallibility by impugning its neighbour's, than by living up to the Christian rule of peace and unity. " See how these Christians love one another." What satire underlay these words. A struggling desperate crowd, each man drowning his neighbour's voice in angry polemics. A tumultuous gathering, each striving to advance himself and glorify his peculiar sect, or as a great living essayist remarks " Weltering like an Egyptian pitcher of tame vipers, each struggling to get its head above the other." And all nominally for Christ ! that Christ, the Same yesterday, to-day, and forever. That Christ who once has prayed " That they all may be one ! "

If divided Christendom presents this aspect to the free thinker, how does it affect the ordinary Christian. In the angry arena of controversial theology, there is all to distract nothing to assure him. All claim to be right, all cannot be so. Discipline is necessarily weak, the notorious offender, expelled from one sect, will always find another to receive him with open arms. — Doubt, scandal and triumphant evil reign supreme, until the poor dupe of many nostrums wearied in his fatuous search after truth disparagingly asks " What shall I do to be save ? " Can Protestantism help him, that peculiar phase of thought which in turn has drifted from primitive teaching, from the faith held by the Fathers of the Reformation and lastly from what the Wesleys and Simeon taught, a system which has made Germany infidel, Switzerland Socinian ; produced Free love, Mormonism, and Spiritualism in the United States ; and gives the name of protestant England to an aggregate of a hundred sects, some of which deny the Incarnation of the Son of God, and some deny even the existence of a Deity.

Is there no panacea for all this ? There is " That they all may be one." And at this darkest hour, God grant the one before dawn, faint streaks on the Eastern horizon presage the advent of that perfect day when the contending wrangling of diverse sects shall cease, and One Church, One

Faith, One Baptism be universal. Nothing save reunion of the branches of the Church Catholic possessing a valid order of priesthood, and the absorption of dissent can stay the disintegration which Protestantism induces, or effectually do battle to Infidelity and Indifference, and, in this both we as Anglo-catholics, and our brothers of the Oriental and Western Churches, must be prepared to meet each other in a friendly manner. On both sides, there is much to explain and apologize for. Bitter prejudice, intolerance, a wrong or partial reading of history, and political rancour have widened the breach between us. Intelligent protestants still brand the pious Mastai Ferretti as Anti-Christ, the Man of Sin, and repeat with unction the ridiculous myth of pope Joan. Respectable Roman Catholics hold Charles Longley as a contumacious arch-heretic, and complacently quote the exploded Nag's Head Fable (which their historian Lingard discards) in confirmation of the non-validity of his orders.

There is no doubt that the Marian persecution has caused much bitter feeling against Rome, but it should be remembered that Mary did not first light the Smithfield fires. "Bluff king Hal" with an impartial spirit burned both Roman Catholic and Protestant there, and if Cranmer and Latimer were martyrs on one side, Sir Thomas More and Bishop Fisher were equally entitled to be classed as such on the other. It was a ruthless bloody age. And the ferocity of the persecutions for conscience sake under the regime of "good Queen Bess" far exceeded in number those during the reign of "Bloody Mary." The quarrel was more between the courts of Rome and England than between the two churches; and it is instructive to know that the *Reformatio Legum* under which heresy was continued as a capital crime was drawn up by Cranmer. We must deplore these blots on our national History but it is as unfair to saddle the Church of Rome with these executions as it would be to lay to the charge of the Church of England the excesses of Grahame of Claverhouse, the judicial murder of John Phewlis or the Massacre of Glencoe. Dr. Johnson has made a remark which bears on this point, which may have escaped ordinary attention. "Goldsmith *loquitur*" our first reformers who were burnt for not believing bread and wine to be Christ. Johnson (interrupting him), "Sir, they were not burnt for not believing bread and wine to be Christ, but for insulting those who did believe it. And, Sir, when the first reformers began, they did not intend to be martyred: as many of them ran away as could." (1) An eminent historian has told us how the Reformation was brought about, and thus limns with unquestionable accuracy the portrait of Cranmer, (2) "Saintly in his professions, unscrupulous in his dealings, zealous for nothing, bold in speculation, a coward and a time server in action, a placable enemy and a lukewarm friend, he was in every way

(1) Boswell's Life of Johnson, vol. 2, p. 216.

(2) Macauley's History of England, vol. 1, p. 19.

qualified to arrange the terms of the coalition between the religious and the worldly enemies of popery." It was a compromise in which none but continental reformers, who had "unchurched themselves" were consulted, the Church catholic had nothing to say in the matter. A recent writer on the subject remarks that the change was brought about "Because a monarch, and notoriously singular as Henry VIII in his matrimonial arrangements had been thwarted in them" and that "the only foreigners whom it (the Reformed Church) condemned to consult at all were those who had unchurched themselves." (1)

Admitting that the Reformation, with all its defects did in some degree remove errors and abuses, besides rendering the Church of England free from the papal sway, it would be well to see how the present standard of doctrine as held by a majority of the clergy and laity of the Anglican Church agrees with that of some of the fathers of the Reformation. Ridley who died protesting against Transubstantiation thus writes: "We adore and worship Christ in the Eucharist; and, if you mean the external sacrament, I say that also is to be worshipped as a sacrament" also "He that sitteth in Heaven is here present in mystery, and by grace, and is holden of the Godly such as communicate Him, not only sacramentally with the hand of the body, but much more wholesomely with the hand of the heart." The tenets of *Transaccidentation* and *Impanation* held by the Romish divines who questioned Ridley were afterwards condemned by the Council of Trent as well as in our 28th Article, Sancta Clara's remarks on which may be consulted with benefit. Cranmer speaks thus of the first Liturgy of Edward the Sixth: "Thanks be to the eternal God the manner of the Holy Communion, which is now set forth within this Realm, is agreeable with the institution of Christ, with St. Paul and the old primitive and apostolic Church." If we turn to the continental protestants we find Bucer saying, "That together with the sacrament we truly and substantially receive the Body of Christ." Luther states: "If you believe and teach, that in the Lord's Supper the true Body and Blood of Christ is given and received, and not the bread and wine only; and this giving and receiving is real and not imaginary, we are agreed and we own you for dear Brethern in the Lord." Lastly John Calvin spoke in this decided manner, "The Son of God offers daily to us in the Holy Sacrament, the same Body which He once offered in sacrifice to His Father, that it may be our spiritual good," and he adds, "If any one ask me concerning the manner, I will not be ashamed to confess that it is a secret too high for my reason to comprehend, or my tongue to express; or to speak more properly, I rather feel than understand it; therefore without disputing I embrace the truth of God, and confidently repose on it. He declares that His Flesh is the good, and His Blood the drink of my soul; and my soul I offer to Him

(1) Tfoulke's *Christendom's Divisions*, p. 218, 220.

to be fed by such nourishment. He bids me take, eat, and drink His Body and Blood, which in His Holy Supper He offers me under the symbols of Bread and Wine: I make no scruple, but He doth teach them to me, and I receive them."

An impartial mind receiving this testimony cannot but feel that we have drifted from our moorings. There have not been wanting men in all succeeding ages to avow and hold catholic doctrine, and even in the dead Georgian era the Wesleys and others held the deposit of primitive truth and boldly stated their belief in the objective presence in the Blessed Sacrament of the Altar. Thus the founder of Methodism writes: (1) "To men it is a sacred table, where God's minister is ordered to represent from God his master, the Passion of His dear Son as still fresh, and still powerful for their eternal salvation; and to God it is an altar where men mystically present to Him the same sacrifice, as still bleeding and suing for mercy." And in Charles Wesley's Hymn, No. 551, occur these words:—

" We need not now go up to Heaven,  
To bring the long-sought Saviour down;  
Thou art to all already given,  
And dost e'en now Thy banquet crown;  
To every faithful soul appear,  
And show Thy real presence here!"

I have thus quoted the opinions held by the "Fathers of the Reformation," and the Wesleys because people now-a-days are more apt to hold what they say as gospel than apostolic usage or the archives of the primitive church.

H. M. G.

Feast of St. Agatha, Virgin and Martyr.

(To be continued.)

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## A SHORT DICTIONARY OF IMPORTANT CHURCH ITEMS FOR READY REFERENCE.

### E.

*Ember Weeks.*—Observed in the Christian Church in the 3rd century, to implore the blessing of God on the produce of the earth by prayer and fasting. *Ember Days*, three of which fall in these weeks, and in which penitents sprinkle the ashes (embers) of humiliation on their heads. Four times in each year were appointed for these acts of devotion, so as to answer to the four seasons, spring, summer, autumn, and winter.

*Episcopacy.*—The government by its bishops of the Christian Church. It may be said to have been instituted A. D. 33, when Peter sat in the

(1) John Wesley's works, Bristol edition. Vol. XXIII, p. 141.



bishop's chair at Rome. Episcopacy commenced in England in the second century. Episcopalians first appeared about the year 500.

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*Evangelists.*—Mark and Matthew wrote their Gospels A. D. 44, Luke in 55, and John in 97. At the Council of Nice, 325, there were 200 varied versions of the adopted Evangelists.

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**F.**

*Fastings and Feasts.*—Practised and observed by most nations from the remotest antiquity. Annual fasts like Lent instituted in the Christian Church A. D. 138. Retained as a pious practise by the reformed churches.

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**G.**

*Glory.*—The glory or nimbus drawn by painters round the heads of saints, angels and holy men was adopted from Cæsar. The doxology of the prayer *Gloria Patri* was ordonnèd in the R. C. Church and was called doxology because it began with Soza, glory, A. D. 382.

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*Godfathers and Godmothers.*—In the Christian Church sponsors in baptism arose in the desire of assuring that the child should be of the religion of Christ. First ordained by Pope Alexander.

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*Good Friday.*—From the earliest ages of Christianity this day has been held as a solemn fast in remembrance of the crucifixion of Our Saviour on Friday 3rd April A. D. 33. Its appellation *Good* is peculiar to the Church of England. Our Saxon forefathers called it *Long Friday* on account of the great length of the fasts and offices enjoined on that day.

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*Gospels.*—See Evangelists. The Gospel of St. Matthew was found buried in the tomb of St. Barbus and was conveyed to Constantinople A. D. 485.

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**H.**

*Hallelujah and Amen.*—The first means "*Praise the Lord*," and the second "*So be it*." First introduced by the prophet Haggai B. C. 584; and their introduction from the Jewish to the Christian Church is ascribed to St. Jerome one of the primitive Latin fathers about A. D. 390.

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*Homilies.*—A homily signified a sermon or discourse upon some head or point of religion commonly done in a homely manner for its being better understood by the common people. A book of homilies was drawn up by Archbishop Cranmer, I Edward, 1547; and another was prepared by an order of Convocation, V Elizabeth, 1563.

*Hymns.*—St. Hilary, bishop of Arles in France, is said to have been the first who composed hymns A. D. 431.

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**J.**

*Jesus Christ.*—The Saviour of the world. Born on Monday December 25th, A. M. 4004; in the year of Rome 752, but this event should be dated four years before the commencement of the common era. Christ's baptism and first ministry A. D. 30. Instituted Lord's Supper, April 2nd, 33; Crucified Friday, April 3rd, 33; He arose, April 5th, 33; Ascended to Heaven, May 14th, 33; Spirit descended on his Disciples, Sunday the day of Pentecost, May 24th, A. D. 33.

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**L.**

*Lady day.*—This festival, the 25th March, was instituted A. D. 350. On this day the angel Gabriel brought to the Virgin Mary the message concerning her son Jesus; hence it is also called the Annunciation day.

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*Lammas.*—1st August. One of the 4 cross quarter days of the year. Whitsuntide, 1st; Lammas, 2nd; Martimas, 3rd; and Christmas, 4th; called so because formerly on that day our ancestors offered bread made of new wheat, and anciently those tenants who held lands of the cathedral church of York were by tenure to bring a lamb alive into the church at high mass.

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*Lent.*—The quadragesimal fast observed from Ash Wednesday to Easter day, and supposed to be of apostolic institution. Has been in observance in all ages of the Church.

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*Liturgy.*—The present English liturgy composed and ordered A. D. 1547-8. It was revised by Whitehead, formerly chaplain to Anna Boleyn and by bishops Parker, Grindall, Cox and Pilkington, and dean May and secretary Smith.

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**M.**

*Maundy-Thursday.*—Derived from "*dies mandati*," the day on which Our Saviour gave his great *mandate* that we should love one another. It is always the Thursday before Easter Sunday.

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**N.**

*Nativity.*—This festival is observed generally on 25th December, and is of very long standing in the Church.

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*Nicene Creed.*—A summary of the Christian faith composed at Nice

A. D. 325. The Council was attended by 328 bishops who settled the doctrine of the Trinity and the time for observing Easter.

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**P.**

*Palm Sunday.*—When Christ made his triumphal entry into Jerusalem, multitudes took palm branches and strewed them in the way A. D. 33. In Roman Catholic countries it is therefore a custom to carry palms on that Sunday, hence the name.

*Pennacc.*—Called by the Jews by the name of Thejouvtha. In the canon of the Church of England it is chiefly adjudged for the sin of fornication.

J. D. B.

(*To be continued.*)

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SERMONS.—Archdeacon Denison in one of his speeches at Wolverhampton, said he thought that sermons were very dull things indeed. (Laughter.) He was dining the other day in London with an English gentleman, who had been a long time in India, and somehow or other the conversation turned upon preaching. He (Archdeacon Denison) remarked during that conversation that he aimed at preaching ten minutes in the morning. "Dear me, sir, where do you live?" asked the gentleman—(much laughter)—"I should like to come to your Church every Sundry." (Continued laughter.) He would tell them another little story. He was preaching a short time ago in Bristol, and the papers described him thus:—"The sermon was preached by that sturdy ecclesiastic—(laughter) who has no eloquence, but is acceptable to some people because he calls a spade a spade." (Much laughter.) He accepted the description. (Cheers.)

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SCRAPS OF NATURAL HISTORY FOR THE BOYS.

*By the Editor.*

LONDON HOMELESS PIGEONS.—In nearly all great buildings in the metropolis a large number of pigeons have located. At the Guildhall more than 200 pigeons have domiciled and become tame. At the Royal Exchange, St. Paul's, and other City churches, many pigeons have settled down and made chief quarters. At Somerset-House there is a large flight; and at St. Clement's, St. Martin's, and St. George's, Hanover-Square, and other Churches west, pigeons have congregated; they nest in the buildings, but rarely mature their young; and during the winter months London pigeons endure great privations, and numbers die from sheer starvation; but the stock is weekly increased by stray pigeons which

escape the gun at shooting-grounds. The whole of these pigeons are rocks; and if a stray tumbler, beard, bald-head or other pigeon, temporarily locates among them, they are beaten off by the rocks. It is estimated that there are upwards of seven hundred pairs of stray pigeons domiciled in London.

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AN EAGLE SWOOPING ON ITS PREY.—The eagle was hovering so high in the air that she looked like a speck, when suddenly she distinguished a grouse on the heather even at that immense distance. The height was too great to make a direct swoop, so the noble bird, instead of coming down straight at the grouse, almost closed her wings, and wheeled with rapid circles downwards from her first height, till she was within a more moderate distance from the ground. The grouse seemed then to have hidden itself, for the eagle remained hovering for a few minutes, turning her head in every direction, as if she had lost sight of her victim when suddenly catching a glimpse of the poor bird, down she came with extended legs, and without seeming to more than touch the heather with her talons, she caught the grouse, and the next moment was flying rapidly away towards the highest cliff of the mountains with her prey.—*St. John's Tour in Sutherlandshire.*

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The Eagle's intrepidity of character may be illustrated by the following fact, which occurred a few years ago, near Great Egg Harbour, New Jersey. A woman, who happened to be weeding in the garden, had set her child down near, to amuse itself while she was at work; when a sudden and extraordinary rushing sound, and a scream from her child, alarmed her, and, starting up, she beheld the infant thrown down, and dragged some few feet, and a large Bald Eagle bearing off a fragment of its frock, which being the only part seized, and giving way, providentially saved the life of the infant.—*Wilson and Bonaparte's American Ornithology.*

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A DINNER LOST.—Captain M'Clintock, in his work published upon his voyage to the Arctic Seas in search of Sir John Franklin, relates the following adventure of an Esquimaux Indian:

“A native of Upernivik, one dark winter's day, was out visiting his seal-nets. He found a seal entangled, and, whilst kneeling down over it upon the ice to get it clear, he received a slap on the back—from his companion as he supposed; but a second and heavier blow made him look smartly round. He was horror-stricken to see a peculiarly grim old bear instead of his comrade! Without deigning further notice of the man, Bruin tore the seal out of the net, and commenced his supper. He was not interrupted, nor did the man wait to see the meal finished.”





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