

# Dominion Churchman.

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# Dominion Churchman.

THURSDAY, MAY 3, 1877.

## THE WEEK.

THAT Mr. Osborne Morgan, and his co-agitators are not satisfied with the Burials Bill of the English Government does not surprise us. They have agitated for certain concessions and, for their own consistency's sake, can be satisfied with nothing less. A Conference, the under auspices of the Liberation Society, was lately held in London, at which Sir Henry Havelock said that the Bill did "violence to one of the most deeply rooted and holiest instincts of the human breast, the desire to lie in death beside our friends and kinsfolk;" and Mr. Morgan insisted on the common law right of every parishioner to interment in the parish churchyard. It is a pity when men do not say the exact and the whole truth. The privilege of lying in the Parish churchyard is expressly secured to every parishioner by this Bill, subject to the alternative of the Church Burial Service or of no service at all being used at the grave. It is not the tender feelings of the "most deeply rooted and holiest instincts" nor the more prosaic rights of the common law that are thus outraged; but the real object of the agitation is to gain a footing in the churchyards, to acquire the right to use them for such purposes as they may choose, and, this having been conceded, the "holiest instincts" will next be only satisfied by a service being held in the same church in which the deceased's "friends and kinsfolk" worshiped, albeit they lived and died in the communion of the Church whilst their descendant has wandered off into the waste places of 'isms and 'ologies.

It is always pleasant to record acts of courtesy, especially those of the international character. An organization in Paris, which we may describe as a Joiners' and Carpenters' Guild, has intimated to the Lord Mayor of London—who, by the way, is in French eyes the representative head of both Church and State—that its members wish to present to St. Paul's cathedral a sculptured pulpit, of the value of about £1,400, as a record of their gratitude for the aid given by England to the French sufferers by the war of 1870. If their offer is accepted, they will send a delegation to London to see the site and obtain suggestions for the design of the work, which French skill will, no doubt, make worthy of the place which it is to occupy and which the noble eloquence of the present Chapter of St. Paul's will turn to good account.

To those who have been in London on a Sunday, the City presents a most dismal and deserted aspect, and inside the Churches the absence of life and of population was in former years quite in keeping with the dead-alive melancholy of the streets. The congregations having migrated to more fashionable quarters, it was considered useless to maintain so many churches, and consequently in late

years several, including many of historical association and architectural beauty, have been removed. Into many, however, of those that remain a most remarkable vitality has been infused; they are open all day and every day; short services, plain services, ornate services, full services meet the requirements of busy and idle, of aesthetics and work-a-day labourers. It is most fortunate and most right that this movement is headed and directed by the great Cathedral Church of the Diocese. "Under the cross of gold That shines o'er city and river" there are established a band of men whose Prebendal stalls are no sinecures and who are labouring diligently and successfully to make St. Paul's the true centre of London spiritual life. Daily communion, daily prayers, constant services and sermons are having their effect on all classes, more especially on the young men and on business men. As a natural result the building itself, of which the dismal coldness well nigh marred the beauty of Wren's consummate knowledge of proportion, is gradually assuming the magnificence which its architect always contemplated for it, and far and wide interest is being excited in the National Cathedral. In this view the pulpit of the French artisans will really be an appropriate gift so the nation. The City Companies have presented new bells and chimes to St. Paul's, which it is hoped will soon be in position.

The Dominion Parliament was prorogued on Saturday, after a session of 81 days. On looking over the list of Bills assented to by the Governor-General one sees that a good many very useful measures have been passed of which the party newspapers have given the public no information whatever. The "enterprise of the press" is—by the press—flaunted before our eyes as a fact for which we ought to be deeply grateful, and it certainly is commendable that we should be furnished each morning with a tolerably full account of the speeches delivered up to 3 a.m. by the leaders of each party at Ottawa. The general public, however, would willing commute some of this "enterprise" for a little more truth. Subtract, for instance, from the very voluminous reports of the *Globe* and *Mail* all that is inserted and enlarged upon solely because of its being damaging to the opposite party, and it will be obvious how very little consideration is shown for the general desire to know what real work in the interests of the country at large has been got through at Ottawa.

The inconvenience of writs for fabulous sums being issued against several members for infraction of the Independence of Parliament Act was so obvious that a Special Act was passed for the protection of the accused. Under the circumstances possibly no other course could have been adopted; but let us hope that the condonation will not be again repeated. A member has now no reason for not knowing what the law is, and he who

transgresses does so with his eyes open. The Privileges Committee presented their report on Mr. Anglin's case at the very moment at which Black Rod summoned the House to His Excellency's presence, into which Mr. Speaker, therefore, was ushered, in supposed ignorance of the fact that the Committee had unanimously decided that his seat was vacant by reason of his having accepted orders and pay for Government work. The charges against Mr. Burpee and Mr. Workman were not proceeded with for lack of time. It is, of course, probable that Mr. Anglin, having had opportunity to officially acquaint himself with the Committee's decision, will resign his seat and seek re-election. In that case, until the next Session, the Speaker's chair will remain vacant.

The third general Synod of the Church of Ireland commenced its first Session on the 10th ult. The Solicitor General, Mr. Gerald Fitzgibbon, has given notice of his intention to move on the second reading of each Revision bill "that it is inexpedient that any statute bringing into operation any change in the Liturgy of the Church of Ireland shall be read a second time until their old Book of Common Prayer is printed and laid before the Synod." This resolution would impose considerable and very desirable delay in the work of revision, and it would enable Churchmen to see what effect any proposed alterations would really have on the Prayer Book as a whole. In his opening address the Primate warned the Synod against making such alterations as would repel Churchmen whose theological opinions had been formed in the school of Hooker, Bull, Barrow, Jackson and Jeremy Taylor, and who were amongst the most thoughtful and intelligent of the people, and whom the Church of Ireland could ill afford to lose. In commenting on the present crisis in the Church of England, His Grace said that "the Reformers drew the true line between the Christianity of primitive times and the later doctrines of the Western Church. It is by adhering to this line, and not departing from it on either side, that our Church will find safety."

Mr. Maclagan, writing to *Church Bells*, reminds Churchmen that divisions always will exist, and that they are apparently intensified in seasons of intellectual and spiritual activity. They might be concealed "in times of spiritual deadness, such as we have unhappily known, or by such means as the Church of Rome adopts to bring about its boasted unity, by first imposing silence and then implying consent. But to my mind it is better and healthier that they should come to the surface. On the other hand, continues Mr. Maclagan, "what ground for hope and thankfulness there is to be found in the marvellous revival of spiritual life which the Church of England has seen in the present generation. I firmly believe that there is among us not only more activity of work but more holiness



of life than perhaps the Church of England has ever known. What we really want is, first of all, a thorough loyalty to the principles of the Reformed Catholic Church, in all their integrity and purity, without any timidity about what is really Catholic, but with no hankering after what is merely Roman; more tolerance and charity towards one another, arising from the conviction that, in many cases, we are not maintaining different truths but different sides of the same truth; a more general abstinence from violent and irritating language; a greater readiness to meet together in the bonds of a common love for our common Lord; and, above all, a great deal of both private and united prayer for the peace of our Jerusalem."

The recent Papal Allocution, which was supposed to be a feeler to ascertain the opinions of the Powers concerning the possibility of a restoration of the Temporal Power of the Papacy, has been explained away, in rather a lame manner, by the Cardinal Secretary of State, and declared to have had reference only to his Holiness' spiritual independence. Signor Mancini did wisely in allowing the Allocution to be freely circulated in Italy, feeling a just confidence that the extreme vehemence of its language would inflict more damage on the credit of the writer than on the Government which it so unsparingly denounced. It is to be regretted that the Allocution has afforded the Minister just that justification for proceeding with the Clerical Abuses Bill which he needed. Of the iniquitous and oppressive stringency of that measure we have spoken before.

As we said was probable, war was declared by Russia last week. At the time of writing this no collision has occurred between the hostile forces in Europe, but the Turks claim the victory after a two days' fight in Asia Minor. The Russians have advanced through Moldavia and have gained possession of Galatz, to which, however, too much importance is attached. It is of comparative little use for them to cross the Danube in that great bend which the river makes to the north, excepting that in so doing the war would be at once transferred to Turkish territory. It is over the passage of the river near Rassova, Silistria, and Rustchuk, that fighting of importance will take place, and it must be remembered that at Silistria and Kalafat, in 1854, the Turks, aided merely by two or three Anglo-Indian officers, stemmed the whole tide of the Russian advance. In fact, the Czar gave up the attempt to force the passage of the Danube, and the war might have been closed had not the French and English Governments, in a moment of restlessness and irritation, decided to invade the Crimea and destroy the great fortress of Sevastopol. At present the chances of England being involved in the war seem to be increasing. The Mediterranean fleet is being largely reinforced, and the occupation of Egypt is rumoured. England is not very anxious to fight again for the Turks, but she must abide as far as possible by her old policy, and she must protect her own interests. Our Queen,

it must not be forgotten, is one of the greatest of Asiatic and Mohammedan rulers. Individually we should all like to see the last Turk gently helped across the Bosphorus, but nationally we neither see the policy nor the justice of such a proceeding. The present situation is one of intense interest, and we advise all our readers who have access to a map of Turkey to follow the campaign day by day and intelligently to master its main features.

#### THE FIFTH SUNDAY AFTER EASTER.

THIS is usually called Rogation Sunday, because it is first day of the week in which the Rogation days occur. The collect, Epistle and Gospel have an evident relation to these days. The Gospel contains the Lord's words about asking in His Name; the collect represents all good things as coming from God; while the Epistle has a reference to the effect of pure and undefiled religion in making us instruments in God's hands in supplying relief and assistance to those placed in distressing circumstances.

As the time for the Lord's departure approached, He continued to unfold to His chosen disciples additional particulars of His own work and office in the Church. As the one Mediator between the Father and His own people, not only were all blessings henceforth, as heretofore, to be bestowed upon man as the fruits of His intercession; but further than that, His position as the sole medium of communication between God and man was to be more fully recognized, and more completely and extensively acknowledged. Since the time that the promise of the Seed of the Woman was given, all grace and blessing had flowed to man in anticipation of the redemption to be wrought out by His death, while in times past God spake to the fathers by the Prophets, and expounded His scheme for the salvation of man by types and figures—dim foreshadowings of the Glory to be revealed; but now, henceforth, the Son as the Heir of all things, as the resplendent out-beaming of the Father's glory, as the exact Impress of His Hypostasis and as the Saviour of man, was to be the prominent object of man's worship, and the universally acknowledged medium of communication between the Almighty Father and mortal men. And therefore in the Gospel the announcement is made by the Saviour: "Whatsoever ye shall ask the Father in my Name, He will give it you."

#### THE ROGATION DAYS.

WE are continually reminded of the remarkable fact that by no means an inconsiderable number of people are to be found who are members of an organized community and continue such for a number of years, and yet neglect to make themselves acquainted with the principles of the system to which they have allied themselves and for which they may sometimes profess to clamor, failing at the same time to carry out the regulations laid down for the purpose of a practical exhibition of those principles. And so

we find among those who are most terrified at the idea of innovations, that some of them are actually not aware that in the Book of Common Prayer, there is to be found, a statement as plain as print can make it, that among the "Days of Fasting or Abstinence," are to be numbered "The Three Rogation-Days, being the Monday, Tuesday, and Wednesday, before Holy Thursday, or the Ascension of our Lord." It is perhaps a little singular that there are no special services appointed for those days; but this is an omission which was doubtless intended should be supplied at some future time. The injunctions of the Archbishop of York in 1571, required that at the annual perambulation of the circuit of the parish, made at this time, by the parson, churchwardens and others, the hundred and third, and the hundred and fourth Psalms should be used, and some other sentences of Scripture appointed, with Litany and suffrages following, and reading a Homily set forth for that purpose. The Homily makes special reference to the fact that all good things come from God; that Jesus Christ, His Son and our Saviour, is the means by Whom we receive His liberal goodness; and that in the power and virtue of the Holy Ghost we are made meet and able to receive His gifts and graces. The Rogations or Litanies in the early Church seem to have borne reference to special supplications for averting particular calamities or obtaining special blessings; and yet as early as the time of St. Augustine, the three days immediately preceding Holy Thursday must have been used as a season of special prayer and marked by peculiar solemnity; for among his Homilies *De Tempore*, there is one upon the vigil of the Ascension, where he speaks of a fast observed for three days before Ascension-Day, advising all men to keep those days with fasting, prayer, and psalmody.

#### ASCENSION DAY.

WE now come to the commemoration of the last of our Saviour's acts in connection with His earthly ministry—His departure from the earth in the presence of His disciples, and His reception into Heaven at the right hand of God. He had fully performed all things that were appointed Him of the Father and which belonged to our redemption. He had died for the sin of man, and risen again to set forth his justification before God, before angels and before men. As our victorious Head, He had triumphed over sin and death, Satan and the grave; and now as the representative of man he ascends up far above all visible and material heavens, and appears in the presence chamber of the Almighty Father to present His body in the most Holy place. In the capital city of the universe He asserts His dignity, as one who unites the Manhood to the Godhead, and who possesses the Name at which every knee shall bow.

One of the primary objects of the Ascension was that he might fill all things. Without doubt, as He ascended, His sacred body became fully glorified and had imparted to it properties, at least similar to those we are



accustomed to class among the attributes of purely spiritual subsistences; and the local presence of His human nature became changed into Its universal presence. While tabernacling among the mountains of Judea His immediate presence could be manifested to a few only; but upon His ascension into the realms of blessedness, in His human nature, He is spiritually and really present with His church and people, more especially in His own peculiar and sacred institution—that which he himself originated and ordained for the perpetual use of all his faithful people until His coming again. And it was further ordained that, until the Saviour should be glorified, the full manifestation of the Spirit was not to be given. Why so, perhaps we know not entirely; although we may easily imagine that the bodily and visible presence of Messiah would be more or less incompatible with the free and full diffusion of that spirituality of character which should characterize the coming kingdom of Christ. It was, therefore, arranged that until the reception of the human nature of Christ into the immediate presence of the Father, the Holy Ghost in the fulness of His manifestation should not be poured forth. His absence, too, in His visible character would promote the growth of faith in the Invisible, and impart a more Heavenly character to the aspirations of the church. By the departure of Christ from the world, it must not be forgotten also that the canon of revelation was to be completed, by the Spirit bringing all things to the remembrance of the disciples, and inspiring them with a complete and perfect comprehension of the principles of the doctrine of Christianity.

The services for the Day, as appointed by the Church, are most appropriate for the occasion, giving the sacred record of the event of the Ascension and the circumstances connected therewith; although it is from the Psalms, selected for the day, that we chiefly learn the sublime character of the transactions that took place on the other side of the cloud which limited the view of the disciples who anxiously gazed after the ascending Saviour. The Feast of the Ascension is one of the Four great Festivals of the Church, and is reverently observed by every sound and faithful Churchman.

#### CHURCH TROUBLES IN BELLEVILLE.

No. 2.

ACCORDING to promise we return to the subject of this article for the purpose of commenting upon the Resolution passed at the adjourned meeting of the Vestry of St. Thomas' upon the 16th April. The document contains the various conditions upon which the faction opposed to the Rector will allow the re-building of the Church. We repeat that a worse specimen of arrogance and bigotry than it presents it would be difficult to conceive.

The Resolution sets out by stating that before any steps be taken to restore the church the Rector must signify his compli-

ance with the "conditions" that follow "in writing to this Vestry." The Rector has signed before his Diocesan the 39 articles, he must now sign a few more before his Vestry. He has acknowledged the supremacy of Her Gracious Majesty, he must now subscribe to the supremacy of an ungracious faction in his congregation. He had promised canonical obedience to his Bishop, he is now required to promise uncanonical obedience to the Vestry of St. Thomas! We fear that the poor Rector would find the task a hard one, should he undertake to obey two different sets of masters. But let us glance over the stipulations themselves. What is the nature of the conditions to which the Vestry of St. Thomas' require the submission of the Rector "in writing?" They consist of five articles—one less than those of Henry VIII. by which the Reformation was almost swamped, and with a single exception they relate to the mode of conducting Divine Worship, and the furniture of the church. But does not this Vestry know that in these very matters according to the laws and constitutions of the Church the clergyman is to be governed by the Rubrics of the Prayer Book, and in case of disagreement by the Archdeacon or Bishop of the Diocese? And this being so is it likely that any clergyman will submit to be dictated to upon these points by a section of his Vestry which choose to usurp authority in regard to them? Nay, when in Montreal the other week the surplice excitement was taking place and Dean Bond received a requisition from a number of his congregation to summon a Vestry meeting to discuss the question, he promptly declined to accede to the request, saying that it was a matter to be settled by the Bishop and not by the Vestry. And we do not see what other ground is open to a clergyman to take who would be loyal to the authority of his ecclesiastical superiors.

But now let us come to a particular examination of the several conditions which this famous Vestry wish to impose upon their Rector before they re-built the church.

The first of these is "that he will hereafter use a fit and proper Communion Table and not a Box-Altar." By referring to former resolutions and statements of this Vestry we learn what in their minds is a "fit and proper Communion Table." It is a table placed upon four legs, open below the board, while a Box-Altar, according to the same authorities, is a Table enclosed below. But if this is indeed a correct definition of a "fit and proper Communion Table" then the Churches in this city of Toronto and the vicinity are in a most unfortunate predicament, for not one of them, so far as we know, contains a Holy table of this description. Some like the Cathedral have Altar-cloths over them, and some are without covers; but whether the clergyman in charge be High or Low, all are of the "box-altar" type, closed in below and not supported simply by four legs." In fact it is not the custom of the Church to use a four legged table for the Holy Communion, though a few such may be found throughout the country. Nor further, does the law of the Church require this pattern as the "fit and proper one"

for the purpose. Many as have been the cases relating to the material and shape of the Altar which have been brought up for adjudication before the English Courts, it has never been laid down that it must be supported by four legs. Three requirements only have been named for the construction of a lawful Communion Table, namely that it must be "flat on the top," composed of wood or boards," and be "capable of being moved," consequently any flat, movable structure, of wood supported by legs or by a panelled box is a "fit and proper Communion Table," according to the law of the Church. But these churchmen of Belleville wish to substitute their own whims and fancies for law and custom.

The next condition upon the list is that the Rector shall not read prayers sideways (he never has taken the "Eastward position") during Divine service except during the prayers at the Communion table. Really! are these would-be regulators of Public Worship engaged in playing a solemn farce—a parody on Protestantism? To take the side position at the Communion Table is unobjectionable, but to adopt the very same posture in the desk is "the half-way station" to Popery! Do not these objectors see the ridiculous position in which they are placing themselves? But perhaps the inconsistency is due to their respect for the rubric which directs the Priest where to stand during the Communion service; well then, why not pay equal respect to the rubric at the beginning of the Prayer Book which orders the "Morning and Evening Prayers to be used in the accustomed place of the church, chapel or chancel," which every one should know is the choir and choir-wise, a position which is also implied in the rubric for the reading of the Lessons, which directs the minister to turn himself *eo modo versa facie*, as he will best be heard by those present," just as he is instructed to turn at the reading of the Commandments. And that no significance at all is attached to this posture by the most pronounced Low-churchmen, the objectors may learn by a visit to this city, when they would find such clergymen reading prayers in this very sideward position before the eyes of thoroughly Protestant worshippers who have not thought it incumbent upon them to create a disturbance in the parish on account of them, like St. Thomas' Vestry, or demand that "the obnoxious article be forthwith removed."

But we come in the next place to a condition of a somewhat different form from the others, but making a "fit and proper" cornerstone to this extraordinary production. The Rector having been required to subscribe to the supremacy of the Vestry in matters affecting the conduct of the Public Worship and Church furniture, is next asked to signify "in writing," his personal submission to his opponents. He is to "endeavour to work harmoniously with the Church-wardens and congregation," that is to say, with the hostile faction and the bitter Church-warden! He is to fall in with their prejudices and party aims, to come down to their pettiness, to move in their contracted orbit, and work in their ranks. The Rector is to work with them



not they *with him*. They are to lead, he is to follow: they are to control and direct, he to obey! And no doubt they will "reprove, rebuke, and exhort," with all *authority*, though we fear with little "longsuffering," and not much "doctrine" of any account.

But we must draw attention to another remarkable feature connected with the list of stipulations, and that is the entire absence of any condition relating to the *teaching* of the Rector of St. Thomas. It may be implied in the personal submission clause, but certainly there is no express stipulation that it shall be "Protestant and not Ritualistic." We apprehend, however, that the omission was intentional and in strict accordance with the authorized method of testing orthodoxy employed by the party to which the Belleville faction belongs—another exemplification of which is furnished by the letter of an associate living here in Toronto, who has not scrupled to use his official influence to encourage the miserable work going on in the churches in the Sister City. This letter, remarkable for its orthography and syntax as well as for its contents, is dated about Easter 1876, and is addressed to a late parishioner of one of the Belleville clergymen, for the purpose of making inquisition respecting his antecedents. But what is the character of the inquiries? Does the writer ask what was the past record of this clergyman in regard to godliness, fidelity, and above all, sound doctrine? No, but he propounds the following inane queries:—

1. What kind of a Communion Table was used in his church, a common table or a boxed in and paneled structure?
2. If the latter, was it put in by the clergyman, or at his suggestion? Or was he in any way connected with its introduction?
3. If put in by the clergyman or by his advice or suggestion, was it put in place of a common table?
4. Is it still in use in the church?

One does not know whether to laugh or to weep at such folly. How much more sensible was Canon Ryle's reply to those who took him to task for preaching in a surplice: "It is not what you wear, it is what you say that is the main thing. The sermon is the grand point after all;" and so indeed it is. If the Rector's teaching be *sound* the position of the prayer desk and the shape of the altar are matters of small consequence. If it be *unsound*, no "fit and proper" church furniture will prevent the minds of his congregation from being imbued with error. We know of churches containing just such furniture as that which St. Thomas' Vestry object to, where nevertheless people enjoy the most evangelical teaching; and on the other hand, we are acquainted with at least one church where the doctrine and practice were decidedly Ritualistic, but the *Holy Table was upon four legs*.

In conclusion, we have no sympathy with men, be they High or Low, of the spirit of the Ancient Pharisees who were scrupulous about trifles and forgot "the weightier matters," "justice and the love of God." We have no sympathy with men who live and

labour for party and not for the Church of the living God, with men who, because they cannot have every little thing connected with the Public Worship of God conducted according to their private opinions and narrow prejudices, will persecute their pastors, disturb the peace of Churches, stir up strife in the congregations, and spread confusion and anarchy in their parishes.

#### ISOLATION OF THE CLERGY DETRIMENTAL.

"AS iron sharpeneth iron, so a man sharpens the face of his friend." It is the property of a live coal to communicate its heat to what it comes in contact with. The English clergy at one time lived in a practical isolation from each other and from the laity—as to any co-operation for religious objects—in a degree that *scarcely can be conceived*; and if Christians in general would suffer for the forsaking of themselves together for united worship and instruction, this applies also to the clergy with reference to their special duties and character. A man isolated from his brethren goes on in the same groove, so to speak, and is too apt to get into a formal and perfunctory routine of work; and to see a lion in the way when any unusual effort is suggested, and to act as if there were no subjects for mutual counsel, as if afraid of one another's inquiries. A great deal has been done, however, to promote a better state of things. Church conferences and church congresses have brought the minds of both clergy and laity more into healthy contact with each other, than almost anything else, both in England and the United States. And we trust that the efforts to be made in Canada in the same direction will be attended with success.

#### WOOD'S BIBLE ANIMALS.

IN our correspondence department we give additional testimonies to the value of this really important work. We trust our readers will not fail to recognize the superior character of the work, and to act upon the advice coming from so many quarters.

#### BOOK REVIEWS.

THE WAY OF CAIN: A sermon by Rev. D. W. Tolford, B. A., Rector of Grace Church, Cresco, Iowa.

This sermon is intended as a record of the preacher's convictions and beliefs, in reference to some of the popular religious driftings, liberalism, and skepticisms of the age; with the practical and special *Nemesis* inseparable therefrom. It makes particular allusion to "the heavy, ungainly, melancholy and unchurchly burden, known as the *Parish System*, which alienates from the Bishops important prerogatives—and more or less so from the clergy—giving the same to irresponsible, local corporations—called Parishes." The subject is especially worthy of consideration for us in Canada, and the sermon deserves an attentive perusal.

THE ORDER OF MUSIC for the second Annual Festival of Parish Choirs in the Diocese of Massachusetts, to be held in Trinity Church, Boston, May 2. A. D. 1877. To be obtained of Charles L. Hutchins, Rector of Grace Church, Medford, Mass.

The poetry of the Psalms in this "Order" is

from the New "Trinity Psalter." The pamphlet contains music for Hymns and Anthems, Venite, Te Deum, Sanctus. &c.

#### Contributions.

#### THE APOSTOLIC CHURCH—WHICH IS IT?

#### LETTER XV.

To Rev. T. Witherow, Professor Church History, Londonderry.

MY DEAR SIR,—In my last letter we have seen that the Jewish Ministry or Priesthood consisted of a *Hierarchy* of three Orders, viz., High Priest, Priests and Levites. We have seen also that during our Lord's personal Ministry on earth the incipient Christian Church possessed a Ministry exactly similar, and that after His ascension *three Orders* still constituted the Ministry of the Apostolic Church, viz., APOSTLES, PRESBYTERS and DEACONS. We have observed likewise that according to the teaching of Christian writers, between A. D. 70 and 400, these three Orders were to the Christian Church what the High Priest, Priests, and Levites, were to the Jewish.

We will now examine the statements and testimony of some of the Christian writers to A. D. 325, in order to see if these three Orders were continued in the Church after the Apostolic age.

The testimony of St. Clement I have already quoted and will not repeat here further than to state that in his days the christian ministry are noticed as of three Orders and referred to by him under the titles applied to the Jewish ministry. I may say also that he, like St. Paul, whose companion and fellow-labourer he was, speaks of the second Order—that of Presbyters—under the term Episkopoi or Bishops, yet as we have seen recognizes the christian church as composed of the ministry in three Orders, and the Laity, to each of which belongs their appropriate sphere of duty.

The next witness I shall quote is St. IGNATIUS. He was martyred on the 13th of the calends of January (Dec. 20th) in the eleventh year of the Emperor of Trajan (A. D. 110) after having been Bishop Antioch for forty years. While on his way to seal his testimony with his blood he wrote seven epistles which have come down to us. From Smyrna, the episcopal seat of his fellow-disciple, St. Polycarp, he wrote one to each of the churches of Ephesus, Magnesia, Trallis, and Rome, and from Troas he wrote the other three, viz., to the churches of Philadelphia and Smyrna and to his fellow Bishop St. Bolycarp.

These epistles bear abundant testimony to the fact that what you have been pleased to call "Prelacy" was not only existent in his days but that this order had been established by our Lord and His Apostles.

As to the controversy concerning the genuineness of these epistles it is only necessary to state what Mosheim, who certainly was no Prelatist, says in reference to the matter. "Perhaps there would have been no controversy with most persons about the epistles of Ignatius if those who contend for the Divine origin and antiquity of episcopal government had not been enabled to support their cause with them." (De Rebus Christ. ante Const., p. 160.)

In referring to these epistles I shall quote from Archbishop Wake's translation.

In his epistle to the Ephesians he says "I received therefore in the name of God, your whole multitude in ONESIMUS, who by inexpressible love is ours but according to the flesh is your bishop whom I beseech you by Jesus Christ to love, and that you would all strive to be like him. And blessed be God who hath granted unto you who are so worthy of him to have such an excellent bishop. For what concerns my fellow-servant Byrrhus and your most blessed Deacon in things pertaining to God, I entreat you that he may tarry longer both for yours and your Bishop's honor \* \* \* And that being subject to your bishop and the presbytery ye may be wholly and thoroughly sanctified. \* \* \* Wherefore it will become you to run together according to the will of your bishop; as also ye do. For your famous presbytery worthy of God is fitted as exactly to the bishop as



the strings are to the harp. (Epist. ad Eph. 1, 2 and 4).

Again he writes: "Seeing then I have been judged worthy to see you by DEMAS, your most excellent bishop, and by your very worthy presbyters BASSUS and APOLLONIUS, and by my fellow servant SOTTO the deacon in whom I rejoice, forasmuch as he is subject unto his bishop as to the grace of God and to the presbyters as to the law of Jesus Christ. I determined to write unto you. "Wherefore it will become you also not to use your bishop too familiarly upon account of his youth, but to yield all reverence to him according to the power of God the Father, as also I perceive that your holy presbyters do not, considering his age, which indeed to appearance is young but as becomes those who are prudent in God submitting to him, or rather not to him but to the Father of our Lord Jesus Christ the Bishop of us all; it will therefore behove you with all sincerity to obey your bishop in honor of Him whose pleasure it is that ye should do so; because he that does not do so deceives not the bishop whom he sees but affronts Him that is invisible. For whatsoever of this kind that is done, it reflects not upon man but upon God, who knows the secrets of our hearts.

"It is therefore fitting that we should not only be called christians but be so. As some call indeed their governor bishop but yet do all things without him. But I can never think that such as these have a good conscience, seeing that they are not gathered together thoroughly according to God's commandment.

"\* \* \* I exhort you that ye study to do all things in a divine concord, your bishop presiding in the place of God, your presbyters in the place of the Council of the Apostles, and your deacons most dear to me being entrusted with the ministry of Jesus Christ who was with the Father before all ages and appeared in the end to us." (Epist. ad Magnes. 2, 3, 4 and 5.)

And in writing to the Trallians he says "For whereas ye are subject to your bishop as to Jesus Christ, ye appear to me to live not after the manner of men but according to Jesus Christ who died for us, that so believing in His death we might escape death; it is therefore necessary that as ye do so, so without your bishop you should do nothing; also be ye subject to your presbyters as to the apostles of Jesus Christ, our hope in whom if we walk we shall be found in Him. The deacons also as being the ministers of the mysteries of Jesus Christ must by all means please all for they are not the ministers of meat and drink but of the Church of God. Wherefore they must avoid all offences as they would fire.

"In like manner let all reverence the deacons as Jesus Christ, the bishop as the Father and the presbyters as the sanhedrim of God and college of the Apostles. WITHOUT THESE THERE IS NO CHURCH." (Epist. ad Tral. 2 and 3.)

Passing over the others, I shall refer to that written to St. Polycarp, who was a fellow disciple with him of St. John, the beloved. The epistle bears this inscription: "IGNATIUS who is also called THEOPHORUS to POLYCARP, Bishop of the Church which is at Smyrna, their overseer, but rather himself overlooked by God the Father and the Lord Jesus Christ, all happiness." In section 4 of this epistle he says, "Let nothing be done without thy knowledge and consent," and again in section 5, "If any man can remain in a virgin state to the honour of the flesh of Christ, let him remain without boasting. If he boast, he is undone, and if he desire to be more taken notice of than the Bishop, he is corrupted," and in section 6 he thus charges the Smyrnians, "Hearken unto the Bishop that God also may hearken unto you. My soul be security, for them that submit to their Bishop with their Presbyters and Deacons, and may my portion be together with theirs in God."

I shall now quote from an epistle written by St. Polycarp, to the Church of Philippi to settle some dispute which had arisen there, and enclosing the epistles of Ignatius. The Philippian Church at this time seem to have had no Bishop as the matters of dispute had been referred to him for adjudication. He was Bishop of Smyrna for about seventy years, and of him Irenaeus says that he well remembers, and "can describe even the place where the sainted Polycarp used to sit and discourse, and his goings forth and comings

in and his manner of life and his personal appearance and his discourses to the people and his account of what passed between him and St. John and the other Disciples who had seen the Lord." It was this Polycarp who when commanded to revile Christ by his heathen persecutor replied "Eight and six years have I served Him and He has never done me wrong. How then can I blaspheme my Saviour and my King?" In the epistle of this aged Bishop we find the following passages "Likewise let the Deacons be unblamable before His righteous presence as the ministers of God in Christ and not of men" and he continues "Wherefore it is necessary that ye abstain from all those things, being subject to the Presbyters and Deacons as to God and Christ" (Epist. ad Phil. 4 & 5)

The epistle of Barnabas and the Pastor of Hermas I do not possess, nor do I remember anything in them relating to this matter.

The next witness I shall call upon is IRENAEUS Bishop of Lyons, in A. D. 187 who in his book against heresies says "Traditionem itaque apostolorum in toto mundo manifestatum in omni ecclesia ad est perspicere omnibus qui vera velint audire &c. It is with all those who in the Church desire to hear the truth and understand fully what has been handed down by the Apostles and published through the whole world; and we can enumerate those who were appointed Bishops in the Churches by the Apostles and their successors even to us \* \* \* For they (the apostles) wished to have very perfect and irreprehensible in all things those whom they left as their own successors delivering to them their own place of government \* \* \* The blessed Apostles (Peter and Paul) having organized and instructed the Church (of Rome) delivered to LINUS the episcopate to govern it. Paul makes mention of this Linus in the epistles to Timothy. To him succeeded ANACLETUS, after him in the third place from the Apostles CLEMENT obtained the Episcopate, who both saw the Apostles themselves and conferred with them when as yet the preaching of the Apostles; sounded in his ears and had their tradition before his eyes. \* \* \* To this Clement succeeded EVARISTUS and to Evaristus ALEXANDER, and then SIXTUS was appointed the sixth from the Apostles and after that TELESPHORUS who also suffered a glorious martyrdom, and then HYGENIUS and then PIUS, after whom ANICETUS, while SOTER succeeded Anicetus, and now ELUTHERIUS has the Episcopate in the twelfth place from the Apostles. By this ordination and succession the doctrine of truth and those things which are handed down from the Apostles have come even to us \* \* \* And Polycarp also was not only taught by the Apostles and conversed with many of those who had seen our Lord but was also constituted Bishop of the Church of Smyrna by the Apostles" (Adver. Haeres. lib. iii c 3)

JUSTIN MARTYR, who wrote about A. D. 140, while as far as I can remember does not mention bishops and priests by these names, yet seems to me to refer to the three orders of the ministry in his apology where he describes the mode of conducting Divine Service. "When the reader is done," he says, "we all stand up for prayers, then bread is brought and wine and water and our head (or chief) offers up prayers to the utmost of his powers, and the people say, Amen. The consecrated elements are then distributed and received by all, and a portion is sent by the deacons to those who are absent."

TERTULLIAN, a presbyter of Carthage in A. D. 199, in one of his tracts says: "But if there be any heretics which ventured themselves in the midst of the Apostolic age that they may be thought to have been handed down from the Apostles because they existed under the Apostles, we may say, let them make known the originals of their churches, let them unfold the roll of their bishops so coming down in succession from the beginning, that their first Bishop had for his ordainer and predecessor some one of the Apostles or of Apostolic men, so that he was one that continued steadfast with the Apostles. For in this manner does the Apostolic Church reckon their origin; as the Church of Smyrna recounteth that Polycarp was placed there by John, as that of Rome doth that Clement was in like manner ordained by Peter. Just so can the rest show those whom, being appointed to the Episcopate by the Apostles,

they have as transmitters of the Apostolic seed." (De. prescrip., Haeret 32.)

The succession of bishops from the Apostles was evidently a matter well known and fully acknowledged in the Primitive Church. Although some self-sufficient individuals of the present day are disposed to sneer at this "transmission of Apostolic seed," yet it is just as much a test of an Apostolic Church now as it was then and a correct test at all times. In another place Tertullian says: "The right of giving it (baptism) indeed hath the chief priest which is the bishop, then the presbyters and deacons, yet not without the authority of the bishop, for the honour of the Church, which being preserved peace is preserved. Otherwise laymen have also the right, for that which is equally received should be equally given, unless the name disciples (St. John iv. 2) denotes at once bishops or presbyters or deacons." (De. Bap. 17.)

ORIGEN, surnamed Adamantius, is the next witness. He was a presbyter and catechist of Alexandria, and a most voluminous writer. He flourished about A. D. 220. In "the Scholars Armed" (London, 1812, vol. 1, p. 93) I find the following quotation from his commentary on St. Matthew "Such a bishop (says he, speaking of one who sought vain glory, &c.) doth not desire a good work, and the same maybe said of presbyters and deacons. \* \* \* \* The bishops and presbyters who have the chief place among the people. \* \* \* \* The bishop is called prince in the churches; and speaking of the irreligious clergy he directs it to them whether bishops, presbyters or deacons. (Com. in Matt., Rothomagi 1688, p. 255.)"

St. CYPRIAN, Bishop of Carthage from A. D. 248-258, thus writes: "That we must rise up when the bishop or the presbyter comes in." (Treat. iii., 85.) Again, "These are they who with no appointment from God take upon them of their own will to preside over their venturesome companions, establish themselves as rulers without any lawful rite of ordination and assume the name bishop though no man gave them a bishopric \* \* \* \* Thinks he that he is with Christ who does counter to the priests or Christ? who separates himself from the fellowship of his clergy and people? That man bears arms against the Church, he withstands God's appointment, an enemy to the altar, a rebel against the sacrifice of Christ; for faith perfidious; for religion, sacrilegious; a servant, not obedient; a son, not pious; a brother, not loving; setting bishops at naught and deserting the priests of God. He dares to build another altar, to offer another prayer with unlicensed words, to profane by false sacrifices the truth of the Lord's Sacrifice." (De. unitate Eccles. 10 and 14.)

And again "But Deacons should remember that the Apostles, that is Bishops and Governors, the Lord chose; but Deacons, the Apostles after the Lord's ascension into Heaven, appointed for themselves as Ministers to their Episcopacy and to the Church. If then, we may presume in aught against God who maketh Bishops, then may Deacons against us by whom they are made. It behoves the Deacon then, of whom you write, to do penance for his presumption and own the dignity of the Priests, and with entire humility make satisfaction to the Bishop set over him." (Epist. III. 2.)

Evidently St. Cyprian knew of no body or society claiming to be a Church, whose Ministry did not consist of Bishops, Priests, or Presbyters and Deacons, and that this fact was well known even to the heathen is shown from the following. "For many and various rumors were afloat, but the truth is as follows: Valerian (the heathen Emperor) had sent a rescript to the Senate directing that Bishops, Presbyters and Deacons should forthwith be punished." (Epist. lxxx. 1, Oxford 1844.)

This brings us down to the times of EUSEBIUS, "the father of Ecclesiastical History," who was born A. D., 270, ordained Bishop of Caesarea in Palestine, A. D., 314, and died A. D., 340. Of his works I do not think it necessary to quote a single line further than to say that the whole of chapter iv. of the third book is devoted to "the first successors of the Apostles" that he has preserved the lists of these successors in the Sees of Jerusalem, Antioch, Rome and Alexandria, down to his own time (A. D., 324), and that his whole work is full of



the fact that the Christian Ministry consisted of the three orders of Bishops, Priests and Deacons, and that too not only in his own time, but as far back in the history of the Church as he was able to trace which was of course the Apostolic age, beyond which none can go to find the Christian Church. And when we remember that he possessed sources of information closed to us and quotes authorities and writers whose works have long since perished, we must say that his testimony in this respect is unimpeachable. This I have no doubt you, as a "Professor of Church History" will bear me out in saying.

Therefore, according to the teaching of Holy Scripture and the unanimous testimony of the Primitive Church the constitution of the Christian Church is and always has been hierarchical not presbyterian. And those who would make anything else out of it might as well attempt to prove that the Government of England is not monarchical but Republican or even Communistic.

I remain, &c., T. G. P.

## Diocesan Intelligence.

### ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

OTTAWA.—The Easter Vestry meetings, of which we have given details in previous issues, were at length brought to a close by the adjourned meeting held at the church of St. John the Evangelist, on Monday, 23rd inst. It was, on this occasion, resolved to liquidate a comparatively small outstanding claim by contributions from members of the congregation, and not to increase, as was proposed, the rates at which the sittings are now held. An increased stipend (\$1500) was voted for Rev. H. Pollard on his appointment to the Incumbency, vice His Lordship the Bishop of Ontario, resigned. Mr. Pollard purposes, in the course of a few weeks, paying a short visit to England. He would be glad to hear of a locum tenens.

The vestry meetings in the city and neighbourhood have been, on the whole, harmonious, and conducive to Church progress. The envelope system was in favour, especially at Christ Church, St. Alban's, and St. Paul's, Rochesterville. Amongst the Christ Church congregation a committee is at work to further its adoption, not only as a means of increasing revenue, but in order to special contributions towards a stipend for a much needed assistant Curate.

BELLEVILLE.—The Rector Mr. Burke having, by request, given notice on Sunday, April 22nd, that a meeting would be held upon the following Wednesday evening at the Rectory of the members of the congregation willing to assist in the rebuilding of St. Thomas' Church, *i. e.*, without tying the Rector down to "conditions," between 80 and 40 persons assembled at the appointed hour, some of them being lady pew-holders. Judge Sherwood being moved to the chair, the Rector rose and said that he would occupy their attention with three matters. 1st. An address which he had prepared as a reply to the resolution of the adjourned meeting, a copy of which had been sent him. 2nd. The question of rebuilding the Parish Church. 3rd. About the Town Hall where their worship was at present conducted. The Rector, at the request of the chairman, read his address. After a few verbal alterations were suggested and accepted, it was moved by Mr. Lockwood, seconded by Mr. J. D. Evans, that the address just read in answer to the resolution of the Vestry, be hereby approved and published. Carried. A discussion next ensued upon the question of re-building the Church. The difficulties in the way and how to surmount them were debated at considerable length. It was then proposed and carried, to appoint a committee consisting of Judge Sherwood, L. H. Henderson, R. C. Hulme, M. Jellett, and S. Wallbridge to take such measures as they might think necessary and advisable to enable them to rebuild the Church. The Rector next enquired whether they were likely to lose the Town Hall. He stated that one of the Churchwardens of Christ's Church had proffered him the use of that building, but he had not accepted it, as he thought it would be inconvenient for his congrega-

tion. Mr. Hulme stated that there would be no difficulty in retaining the Hall so long as the charges were paid. Dr. Bardett now moved the following resolution, seconded by Mr. Evans, "That a memorial be drawn up for presentation to the Lord Bishop of the Diocese expressive of the confidence of the subscribers in the Rev. the Rector, and their approval of this course in regard to the matters in dispute between him and members of his congregation." Carried. The Rector having thanked those present for their attendance and pronounced the benediction, the meeting adjourned.

### TORONTO.

THE BISHOP OF TORONTO will, D.V., hold Confirmations in the City of Toronto on the days mentioned below:—

St. Paul's, Bloor-street,	"	May 6, 11 a.m.
St. James' Cathedral,	"	" 6, 3½ p.m.
All Saints,	"	" 20, 11 a.m.
St. Bartholomew's,	"	" 20, 7 p.m.
Holy Trinity,	"	June 10, 3½ p.m.
St. George's,	"	" 10, 7 p.m.
St. Luke's,	"	" 17, 11 a.m.
St. John's,	"	" 17, 7 p.m.
St. Philip's,	"	" 24, 7 p.m.

SYNOD OFFICE.—Collections, &c., received during the week ending April 28th, 1877:

MISSION FUND.—*Special Appeal*.—On account of collections in Toronto by Rural Dean Cole, \$37.

*January Collection*.—Orillia, \$13.75; Omemece, \$1.12; St. James' Emily, \$2.10; St. John's Emily, \$2.14.

*Parochial Collections*.—Perrytown, \$50.60; Orillia, \$86.48; Cobourg, \$224.70; Grafton, \$70; Georgina, \$34.20; Omemece & Emily, on account, \$12.35; Nobleton & Kettleby, additional, \$4.20; Etobicoke, \$107.59; Manvers, St. Paul's, \$52.90; St. Mary's \$24.80; Newcastle, \$100; Banda, (Stayner & Creemore) additional, \$5.35; Cavan, \$159.60; St. Philip's, Markham, \$48.25.

*Missionary Meetings*.—Orillia, \$14.72; Omemece, \$7.00; St. James', Emily, \$2.34; St. John's, Emily, \$2.10; Manvers, St. Paul's \$3.30; St. Mary's \$2.00.

WIDOWS' AND ORPHANS' FUND.—*October Collection*.—St. James' Cathedral, Toronto, balance of assessment for 1875, \$154.75; balance of assessment for 1876, \$237.75; Omemece, \$2.00; St. James' Emily, \$1.10; St. John's, Emily, \$1.40; Donations, from Omemece and Emily, \$3.00. *On account of Mrs. Hill*.—Cardiff and Monmouth, \$2.00.

DIVINITY STUDENTS' FUND.—*April Collection*.—St. Anne's Toronto, \$5.53; King, \$2; Cameron, 75 cents; Cobocok, \$1.85; Rosedale, 40 cents; Cobourg, \$26.73; Perrytown, \$1.00; Port Perry, \$2.00; Newcastle, \$7.40; Orillia, \$13.43; North Essa, Christ's \$1.80, St. Jude's \$1.20; Norwood, \$2.40; Westwood, \$1.73; Grafton, \$5.52; Hastings, 85 cents; Alnwick, 84 cents; Dartford, \$1.31; Omemece, \$1.25, St. John's Emily, 50 cents; St. James', Emily, 60 cents; Toronto, St. George's, \$30.78; Shanty Bay, \$1.55; Cardiff & Monmouth, \$5.00; St. Thomas' Church, Millbrook, \$4.00; St. John's, Canvan, \$2.00; Christ's Church, Bloomfield, \$2.15; Campbell's Cross \$8.50; Charleston, 90 cents; Cataract, \$1.00.

ALGOMA FUND.—Whitby, \$22.87.

N. B.—Thursday, May 10th, being Ascension Day, the quarterly meetings of the Synod Standing Committees will be held on Tuesday and Wednesday of the following week.

TORONTO.—ST. STEPHEN'S.—The rite of confirmation was administered on the evening of April 29th. The church was densely filled and numbers were unable to gain admittance. Thirty-one candidates of varying ages were confirmed and the Bishop afterwards preached on the text, "Thy vows are upon me, O God."

TORONTO.—St. Luke's.—Miss S. Storie's Readings. This talented young lady, who has been giving public readings with great eclat in some of the western towns, entertained an appreciative audience in St. Luke's school-room, on Tuesday last. Her selections were all original compositions, and surprised those who heard them in

the poetic and imaginative power which they displayed. Miss Storie has been spoken of by some of our western contemporaries as rivalling Mrs. Scott Siddon's as a public reader, and she certainly has very remarkable dramatic power.

The first piece read was entitled "a Drawing-room Entertainment in the Palace of Truth." It was a very clever conception in prose and poetry combined, in which the very varied styles of the many characters introduced were wonderfully well personated by Miss Storie. "The Highlander's Farewell" was a pathetic composition which was read with much tenderness of feeling. "A Day's Shopping," recited, was full of amusement and instruction. "Matrimony" was also clever and very amusing. "The Doctor's Motto" was a tender and touching picture of domestic goodness. "The Thief's Wife's Appeal" was, in our opinion, the gem of the evening, and was rendered with intense appreciation. "The Farewell Interview between Napoleon and Josephine" was clearly conceived, but it did not quite correspond with our own conception of the tragic character of the scene, and attributed to Josephine a philosophical way of discussing the matter, which we hardly think true to woman's nature. "The love affair of Widow, secunda, Anne Greene" occasioned great amusement. Altogether the evening was an exceedingly pleasant one, and we predict for Miss Storie marked success should she continue her efforts in this most instructive and entertaining art.

### HURON.

(FROM OUR OWN CORRESPONDENT.)

GALT.—The Rev. J. P. Curran, of Trinity Church, has, it is said, determined to accept a *cure* in Montreal, to which he has been appointed. Huron, consequently, loses another from her clergy-roll. There is at all times a want of ministers here, and though there are many added to the roll from time to time by ordination and by the incoming from other dioceses, the great outgoing leaving missions always vacant.

PETERSVILLE.—ST. GEORGE'S.—The Church of St. George's, if of the most recent birth, is not the least energetic of our suburban churches. They have now morning and evening service with good congregations, and the Sunday school displays great energy in the good cause. On Saturday evening, the 28th inst., there was a sacred concert in connection with it—a very successful one under the management of Miss Raymond.

SPECIAL SERVICE AT ST. PAUL'S, LONDON.—The members of St. George's Society, more than 100 in number, attended a special afternoon service in our St. Paul's on Sunday afternoon the 22nd inst. They marched, in procession, and wearing the St. George's badge, from the St. George's Rooms to the Church. Rev. Canon Innes, Ven. Archdeacon and Rev. Evans Davis read the service. Rev. Canon Innes preached an excellent appropriate sermon, from the text, "My son, fear thou the Lord and the king, and meddle not with those that are given to change." Prov. 24, 21. The choir of St. Paul's fully maintained their high reputation during the service and especially in the National Anthem at the close. Never, it is said, was it played and sung better in this city, though our citizens and the military bands have vied with each other and sing it as Britons who love their native country, with their whole heart.

## British News.

### ENGLAND.

An acrimonious debate has taken place in Parliament on the "Eastern Question and the Christian subjects of the Porte," in which scenes occurred which seldom disgrace the English House of Commons. The report that an amnesty had been issued by Turkey to the individuals implicated in the massacre at Philippopolis has given great dissatisfaction to the English nation.

CROWN FEES.—The subject of Crown Fees on presentation to benefices has had an airing in the



House of Commons. The Fees on a benefice under £300 a year are as follows: to the Home office £7.43.6; Attorney General, £8.18.6; Presentation office, £14,—total £30.12 These fees are paid in stamps and form part of the removal of the country, being a direct tax on those who can ill afford to pay it. A committee will be appointed to examine into the matter and report to the House.

ESSEX.—The Judge of the Probate Court has granted letters of administration to the son of a builder, passing over the widow, who in 1868 took three of the younger children and went to Utah where she joined the Mormons.

APPOINTMENTS OF DEANS OF ARCHES.—A return has been made to an order of the House of Lords, for copies of the patents for the appointments of Dr. Lushington, Sir Robert Phillimore, and Lord Penzance, respectively, as official Principal of the Arches Court of Canterbury and York, under the Public Worship Regulation Act, 1874. The instrument appointing Lord Penzance provides that if he should at any time cease to be "a member of the Church of England his office shall thereupon become vacant." It is said however that he has resigned on the question of emolument.

ST. VEDAST FOSTER.—Wm. Dale, the Rector of St. Vedast Foster, not having made his submission to Lord Penzance, as directed under the Public Worship Regulation Act, and his three months suspension having expired, the Bishop of London has sequestered the living. A notice posted on the church door guarded by a policeman, directs "our beloved brother in Christ, James Howard, gentleman," to collect the tithes &c., to pay therefrom £25, a quarter's stipend due to the curate, and to the Bishop for the rest.

HATCHAM.—Some pictures in Hatcham Church painted by Mr. Tooth, and representing sculpture subjects was lately thickly coated over with black paint, and thus the Christian work of this unfortunate parish is carried on by those who come from other parishes for the purpose.

QUEEN ANNE'S BOUNTY.—The governors of Queen Anne's Bounty have distributed the surplus income for the year 1876. 132 poor livings have been augmented, comprising benefices in all the dioceses of England and Wales. The income of the poorest (just created) was *nil*, and the income of the best endowed £200.

LOCUM TENENS.—The question is asked whether any society exists to which the clergy can belong, from which in the case of illness they might be able to draw two or three guineas a week, enabling them to pay a locum tenens, without taxing the resources of their own purse, too often so slender. Sickness means privation and unavoidable debt to many a clergyman in England as in this country. The establishment of such a society would be an immense boon to many who dread the time of illness.

LEICESTER.—A meeting has been held of the clergy and laity of the county, with the view of forming a Diocesan Finance Association for the augmentation of small benefices at which the Duke of Rutland presided, and at which the Bishop of Peterborough said "that if they wished the clergy to be men who could look them straight in the face, and tell them plainly what they ought to do, if they wanted the clergyman to be the conscience of the church in the parish and faithful to them, it was necessary that they should be an endowed clergy, and not the hired servants of the laity. So long as the *minimum* income of an incumbent was under £200 a year and a house the clergy would be miserably underpaid." The bishop showed that in order to raise the benefices to £200 per annum, the sum of £43000 would be required to be raised by this Diocesan Association. Since during the nine years of his episcopate £210,000 had been raised in the Diocese for church restoration alone, he thought it was not too much to ask that in nine years £43,000 be raised for this no less needful purpose.

MANCHESTER.—A clear and closely reasoned

address, in defence of the Church of England, has been delivered by a Mr. George Ryan, a member of the Working Men's Society of Manchester. This speech shows what a firm hold the church has on the working classes of the nation. Mr. Ryan said, "Poor as I am, and humble as I am, I yet wish to do some little, however little it may be which shall prove my gratitude for what she (the church) has done for me. I know that there are many more working-men who feel the same as I do. Once perhaps it was not so; for, God be ever praised for it! in the worst of days the Church of England never entirely forgot that the poor belonged to her, and could claim at the hands of her priests the consolations of religion in sickness, in poverty in old age, and at the hour of death. But of late years the Church of England has done more than this, the ministers have not stopped at home until we have fetched them to the sick bed; they have come and sought us out and brought us in; they have caught the youth and the manhood of the nation, and shown us the beauty and the pleasantness of the love of God; they have given us something certain which we may believe, something holy and pure which we may hope for and live for in the very midst of our weary toil; they have cheered and brightened our hard lot by making us sharers with them in bright and solemn services, which we understand, as really giving glory, and praise, and worship to the Heavenly Almighty Father and His blessed Son, and in this we have all shared; not shut up by ourselves in back corners, or some out of the way place not fit for any body else, but have been welcomed as equal in God's own house, however humble we may be outside now." The speech is all so good that it is difficult to quote from. The present state of affairs occasioned by the operation of the Public Worship Regulation Act, brought the Working Men's Association into existence, the object of which is to stop the unconstitutional tampering with the church. The working men went to the Archbishop of Canterbury to complain of the working of the Act. "Well then" said his grace, "Agitate to get it changed." "This," says Mr. Ryan, is what we are trying to do by means of our Association. We are true and loyal children of the Church of England, and as such we are following out to the letter the advice of the chief pastor of our church. The liberties of the Church of England must be fought for by the working men, and must be re-conquered for her by us: you the working men of Manchester and Salford, who have learned to know and love the Church of England in all its purity and holiness, do not require any words of mine to help this great movement. If there are any here who have not learned to know her, let me try and pray him to remember what the church has done in the past for him, in his baptism, at school, in marriage, in sickness, in health, for richer, for poorer. Has any one here altogether kept out side her loving arms. Then come and join us in sincerity and faith and truth, to help to uphold those arms, so that she may spread them out wider and wider every day, reaching out and bringing us all back to her loving bosom, and guiding us safely as she reaches on her upward path, free and unfettered, to that Heavenly Home where the Prince in His beauty sits on his glorious throne and the white robed choirs of Heaven are chanting the praises of their God and ours."

#### ITALY.

The Pope in his recent allocution speaks of the national sovereignty of Italy as a "usurpation," and declares that he will take some opportunity of undoing the work of Italian unity. The Bishops are called upon to excite a crusade against the country. A dignified circular has been drawn up by the Italian Minister, Mancini, in answer to the allocution, in which he says, "that all Italian Patriots had read with bitterness of spirit the language of this allocution, more accessive and more violent than ordinary, against the laws and institutions of Italy, and the August Sovereign who governs by the will of the people." Italy is strong in the confidence of her people, so that no papers are to be prosecuted for publishing the text of the allocution unless it may be accompanied with criminal comments, or expressions of desire for the destruction of the state.

The government of France is apprehensive of danger from the document, and the French bishops have been advised to be silent.

The clerical party are circulating in the Southern Provinces photographs representing the Pope lying on dirty straw in a dungeon with a brown loaf and a jug of water by his side.

#### GERMANY.

The old Catholics and Roman Catholics in Baden have had a quarrel over the bones of a saint. The dispute had to be referred to the government. The decision of the government was not accepted by the Vaticanists who forced the shrine, exposed the relics to view, which no body came to see.

THE EMPEROR.—The Emperor's eightieth birthday has been celebrated with great manifestations of rejoicing by the upper classes, and by demonstrations of disapproval by the lower classes, who regard the Emperor as a military tyrant. Bismark already staggering under the weight of honors, has had another added upon himself and his heirs, being the title of "Pomeranian Master of the Hunt." France sent a special envoy to congratulate the Emperor on the occasion, which affords much satisfaction, being an indication that friendly relations between France and Germany are improving.

#### FOREIGN MISSIONARY NOTES.

CHINA.—Hongkew.—At the opening of "Duane Hall," an educational establishment and a divinity school in Hongkew, Dean Butchere in the course of his inaugural address said, "In the 16th chapter of the Book of Acts we read of the meeting of a few women under a certain Lydia, a seller of purple in the city of Thyatira, who gathered a little group of people by the river side of Philippi: that was the introduction of Christianity into Europe! But we have got far beyond that stage in China and in Duane Hall Divinity School we see an important foundation with presidents, professors and scholarships. I hold in my hand the first university calendar of this institution, so to speak, and read there a list of ten Chinese teachers and divinity students and thirty-five scholars, the scholarships being founded and the funds supplied by the churchmen and churchwomen in the states. And recollect if the church in China is to be a substitute and living branch of the Church of Christ, we must look forward to the day when we have a native pastorate, for the principle laid down by Bishop Cotton the late Bishop of Calcutta is undoubtedly true. "I hope, he said, that we English Bishops are only the foreign Augustines and Theodoret, to be followed, we trust, by a goodly succession of native Stigands and Langtons? We must hope for a native clergy and a native episcopate. At present the church is in leading strings, as it were, but institutions like this one, it seems to me, are the most hopeful signs for free and healthy action of the Church in China."

CEYLON.—The S. P. G. Missions.—The Island of Ceylon, which is a little but only a little smaller than Ireland, has been celebrated from very early ages for beauty, riches and repeated sanctity. Many early Mahomedan and Christian writers write in the opinion that when Adam was expelled from Paradise he had to seek refuge in Ceylon, that its balmy breezes, lofty mountains and shores, brilliant even to the edge of the sea, with a luxuriant vegetation, might soften the hardness of his penitence. The belief gives the name to Adam's Peak, which rises to a height of 7,000 feet and is much frequented in the month of March by Christian, Mohammedan and Buddhist pilgrims; for Buddha, too, is believed to have visited the mountain, and to have left the impress of his foot on the summit where the view is described as one of the greatest on the face of the earth.

Ceylon, formerly included in the See of Calcutta, was made a separate Diocese in 1845, when the first Bishop found a miserably insufficient number of churches and clergy, and a heathen country. Matters have improved since then, but much remains to be done.



The last published report of the Society gives statistical returns from ten of the fifteen Missions named there as Missions of the S. P. G., from which it appears that these (and some of the most successful Missions are not among them), have 6,016 church members, and 1,553 communicants, and that 435 persons in these Missions were confirmed, and 109 baptized during the year to which the report refers.—*Mission Field.*

**INDIA.—Conversions at Delhi and Rangoon.**—From widely severed districts in the enormous Diocese of Calcutta, encouraging accounts are received of the progress of the faith of Christ. Here are two of the most remarkable. On a Sunday in September, the Rev. Arthur Winter baptized twenty-four adults in the Church of St. Stephen, Delhi. Including them, eighty-five adults have during the last twelve months been added to the Church through the agency of the Delhi Mission.

On Michaelmas day, the Rev. J. E. Marks, Principal of St. John's College, Rangoon, baptized a Judge of the small cause Court in Rangoon. This baptism was of special interest, as he belongs to the highest Burmese family in British territory. His father, who is official custodian of the Great Pagoda, and the leading Buddhist in Rangoon was present at the baptism of his son, and offered no objection. This young man, who is twenty years of age, accompanied Mr. Marks in his last visit to England. Within the last six months 67 natives have been baptized in St. John's, Rangoon, of whom 25 were adult converts. Fifty belonged to the Burmese, four to the Chinese, two to the Eurasian, and eleven to the Tamil race.—*Ibid.*

**AFRICA.—Death of a Negro Boy.**—There lived at Stellenbosch a poor little deformed negro boy, who thought he could perhaps get some employment in the city of Capetown, and went there for the purpose. He attended a night school kept by some good ladies in that town, and they, finding he had never been baptized, took much pains in teaching him and preparing him for baptism. He became, however, too ill to stay in Capetown, so made his way home, and one of the sisters wrote to Mr. Jackson, the S. P. K. Missionary, begging that he would go and see poor Johnny. He found the little fellow lying perfectly helpless in a narrow uncomfortable bed, with a severe injury to his back, caused by a fall from a cab in Capetown; but he was so good and patient as to be a pattern to everyone, of faith and trust in the Saviour. The bishop came to Stellenbosch while he was ill to hold a confirmation, and hearing about him went to see him with Mr. Jackson. Shortly afterwards he was admitted to the Holy Communion. He seemed better for a month or two and then failed suddenly, and his parents sent for the clergyman to come to him very early one morning. He was in such great pain that he could hardly speak, but his faith and hope were greater than his pain and no murmur passed his lips. The next day his mind was quite clear, and he was able to receive the Holy Communion once more, and in the evening he died peacefully, and was buried the next day, the choir boys singing his favorite hymns round his grave.—*Gospel Missionary.*

**Correspondence.**

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

**A WARNING.**

DEAR SIR,—In the course of my reading I met with the following extract from the eighth book and first chapter of the Ecclesiastical History of Eusebius, giving a description of the general state of the Church just before the breaking out of the persecutions under the emperor Dioclesian, which I wish to take the liberty of quoting. "To give a satisfactory account of the extent, and of the nature of that glory and liberty," says the historian, "with which the doctrine of piety towards the supreme God, as announced to the world through Christ, was honoured by all, both Greeks and barbarians, before the persecution in our day; this, we say, were an undertaking beyond our power. As a proof, we might refer to the clem-

ency of the emperors towards our brethren, for whom they even entrusted the government of provinces, exonerating them from all anxiety as it regarded sacrificing, on account of that singular good will which they entertained toward the doctrine. \* \* \* Nor was any malignant demon able to infatuate, nor human machinations prevent them, as long as the providential hand of God superintended and guarded his people as the worthy objects of his care. But when by reason of excessive liberty, we sunk into negligence and sloth, one envying and reviling another in different ways—prelates inveighing against prelates, and people against people;—then the Divine judgment, while the multitudes were yet crowding into the Church, with gentle and mild visitations began to afflict its episcopacy." The historian proceeds to relate, that the first judgments of God were without effect—that contentions for power and place continued, and at length the sword of persecution was raised against them. He describes the commencement of the change in the following words: "It was the nineteenth year of the reign of Dioclesian," saith he "and the month of March, in which the festival of our Saviour's passion was at hand, when the imperial edicts were everywhere published, to tear down the churches to the foundation and to destroy the sacred Scriptures by fire, commanding also that those who were in honourable stations should be degraded, and those who were freemen should be deprived of their liberty if they persevered in their adherence to Christianity. It was not long," continues the historian, "before other edicts were also issued, in which it was ordered that all the prelates in every place should first be committed to prison, and then by every artifice, constrained to offer sacrifice unto the Gods." I have quoted this very long extract for the purpose of asking—is history again repeating itself? If so, it becomes us to take heed to the mild visitations of Providence, that we may not call down the heavier judgments.

Yours, &c.,  
STUDENT.

**A DISTURBED CORRESPONDENT.**

MY DEAR EDITOR,—I do not often take a pen in hand on Sunday, especially on Sunday night; but I have ended the public labors of the day, and have had my accustomed supper; but while enjoying my repast I was disturbed by a noise, unusual on the Lord's day in our quiet village. A railway train has just gone along with its rumbling and its whistling. It did so last Sunday night. Why is this? I suppose that commercial interests require it, for them it is "absolutely necessary." Now, sir, I know that in running railway trains they place great reliance upon the telegraph, and, for directing their movements, they often telegraph to the proper authority, to know whether a certain train can run at such a time or not. I sometimes wonder whether our "Managing Directors" &c., ever think what the answer would be could they telegraph to the Supreme Director above, to know whether such a train might run, breaking in upon the holy calmness of the Lord's Day, and efficiently doing its part to secularize the sacred day. Sure I am that there is something wrong here. Commerce is the great power controlling all worldly things, and pride and fulness of head may be the ruin of nations now, as well as in days of old. Yet of these desecrations nothing is thought; the right without enquiry is taken for granted. The prime movers have their plans in the deliberative assemblies of the Church, and wealth and worldly influence are flattered and petted because they help to make religion, walk in "silver slippers," as good quaint John Bunyan said. Mr. Editor there is something wrong. God does not think as much of commerce as man does. God has not given commerce a "carte blanche" to treat the Lord's Day as she pleases. What do you think?  
KATAPARSIS.

**THE HOSPITAL FOR SICK CHILDREN.**

SIR,—The friends of this benevolent institution are desirous of making known to the public generally, through the medium of your widely circulated paper, the existence, principles, circumstances and plans of this hospital, which was

opened in Toronto and solemnly dedicated to God March 23rd, 1876.

From the beginning, the originators of this movement determined that the institution should in the strictest sense of the word belong to God, all expenses to be met by voluntary contribution alone, upon the principle of "Ask and ye shall receive." To what extent the promises have been verified, the following synopsis of the work will show:—During the two years since the date of opening, 118 out-patients have been relieved from the dispensary department; and 68 in-patients admitted into the wards. Of this number 12 still remain, the others having been returned to their homes comparatively well in health, with the exception of one who died. The fact that the average mortality is but 1 in 68 speaks volumes of itself, in favor, not only of the medical treatment, but also of the domestic management of the institution. Many of the patients have suffered from severe and tedious affections of the spine, and hip-joint, which has rendered necessary the procuring of splints and other apparatus for the little invalids at a heavy cost.

Some little time ago, the matron, coming to the cot of a tiny girl of six summers, who had spent more than half her life on a couch of pain, noticed her eyes gazing with a dreamy, wistful expression, on some apparently distant object. She gently said, "What is it, Emily?" "Oh," was the reply, "I see dust sinking 'bout my 'ozzer home!" The writer has frequently passed through the principal ward, standing a few minutes at each little cot, and as the patient sufferers have softly, with folded hands, repeated those simple prayers, so familiar to all our childish days: "Gentle Jesus," or "How I lay me down to sleep;" heaven has seemed very near to earth, and we have thought with joy, of that future time, when the small crooked limbs shall be rounded and straightened, and when dim eyes and sad faces, shall sparkle and shine with gladness in that land where the inhabitants shall never say "I am sick!"

Doubtless those who have expended time, energy or means in this blessed work, will find that even a cup of cold water given in the name of a disciple, to one of these little ones shall not lose its reward even in this life.

The Hospital is open daily for inspection, from 2 to 5 p. m., and the Committee invite all persons interested to visit it.

The Committee beg to intimate, that donations of worn-out table, bed, or other linen, articles of children's clothing, children's books and toys, will be most acceptable to the Charity.

Contributors are requested to send their subscriptions to the Secretary, Mrs. Samuel McMaster, to whom all drafts and Post-office orders should be made payable, and who will be happy to give every information.

*The Hospital is supported by contributions VOLUNTARY, in the fullest sense of the word.* And, as there is no canvassing for funds, friends will kindly send such subscriptions as their generous hearts, guided by God's Spirit, may prompt.

AMICA.

Toronto, April 19th, 1877.

P. S.—The Committee will be glad if other papers will copy the above communication.

**WOOD'S BIBLE ANIMALS.**

*Bishop Hurst, Hamilton, March 20, 1877:*

SIR,—I have looked through that excellent work on "Bible Animals," by the Rev. J. Wood, and, as far as I can judge from a good many of the articles which I have read, it seems to be exceedingly well calculated to aid the cause of our holy religion by elucidating, in a very clear manner, many passages of the Bible which, without such a book, would remain in comparative obscurity. It is calculated to be exceedingly useful, not only in the school and in the Bible Class, but also in the family circle. Whilst the ladies of a family are busy with their needles, this admirable book read by the head of the family, or by one of the young men or lads thereof, would afford very pleasant and profitable instruction in "the family room." This is, thank God, a "reading age," and if good reading is not furnished to them our people will read that which is not good. "Bible Animals" should, therefore be in every house in our land. I have not had time to read



Dr. March's "Research and Travel in Bible Lands," but I have read Dr. McCosh's very able and instructive article on "Evolution" with a great deal of pleasure and satisfaction, showing, as it does, that when the plausible theories of such men as Darwin, Tyndall, and Huxley are brought to the light of facts, they are entirely unable to stand such a test. Thanking you for bringing out such a most valuable book for the use of our people in such an excellent style: and, wishing you every success in your enterprise, I am, sir, yours very faithfully, T. B. Niagara.

[T. B. Fuller, D.D., D.C.L., Lord Bishop, Diocese of Niagara.]

GOVERNMENT HOUSE, OTTAWA.

Owing to His Excellency's late severe accident he has not had the opportunity thus far of going thoroughly into the book, Wood's "Bible Animals," but he has expressed his satisfaction with what he has seen of the edition which has been prepared for Canada. LIEU-COL. E. G. P. LITTLETON, Private Secretary to His Excellency the Earl of Dufferin, Governor General of Canada.

Wood's "Bible Animals" is a book that must commend itself to every diligent student of the Holy Scriptures, as it contains an instructive account of the Natural History of all the Animals mentioned in the Sacred Volume, and a scientific explanation of the passages which refer, even in the most incidental manner to any living creature.

The learned author puts before us so much valuable matter, and expresses it in so clear and intelligible a manner, that any ordinary reader can understand and make use of the information he affords. A copious index both to the names, technical and common, of the animals, and to the texts of Scripture, in which they are referred to, enables the Bible reader to turn at once to the explanation that he requires. While no beast or bird, reptile, fish or insect, appears to be overlooked, the value of the work is further enhanced by two appendices—one by Dr. McCosh, which sets forth in clear terms the principles and the difficulties of the modern doctrine of "Evolution," as inculcated by the followers of Darwin; the other by March, which contains an interesting account of Travels in the Holy Land. The first part of Dr. McCosh's essay certainly sets forth very clearly many of the weak points of Darwinism, and will undoubtedly prove of great benefit to many who are somewhat unsettled by the dogmatic assertions of Evolutionists. I can heartily commend to the lover of natural history any of the Rev. J. G. Wood's publications. I would especially commend to all readers his latest work on "Bible Animals," and I trust that it may obtain a wide circulation in Canada.

CHARLES J. S. BETHUNE, M. A.,  
Head Master of Trinity College School, Port Hope, Ont.

"DRIVEN OUT!"—A WARNING.

SIR,—In a recently published letter from a "Reformed Episcopalian" the writer declares that he was for 18 years a *delegate to the diocesan Synod and several times elected as delegate to the Provincial Synod*, and that another Reformed Episcopalian friend of his has had the same distinction. The inference is irresistible, viz.: that these are just the sort of men who ought not to be sent either to Diocesan or Provincial Synods, since they have so little apprehension of the nature of the Church of England that they are ready to leave her when they find that they are in a minority and cannot have their own way.

Some people are wise in their generation, and it is manifest that if "Reformed Episcopalian's" letter had been published, as originally intended, those who would have read it might have seen the inference and made up their minds to send no more of the "shakey" kind of churchmen to either Synod.

I hope that this letter will act as a warning to those who have been in the habit, from a notion of false liberality, of helping Low Churchmen into positions of influence and importance in our Synods. Why should the principles of the Church of England be *misrepresented* year after year, and names figuring in most prominent positions,

whose owners ever and anon slip off to their own place in some more congenial 'denomination?' Nay, why should the business of the Church and her progress be impeded by such ingredients in her councils, who have no real sympathy with church principles?

Yours,  
NOT TO BE DRIVEN OUT.

ST THOMAS' VESTRY, BELLEVILLE.

DEAR SIR,—Will anyone of your readers inform me whether the Vestry of St. Thomas' Church, Belleville, have taken leave of their senses? I see that, at the adjourned meeting, they passed a resolution not to re-build their now ruined church, which is a disgrace to Belleville and the Diocese, until the Rector has bound himself to obey the "*ipse dixit*" of Dr. Hope and his fanatical following. Mr. Burke has solemnly promised, at his ordination, to obey the law of the Church and the godly admonition of his ordinary. This, I understand, he is willing—anxious to do. Why should he obey the law of Dr. Hope? Dr. Hope has no more right to dictate to Mr. Burke how he shall conduct the services of the Church, than Mr. Burke has to dictate to Dr. Hope how he shall treat his patients, or whether he shall make his daily round of visits in a gig or a phaeton. It is, indeed, very disheartening to see a man of Mr. Burke's talent and goodness sacrificed to the fanaticism and malice of an irreligious clique. He must, however, be patient, and, with those godly members of his congregation who sympathize with him, wait until God shall visit and redeem his people.

Yours truly,  
THEMIS.

TUSCARORA MISSION.

DEAR SIR,—I have to acknowledge with many sincere thanks the receipt of the following sums for the new church in the Tuscarora Mission: \$5 from F. McAnany Esq., Belleville, Ontario; and \$2, through the Rev. P. H. Browne, Halifax, N. S., from friends to the Indians. "God is not unrighteous that He will forget your works and labours that proceedeth of love." Heb. 6, 10.

JAMES CHANCE,  
Missionary of the Six Nations.

To the Editor.

DEAR SIR,—A correspondent, in your paper of April 12th, remarks on the singular appropriateness of the name of a new paper published in the interests of the new sect of the Cumminites. For an eclectic newspaper the name of "Echo" suits very well; and it is good to see our separatist friends use it. But why did they not style their society "Echo"? That would not have been such a bad title, and it would have been a very true one. We might then have said of it "as empty as an Echo," and that would describe the new body exactly. But to introduce what I have to say in regard to the so-called "Reformed Episcopal Church," I have on my table a quantity of the publications of the denomination, including the Prayer-Book, articles, Prayer-Books compared and certain papers emanating at various times from the late Dr. Cummins, and it is to call your attention to some of the things stated in these books and pamphlets I would now address myself.

We would go to the Prayer-Book first. When the book was first published, it had "R. E. C." printed on the back, and when we opened it and glanced at its contents our heart was pained at the thought of what a terrible "wreck" these men had indeed made of the time-hallowed Book of Common Prayer of the Church of England! And imagine, sir, the coolness with which we are informed in the preface that "in the course of Divine Providence a way was opened" for all this! A way was opened for the Prayer Book of the American Church to be revised as they would call it. Who by? not by the Church that had set forth that book. Oh no! but God opened the way for a dissatisfied bishop to go out and assemble him a few other dissatisfied spirits, and for these, having no connection with the church whatever, to take our liturgy and revise it for us! And these men, deposed from the ministry be it re-

membered, turn round and tell us and the world, in another document that "they value their historic ministry"—the ministry of the new "Church" of course, since they disown all connection with the English Communion though they have revised our Prayer Book. Very historical indeed! a little over three years old!

But the book, mutilated and despoiled of all that churchmen hold so dear, is sent forth as their book revised and as the Prayer Book of the "Reformed Episcopal Church." So the Episcopal Church has gone through another reformation! Well, well. We were not aware of that. We knew there was a sixteenth century reformation, and we also know that there is a mighty reformation going on now, but it seems strange that the Episcopal Church should have reformed so quietly. However, after all it was not the Episcopal Church that did it, but the reformation was done for her! How kind! Why, sir, this is indeed an age of development. Our prayer book is revised, our Church reformed by outsiders, and we—where are we? Why with the same dear old Prayer Book our fathers have had for many generations and in the same Church that has maintained the allegiance of the English people for twelve hundred years! So these men have nothing to do with us, and if Divine Providence had anything to do with them, it was to rid us of a dead weight that, by its stubborn immobility, served but to retard our onward progress.

But if we look into the "Reformed Book" we shall find that the new sect not only undertook to correct the supposed errors of the Protestant Episcopal Church, but also those of the Church Catholic. Even the Apostles' Creed has not escaped. One article is put out altogether, and two other articles are blended into one. When the Creed says "the Holy Catholic Church," the new sect tells us it means "the Communion of Saints." Strange that this clause of all the twelve should have been explained in the Creed. We had supposed in common with all Christians that a Creed such as the Apostles' at least was a dogmatical statement of fact, and did not contain explanations of any kind. But it would seem that we were wrong and that such is the supper-importance of this article that it needs an interpretation of it, that after all actually makes the Church not a mixed society, (as our Blessed Lord said His kingdom on earth should be) but the Communion of Saints, so that he who separated from the Church cuts himself off completely from this mystical Communion! Not necessarily, a "Reformed Episcopalian" would say: No; not necessarily, but if I say that the Communion of Saints is nothing more than the Catholic Church, what then?

Episcopacy, an essential of the Catholic Church, is virtually abolished. The bishop of the new body is but a presbyter. There are but two orders in the ministry. And according to the stated principles of the three-year old "Church" we may conclude that the various congregations in Rome, Corinth, Jerusalem, etc., gave the episcopal commission to the Apostles; in fact, started themselves, and then ordained Apostles to preach to them! We had supposed the Apostles founded the congregations, and that those congregations were dependant on the Apostles for spiritual life. But it seems we were wrong again. Bishops or Apostles are useless and subordinate to the Church! Of course the Apostolic succession is discarded altogether. When Dr. Cheney, of Chicago, was "consecrated," a Methodist and a Presbyterian both took part in the "laying on of hands." It was nothing wonderful for a Methodist to do, for they have very busy hands; but was it not enough to raise John Knox from the grave? However, the "Reformed Episcopalian" recognize all Orders. Anyone can enter this cave of Adullam and become an "Echo" there.

I have not time, nor would I pain those of your readers who have not seen the Prayer Book of this new body, to show how every service and office of the Church is mutilated by these merciless hands. Everything that is dear to Churchmen is put out. The articles have gone through a double dye of Calvinism, and infants can be "dedicated" without being baptized. But I have already taken up too much of your space. This is the body, Sir, that would take the sons and daughters of the Church and corrupt them with the newest style of



dissent, if not of heresy! This is the body that would cut from us all that is true, all that is Catholic, all that is ancient, and make us up into a little, narrow, select denomination! Oh, Echo of Puritanism! Thy sound shall run along the walls of our Sion and die away in the distant air!

Yours, etc.,  
A CHURCHMAN.

Port Hope, April 30th, 1877.

## Family Reading.

### ONE LIFE ONLY.

#### CHAPTER XXXIV.

The death of Lilith Crichton, although long expected, was at the last so extremely sudden, from the rupture of a blood-vessel, that it was a long time before Una could realise that it had actually taken place. Then, stunned and bewildered by the shock, she went into the adjoining room to call the old nurse, who required but one glance at the lady's pale agitated face to understand what had happened. With a cry of dismay the faithful servant hurried away to tell the sad news to the rector and Hervey, while Una, sinking down into a chair, remained for a considerable period in a confused half-unconscious state, quite unable to collect her thoughts.

She leant back in her seat, silent and motionless, hearing indistinctly the lamentations of those who came to look on the lifeless form of her they had loved so well, and then the sounds ceased, and she heard only the footsteps of the women who were performing the last offices for the dead. After a time the rector came in to speak to her, his usually stern face softened by emotion, and Una looked up at him deprecatingly as she said, "There was not time to call you indeed; it was so terribly sudden; she had been speaking with quite a strong voice almost the instant before."

"I know," he said; "the doctors warned us that the end would probably be a sudden attack of this kind, and there were indications to-day that something of the sort was impending, which was my motive for sending to ask you to come at once, and and it was well I did, or it would have been too late." A shiver passed through Una's frame as he spoke. She could hardly feel glad that she had been in time, for she knew instinctively that this last meeting with Lilith would have an influence on herself and her destiny which she dreaded even while she could not resist it.

"I am sure that Lilith at least is happy," she said, with a sigh, "she seemed so wonderfully joyous in the very act of dying."

"Yes, I solemnly believe she has gone to her reward, and never did a soul more truly without guile pass to its maker. She knows now the exquisite bliss of those who have suffered for conscience' sake, and the departing spirit seems to have left the stamp of its ineffable peace on her face; she looks like an angel reposing."

"May I go to her?" said Una, lifting her heavy head from the chair.

"Certainly, if you wish it; but there are still some hours till daylight, and I was going to suggest your lying down in the room which has been prepared for you."

"If I might do what I wish," said Una, "I should like to stay alone in Lilith's room till morning. I want to think over all she has said to me, and I shall feel the power of her words best in that solemn presence. Some day, Mr. Crichton, I may be able to explain to you what a momentous night this is likely to be to me, and then you will understand why I ask leave to usurp your place by the side of your dead sister for the next few hours."

"I will cede it to you willingly," said the rector; "and I do not think there is any fear that your nerves will be shaken by such a vigil, for her aspect is sweet and gentle as that of a sleeping child."

"And there is no one there?"

"No; my brother has gone to his room, and I will give orders that you shall not be disturbed," and Una, rising up, thanked him in a low voice, and then walked quietly into Lilith's room, and closed the door, while the rector turned away to his own apartments, and soon the whole house was hushed into its ordinary midnight silence, and nothing but the veiled light shining from one solitary

window told that the angel of death had passed that way.

The sight which presented itself to Una Dysart within that quiet room was one of such unearthly beauty, that she stood for many minutes gazing on it quite unable to move. It is a fact well known to all who have been present at the departure of those who have died in peace, that for the first few hours after the great change had taken place, the countenance becomes invested with an indescribable loveliness, which seems like a sort of reflection of the beauty and light into which the ransomed soul has entered. It does not last long, and human words cannot attempt to portray it, but none ever looked on that unearthly beauty without feeling that it is a gleam from paradise itself, which falls through the opening gates as they close on the new inmate of the blessed sphere. This lovely wondrous look was on the face of Lilith Crichton, as she lay with her blue eyes only half veiled by the white lids, and a little soft smile, almost playful in its meaning sweetness, giving expression to her silent lips. She did not appear to be either asleep or dead, but only resting in the consciousness of some marvellous secret, which shed over her whole being an inexpressible serenity and bliss, while the white lilies with which they had filled the little pleading hands that had so often been raised in prayer, were not more pure and stainless than she seemed in her snowy draperies, with all her fair hair falling round her like a veil. Truly the sight, in its perfection of peace, was one to fill with sorrowful envy the hearts of those yet living in this difficult world, yet struggling with sin and temptation; and as Una drew near the quiet little bed and fell on her knees by Lilith's side, the cry went up out of the very depths of her labouring soul, "Oh, my God, make my life as pure as hers was, that my death, when it comes at last, may be as peaceful and as blessed!"

Una Dysart was no wilful self-deceiver, and far as she had fallen from her own standard of right, by means of the sophistries with which she had stifled her conscience, she knew in that solemn hour that if the prayer wrung from her lips by the sight of the blessed dead were to be aught but a mockery of Him to whom she made it, she had now to look into her life and see wherein it failed to meet the requirements of His most holy law; and she did so. Kneeling there with her face buried in her hands, she commenced a rigid uncompromising scrutiny into her own past actions and future purposes, with all the motives that had prompted them, tearing off the veil from her inmost heart, and judging herself with unsparing severity. She had asked that her life might be pure and true as Lilith's, who had sacrificed that life and all that made it dear rather than so much as connive at evil, when once it became known to her, and Una saw that her own first departure from that truth and purity had been in the hour when by the dim seashore she stretched out her arms towards Atherstone's distant home, and registered the vow in her secret heart that she would devote her one only life to him alone, whatever might be the cost of principle it would involve.

Her trial and temptation at that hour had been precisely the same as Lilith's with but the immaterial difference that she knew not what was the exact nature of the wrong which she would share with Atherstone if she were united to him. But she did know, from his own words, that there would have been even more of connivance with evil in her marriage to him, than there could have been in Lilith's with Rupert Northcote; yet she had fallen where the timid gentle-natured girl had stood upright, and she had returned to England fully determined to become the wife of Atherstone, if, as she had every reason to expect, he still desired it; then, following the downward course of those who once depart from perfect obedience to the laws of righteousness, she saw how she had committed a far more glaring sin against justice in withholding from Atherstone the information contained in Miss Amherst's letter. Therein had she not shown in truth that she loved him better than she loved her God, since, to save him from suffering and loss, she had held back the Atherstone estates from their rightful owner, defrauded him and his child of their true name and position, and acted a falsehood towards Humphry, himself,

by concealing from him her knowledge of the wrong he was unconsciously doing to his uncle's heir? In the clear light that seemed to shine into her soul in that solemn hour she recognised the utter hollowness of the fallacies wherewith she had deluded herself into the guilty silence that now appeared to her in so dark an aspect. The justice of Edward Atherstone's claim could in no way be affected by his personal unworthiness, and the pain which Humphrey might suffer in giving up his people to so hard a master, could never make it right that he should retain that which was not his, or that she should hide from him the bitter truth of his usurped possession.

The very same lesson which Trafford had taught to Atherstone himself was now being made known to Una by the silent teaching of those death-closed lips. She saw that the principles of righteousness are ours as unerring guides in every difficulty, but that with the results of our obedience to those principles we have absolutely nothing to do; they can in no sense be affected by human action, for they spring from that essential holiness which is the attribute of God alone, and they are incapable of modification and change.

Una knew well, as she looked at Lilith, that the rapturous peace upon her softly smiling face was due entirely to the saintly constancy with which the simple child had held to the highest standard of right, at the expense of happiness and life, and she felt that she must follow in her steps along the straight and narrow path of purest equity, if she too would win that serene blessedness to be her everlasting portion. She did not hesitate for a moment as to what her future course must be; once convicted of her error she was ready to repair it. She was no longer called upon, as Lilith had been, to make the sacrifice of her love for conscience' sake, since already it had been deprived of all hope or joy by Atherstone's mysterious desertion, but she was bound to suffer in the infliction of that pain on him which she believed he would inevitably feel when he received Miss Amherst's letter. She resolved to send it to him at once, and if she still retained his dear remembrance in her heart, as she felt she must, she would, at least no longer suffer it to have so fatal an influence upon her life as it had been since he had left her. Her repining, her despondency, her enervating uselessness, should all give place to a loyal devotion to her Master's services, for it was to her as though her eyes, following Lilith's redeemed spirit in its flight to the sinless realms, had caught a glimpse of that pure deathless love which alone can satisfy the immortal soul, and in the light of whose eternal beauty the world and all its joys seem scarcely worth a thought.

There was a foretaste of peace and rest already in Una's heart when at last she rose from her knees and went towards the window, to see if this night, which had been so momentous to herself, as well as to her friend, were near to its close. Lilith's last earthly mission was accomplished, and already it was bearing fruit within her own awakened soul, and as she raised the blind a crimson light from the eastern glow fell full on the marble countenance of the dead, flushing it as with the hues of life, and Una felt it did but symbolise the dawn of that eternal day on which she had surely entered, who, simple and unpretending as she was, had been able by her blameless truth and purity to exercise so great an influence for good upon the lives of others. She stooped, and gave one kiss to the cold brow, and then turned away to lose no time in obeying the silent teaching of Lilith's stainless life.

#### CHAPTER XXXV.

Una Dysart's first act on returning to her home from Torquay was to enclose Miss Amherst's letter to Humphrey Atherstone, and send it to the Abbey, with directions that it was to be immediately forwarded to the absent master.

She wrote inside the envelope the briefest possible sentence from herself, merely saying that it was her painful duty to send him the document she enclosed, for she felt that in the very delicate position in which she was placed towards him, it was simply impossible that she could write to him on this or any other subject. She could not tell him why she had so long delayed conveying to him a communication of such extreme importance, although he would plainly see from the date of



the post-mark that it had been in her possession some months. It was a hard and bitter duty to perform in whatever way she did it; but if she could have dreamt how completely Atherstone would misunderstand her whole conduct in the matter it would have caused her suffering almost too great to be endured. She had hardly despatched it, however, when the current of her thoughts was changed by the arrival of Wil. Northcote, who came in, with her bright face sad and anxious, to ask Una to tell her the particulars of Lilith Crichton's last moments.

This was not altogether an easy task for Miss Dysart, as she shrank from letting Wil. have the pain of hearing what had passed respecting her brother Rupert; so she told her friend in few words how blessed and peaceful had been the departure of that gentle spirit, like the calm setting of a bright pure star into the glory of the opening dawn; and when she had finished the account, she looked up, to meet Wil.'s dark eyes fixed on her with a keen and eager gaze.

"Una," she said, "you have not told me all, and you have omitted just that which it most concerns me to hear; for I know that Lilith must have spoken of my brother. I feel but too certain," and her voice trembled as she spoke, "that he had quite as much share in her death as he has had in bringing sorrow and gloom on our house. Tell me all she said."

"Dear Wil., I am afraid it would pain you very much if I did; I wish you would not ask me."

Wil. flung herself down on the ground at Una's side, and putting her arms round her waist, she looked up at her with an earnest pleading expression. "Una, listen to me," she said, "I know already all that you can have to tell of Rupert's error; it has been the bitterest trial I have ever known, and I can well imagine in how dark an aspect it would appear to one so pure and true as Lilith Crichton: but I cannot help hoping that her death may have a powerful influence on him for good, if only you will help me in bringing it home to him."

"It might well do that if he could have seen her die as I did," replied Una. "I know that she has wrought a work in me which will alter my whole life; she has opened my eyes to errors of my own, as great, perhaps, as your poor brother's, and made me long to repair them; but, oh! above all, Wil., she has taught me how little it matters whether we pass through our brief earthly course in sunshine or in gloom, if only we live so as to win at last the love that lights eternity—the love that cannot die."

"Then she had done for you all that Mr. Trafford's teaching has done for me," said Wil.; "you would hardly imagine how differently he has made me look at all things here from that I used to do. I was then only bent on using life for pleasure and excitement, and I had but one ruling motive in all I did, and that was to get my own way at all times, cost what it might; but now—his words have been like flames of fire burning out my frivolity and selfishness, and showing me that I am not my own, but his who bought me with the price once paid on Calvary; and now, dear Una, I want only to be good," and she hid her face on her friend's lap.

"I think you are very good, little Wil.," said Una, fondly, "and I can well understand the influence such a man as Mr. Trafford would have over any one. I have been afraid of him hitherto, just because of his uncompromising goodness; but I mean to ask his help and advice now."

"You will like him very much! but, Una, you will not scruple any more to tell me all that passed between Lilith and yourself."

And Una told her; word for word she detailed their interview, and described the sudden passing of the martyr's spirit to its great reward, and as she finished, Wil. burst into tears, exclaiming "Then Lilith died for him; and surely not in vain! It cannot be but that the sacrifice has been accepted, and she will save Rupert by her death instead of making him happy by her life. Oh, Una, you must help us in this, you will not fail us I am sure, you will bring him back, my dear and only brother!"

"I would do anything I could for you, dear Wil., but I do not understand. What is it you wish me to attempt?"

"I will explain it all," said Wil., and rising

up, she took a seat quietly by Una's side "I suppose you do not know what happened to Rupert after he and Lilith parted?"

"No, I know only what she told me, and that she never saw him or heard of him again."

"He left the Manor that same day, without taking leave of any of us, and we never knew where he was till I received a letter from him written at Vienna; but long before that came, his great fault became known to us." Wil., flushed crimson as she spoke, and Una pressed her hand in sympathy. "Great as it was," she continued, "I think he tried to appease his conscience by the fact that he knew the money would all be his ultimately, and that it was only his father's name he used unwarrantably."

"I know how one makes false excuses to oneself," said Una, mournfully; "but when one comes to look without flinching on the glory of truth, one sees that it cannot admit of so much as a speck on its purity."

"No, I feel that," said Wil., sighing, "and so does my father. He was perfectly furious when he came to know what Rupert had done, and his anger was increased by hearing that my unhappy brother was squandering his ill-gotten money in the most reckless and even wicked manner at Vienna, and it ended in my father writing him a terrible letter, telling him he would have nothing more to do with him, and that he never wished to see his face again."

"I am sure he does not feel that now," said Una.

"No, indeed; he has bitterly repented of it long ago. But Rupert has never written to any of us since he received it, and my poor father is breaking his heart about him, I know very well," and Wil., burst into tears as she spoke.

"But surely he will come back, dearest Wil.," he can never bear to be an exile for life."

"My whole hope is in you," said Wil., drying her eyes, "and I am sure you will do what you can."

"Indeed I will, if you tell me how."

"Well, I want you to write to him and tell him the whole history of Lilith's death; he would think it only natural that you should do so, and you alone were there, and indeed, it seems almost due to Lilith; for I believe if she had lived a few minutes longer she would have given you some message for him."

"Probably she would," said Una, thoughtfully; "I think she would have tried to win him to follow in her steps."

"And that is just what I want you to do yourself, dear Una. If you will describe the whole scene, and the effects her martyrdom in the cause of truth have had upon yourself, I cannot help hoping that the example of her pure saintliness will act upon him as powerfully as it did upon you; for my poor Rupert has noble qualities, believe me, Una, only he has never cared to think of religion, or of anything beyond this life at all; and I feel sure that the thought of Lilith reaping at her Master's feet the eternal reward of her constancy and suffering, must awaken him to a sense of the tremendous importance of that future state, and its bearing on our existence here. I am sure if only he would so think of it all as to repent and turn to God he would feel that he must have the forgiveness of his earthly father no less than that of his Father in Heaven."

"And do you authorise me to tell him that your father would forgive him?"

"Oh yes! if Rupert would but give up his evil habits and come back to us, my father and mother both would welcome him with all their hearts; he was never publicly disgraced, for, of course, our agent was instructed to pay the money he got unlawfully at once, and no questions were asked. I am certain that if he would only express regret in an open manly way to his parents for all the past, and show that he was changed, the whole affair would be entirely condoned and forgotten, and we should be so happy; it would be like new life to us all."

"Well, dearest Wil., since you feel quite certain he would not be offended at my writing to him under the circumstances, I will do so, and you may be sure I shall do my utmost to bring him back to you; it is what Lilith prayed for daily, I am certain and I earnestly hope I may succeed."

"Oh, I hope you may! and Una, you will make another person besides us happy if you do. You will not be surprised to hear that I am engaged to Hervey Crichton."

"No, I quite expected to be told so; I am so glad, dear Wil. I suppose you will be married when the mourning for Lilith is over?"

"Only if you succeed in bringing Rupert back to us, for it seems to me impossible that I should leave my father and mother while their only other child is completely lost to them, and they are so unhappy about him; I have not the heart to desert them in their loneliness, much as I love Hervey."

"I can well fancy it would be like taking away their last gleam of sunshine, if you left them, Wil."

"That is what they say, though they would not prevent my going if I wished it; but I cannot bear to leave them alone in their sorrow, and yet you see I have a terrible prospect before me in a few months if Rupert does not come to take my place, for Hervey's regiment is ordered to India, and how am I ever to endure it, if he has to go away for years and years without me!" Poor Wil., broke down completely as she spoke, and hid her face in her hands, sobbing aloud.

"Darling Wil.," exclaimed Una, "do be comforted, for I will do all I possibly can to bring your brother back; I am sure the thought of you will give me eloquence, and if he comes all will be well, will it not? Your parents will not feel the separation from you nearly so much when he is restored to them."

"Oh no! for Rupert, their only son, has always been a great deal more to them than ever I could be; if he were with them I should go to my Hervey with such a light heart!"

"And so you shall," said Una, "if I can compass it by any means; meantime, you must be brave and hopeful."

(To be continued.)

## Children's Department.

### THE LITTLE BIRD.

A little bird, with feathers brown,  
Sat singing on a tree;  
The song was very soft and low,  
But sweet as it could be.

And all the people passing by  
Looked up to see the bird,  
That made the sweetest melody  
That ever they had heard.

But all the bright eyes looked in vain,  
For birdie was so small,  
And with a modest dark-brown coat,  
He made no show at all.

"Why papa," little Gracie said,  
"Where can this birdie be?  
If I could sing a song like that,  
I'd sit where folks could see."

"I hope my little girl will learn  
A lesson from that bird,  
And try to do what good she can,  
Not to be seen or heard."

"This birdie is content to sit  
Unnoticed by the way,  
And sweetly sing his Maker's praise  
From dawn to close of day."

"So live, my child, all through your life,  
That, be it short or long,  
Though others may forget your looks,  
They'll not forget your song."

### LITTLE FOXES.

Little Milly Floyd sat by her mother's side one Saturday afternoon, very busily studying the verses which her Sunday school teacher had marked for the next Sunday's lesson. Her little fair face had a very serious expression; for Milly had been taught that God's Book should not be read lightly, like a story-book; and she liked very



much to learn little texts, and "think out," as she said, what they meant.

But the one she was studying now evidently puzzled her. She whispered the words over and over again, and then looked away off into the air, as though trying to find their meaning floating about there; but there was nothing to be seen of it, so she presently said to her mother:—

"Mamma, won't you please explain this verse to me? I can't understand what Solomon means. It is in the song he wrote, you know, about Christ and the Church,—*'Take us the foxes, the little foxes that spoil the vines'*—that's the one. I know it doesn't mean *real* foxes, because Mrs. Anthon explained to us once that this song was all written in figures of speech; making us understand about Christ's goodness and glory, and his love to his people, by talking of things that we know are beautiful—lilies, and grapes, and sweet spices, and doves. But I don't understand what he means by the little foxes spoiling the vines. Why should Mrs. Anthon mark that verse for us?"

Her mother, taking the book in her hand, smiled pleasantly down into her little girl's face. "Because it contains a very important lesson under one of those very figures of speech, my dear," she said. "You know what mischievous little foxes are—how they creep slyly about, and nip off the tender buds, and so spoil the promised harvest. The farmers have to look out for them very closely; for they are very cunning, hard to find and hard to catch. That is just the way with *little faults*—isn't it, Milly? It is comparatively easy, if we know we are guilty of some *very bad practice*, to watch for the temptation to that, and guard against it; it is the little faults which creep in all the time and spoil the good intentions which are growing up in our hearts. The little fits of passion which make children speak angry words—may be give actual blows; the sullen moods when they are required to do something they don't like; the equivocations when they are asked about anything they don't wish to acknowledge; the careless neglect of duty; all these and many more are 'little foxes' that spoil the vines, which are the graces of the Spirit in our hearts; and these we must take by prayer, and set our watch against them, remembering that they are so little and so insinuating that we must be very careful if we would not have them in our hearts before we are aware."

#### LET ME GET A START.

A little black-eyed girl once laid  
Her book upon my knee;  
And with a troubled look essayed  
To learn her A B C.

But all in vain—she did not call  
A letter right—not once;  
At length I harshly sat her down,  
And called her "little dunce."

Sad tears soon filled her merry eyes;  
I'd pained her little heart;  
"Aunt Fanny, do just wait," she cries,  
"Till I can get a start."

And soon the dear girl "Got a start"  
Each letter learned to tell,  
And ere three months had past away  
Could learn a lesson well.

Now, when you find some duller mind  
Discouraged, sick at heart,  
I say, be patient—chide them not,  
But help them "get a start."

—*Young Folks' Journal.*

#### BE HONEST, CHILDREN.

I suppose some of the little boys who read this will say, when they look at the title of this piece, "That's easy enough; I am honest; I never took anything that did not belong to me in my life." Well, that is right; but there is more in being truly honest, perhaps, than you think. I will tell you a story, and then you will understand me.

In a country school—the school of which I am

the teacher—a large class were standing to spell. In the lesson there was a very "hard word," as the boys say. I put the word to the scholar at the head, and he missed it; I passed to the next, and the next, and so on through the whole class, till it came to the last scholar—the smallest of the class—and he spelled it right; at least I understood him so, and he went to the head, above seventeen boys and girls, all older than himself. I then turned round and wrote the word on the black-board, so that they might all see how it was spelled, and learn it better. But no sooner had I written it, than the little boy at the head cried out, "Oh! I didn't say it so, Miss W——; I said *e* instead of *i*;" and he went back to the foot, of his own accord, quicker than he had gone to the head. Was not he an honest boy? I should always have thought he spelled it right, if he had not told me; but he was too honest to take any credit that did not belong to him.

Let me tell you another story with a like lesson:—

One summer day a school was out at play. There were a great many children, and the boys, some of them, had balls to play with. The boys had not much playground around the school house; there was only a very small yard, and all around were high brick houses. One of the little boys threw his ball, and it went straight through a window, breaking the glass, and the pieces came rattling down on the bricks! There were so many children playing, that nobody knew who broke the window, except the boy who did it. He did not tell any one, but he was very sorry. Directly the bell rang, and all went in. The children had not much more than taken their seats, and all was still, when the door opened and a lady came in with Eddie's ball in her hand. She lived in the house where the window was broken. She was very angry, and scolded so loud and fast that the teacher could not say anything. When at last she stopped, and the teacher told her she would inquire about it, just then Eddie raised his hand. The teacher gave him leave to speak, and he rose from his seat, and said distinctly, "I broke the window accidentally, and I am very sorry; but this afternoon I will bring the money to pay for it." Was not that an honest boy?

#### LOVE YOUR PARENTS.

My father, my mother, I know  
I can not your kindness repay;  
But I hope, that, as older I grow,  
I shall learn your commands to obey.

You loved me before I could tell  
Who it was that so tenderly smiled;  
But, now that I know it so well,  
I should be a dutiful child.

I am sorry that ever I should  
Be naughty and give you pain;  
I hope I shall learn to be good,  
And so never grieve you again.

But lest, after all, I should dare  
To act an undutiful part,  
Whene'er I am saying my prayer,  
I'll ask for a teachable heart.

JANE TAYLOR.

#### THE BROKEN BRIDGE.

Hossein said to his aged grandfather, Abbas, "Oh, grandfather! wherefore are you reading the Gospel?"

Abbas made answer, "I read it, my son, to find the way to heaven."

Hossein smiling, said, "The way is plain enough. Worship but the one true God, and keep the commandments."

It will be observed that Hossein was a Mohammedan, and not an idolatrous Hindu.

The man whose hair was silver with age made reply, "Hossein, the commandments are as a bridge of ten arches by which the soul might once have passed over the flood of God's wrath and have reached heaven, but that the bridge has been shattered. There is not one amongst us that hath not broken the commandments again and again."

"My conscience is clear!" cried Hossein proudly. "I have kept all the commandments—at least, almost all," he added, for his conscience had given the lie to his words.

"And if one arch of a bridge give way under the traveller, doth he not surely perish in the flood, my son, though the nine others be firm and strong? But many of the arches of thy bridge are broken—yea, the very first is in ruins."

"Not the first commandment, *thou shalt have none other God but Me!* I have never broken that!" exclaimed Hossein, indignantly. "I have never worshipped any God but one, the Almighty, the Invisible, the All-Merciful. *That arch in my bridge at least is whole and entire.*"

"The being whom we love above all others, and whose honour we most desire—the being whom we obey in all things—is not he the one whom we worship in the temple of the heart?" inquired the old man.

"Surely, for that being is our God," exclaimed Hossein.

He of the silver beard rose from his seat. "Come with me, O youth!" said he, "and I will show thee whom thou dost worship in the temple of thine heart."

"No man can show me Him whom I worship," cried Hossein, in indignant surprise; "for the one true God is invisible, and I worship none but Him."

"Come with me," repeated Abbas; and he led the way to a tank of water, clear and pure, in which the surrounding buildings and trees were reflected as in a mirror.

Hossein followed his grandfather wondering, and saying to himself, "Age hath made the old man as one who hath lost his reason."

When the two reached the tank, Abbas said to his grandson, "Look down into the clear water and behold him whom thou dost love above all others, whose honour thou dost most desire, whose will thou dost ever obey. O Hossein, my son! is he not to thee in the place of the one true God?"

Hossein looked down, and, behold! there was his own image reflected in the clear water!

"He who loves self more than God hath broken the First Law," continued Abbas; for is it not written, *thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment?* Hossein, this arch of thy bridge is broken; thou canst not pass to heaven upon it!"

"And can you?" exclaimed Hossein, with impatience.

"No, my son," said the old man meekly. "I have long ago seen that this, as well as the other commandments, has been broken by me, a sinner. There never was but one Man, and He the Holy One of God, with whom the bridge of obedience was perfect and entire." (Abbas was a native Christian.)

"If your bridge be broken, how do you hope to reach heaven at all?" inquired Hossein. "How can you, or any one else, escape being swallowed up in the flood of God's wrath?"

"By clinging to Him who cast Himself into the raging torrent that He might bear all those who believe in Him safe to the shore of heaven!" exclaimed Abbas, with fervour. "Thou hast looked down on thyself—thy sinful self; O Hossein! now look upwards to Christ, the spotless One, who can save thee from self and sin. My hope of heaven is firm and sure, for it is founded on this sacred word,—*God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.*"—A. L. O. E.

—Faith is the root of all blessing; believe and you shall be saved; believe and you must needs be sanctified: believe and you cannot choose but be comforted.—*Jeremy Taylor.*

—Do not carry your own burdens. The strain will be too great for your back. He who casts his burden on the Lord, can go easily under cares that would crush the man who has not learned the secret.

—If God makes not one exception, do not you put on a mock humility to stand and make your exceptions. You are not the law-giver, nor the grace-giver; do not then be the grace-limiter.



Church Directory.

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ST. PAUL'S.—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Dean Givens, Incumbent. Rev. W. F. Checkley, M.A., Curate.

TRINITY.—Corner King Street East and Erin streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Sanson, Incumbent.

ST. GEORGE'S.—John street, north of Queen. Sunday services, 11 a. m. and 7 p. m. Even song daily at 5.30 p.m. Rev. J. D. Cayley, M.A., Rector. Rev. C. H. Mockridge, M.A., Assistant.

HOLY TRINITY.—Trinity Square, Yonge street. Sunday services, 8 and 11 a. m., and 7 p. m. Daily services, 9 a. m. and 5 p. m. Rev. W. S. Darling, M. A., Rector. Rev. John Pearson, Rector Assistant.

ST. JOHN'S.—Corner Portland and Stewart streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Williams, M. A., Incumbent.

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I trust it will receive a cordial support, and obtain an extensive circulation.

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SAULT STE. MARIE, ONT., May 4th, 1876. DEAR SIR,—In asking me to write a word of commendation in behalf of your journal, you only ask me to do that which I am glad to do, seeing that I can do it heartily.

The DOMINION CHURCHMAN, under its present form and management, seems to me well calculated to supply a want which has long been felt by the Church in Canada; and you may depend upon me to do all in my power to promote its interests and increase its circulation.

I remain, yours sincerely, FRED'K. D. ALGOMA.

To FRANK WOOTTEN, Esq. HAMILTON, April 27th, 1876.

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

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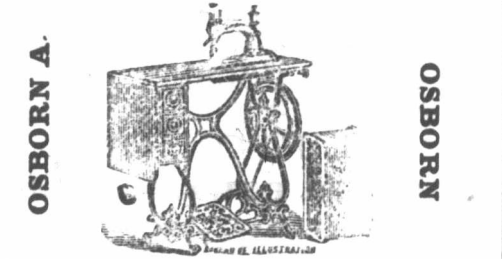
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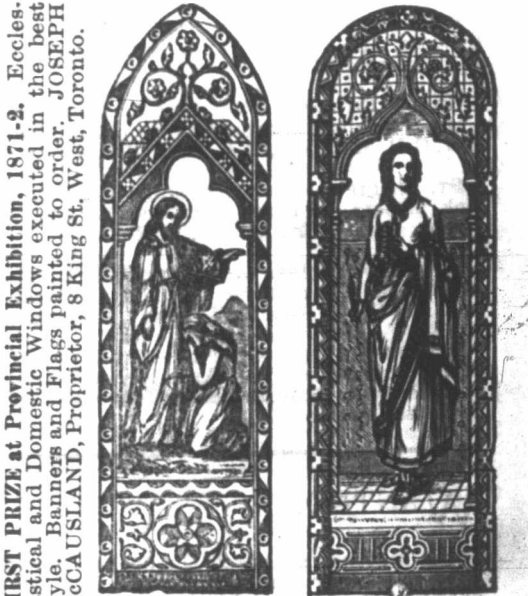
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