

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, MARCH 16, 1882.

[No. 11.]

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LESSONS for SUNDAYS and HOLY-DAYS.

March 19...FOURTH SUNDAY IN LENT...
Morning...Genesis 42. St. Mark 14, v 27 to 31.
Evening...Genesis 43. 1 Corinthians 11, v 2
[or 45. [to v 17.

25 ANNUNCIATION OF THE VIRGIN MARY...
Morning...Genesis 3 to v 16. St. Luke 1, v 49.
Benedictus occurs in the Second Lesson.
Evening...Isaiah 52, v 7 to 13. 1 Cor. 15 to v 35.

26 FIFTH SUNDAY IN LENT...
Morning...Exodus 3. St. Luke 9 to v 21.
Evening...Exodus 5. 1 Corinthians 15, v 35.
[or 6 to v 14.

† Ash Wednesday Collect to be used every day in Lent.

THURSDAY, MARCH 16, 1882.

THE Dean of St. Paul's has accepted the Presidency of the Armenian Education Aid Society.

Comparing the New Revision with the best standards of modern prose writing, it is found that the former contains not less than 7,000 instances of decidedly bad English.

The children's services at Berkeley chapel, Mayfair, recommenced for the present season on Sunday afternoon, the 12th ult. Among the congregation were the Princesses Louise, Victoria, and Maud of Wales; the Duke of Edinburgh and his children, and the Duke and Duchess of Teck, with their children.

The diocese of London is now coextensive with the county of Middlesex, and contains a population of nearly three millions, besides a vast population that has been transferred to the diocese of Rochester and to that of St. Albans. There are now within the city of London only 52,526 souls, for whom there are still sixty churches. Ten city churches have been removed, and twelve others have been erected in poor and populous districts. Grants amounting to £36,850 have been made towards the erection of thirteen other churches in similar districts.

The two Convocations of Canterbury and York have been sitting at the same time. In the York Convocation a proposal to thank the revisers of the New Testament met with little favour, and the subject had to be postponed. The lower House passed a resolution by thirty-eight to eighteen calling upon the bishops to procure the release of Mr. Green. Considerable attention has also been given in the Canterbury Convocation to the same subject; and the bishops stated that they were of opinion that the promoters of the suit against Mr. Green, in resorting to the older and severer process of the writ "de contumace capiendo," have taken a step which was in excess of the requirements of the case, and which has proved injurious to the peace and

welfare of the Church. "And the House, having regard to the serious legal and constitutional difficulties in the case, regrets to feel itself precluded from approaching the Crown with a petition for Mr. Green's release." The lower house had, by an overwhelming majority requested the house of Bishops to petition the Crown for this purpose. The subject of thanks to the revisers of the New Testament translation also came up, but was opposed and abandoned, the President remarking that the mass of people of England were not in favour of abandoning the translation of King James and taking up the New Version.

The Bishops of the two Provinces held their annual meeting at Lambeth on Wednesday, the 8th ult.

Canon Knox-Little delivers an address every Tuesday, except March 28th, in the nave of Manchester cathedral. The Dean delivers an address on Fridays.

It is proposed to raise a special fund in aid of clergymen whose incomes have been affected by the depreciation of the value of their glebes from agricultural depression. The Bishop of Worcester has issued a circular on the subject.

A service of the Church and Stage Guild was held at St. Thomas's, Regent street on Thursday, the 19th ult. The preacher was the Dean of Carlisle, who, as vicar of St. Saviour's, Hoxton, had joined the society about three years ago. The present number of members is about five hundred, one hundred being clergymen, a hundred and fifty connected with the stage, and the remainder belonging to the general public.

The diocese of Lichfield contains more than a million and a half of people, about one thousand clergy, and an area of 1,700,000 acres, stretching from Sheffield to the borders of Wales. The Earl of Powis has conferred the rectory of Shrawardine-with-Montford, near Shrewsbury, upon the Bishop of Tasmania, with a special view to his taking part in the laborious episcopal work in the diocese of Lichfield. The bishop has presided over his colonial diocese for eighteen years, and has for some time contemplated resignation. He expects to return to England in September.

The Bishop of Bath and Wells has sent to the incumbents of his diocese a circular calling attention to the necessity of building, enlarging, and restoring churches, so as to meet the growing wants of the age; also to the need of additional curates when the population has outgrown the power of the existing clergy; and the desirability of aids to maintain a religious standard of education in the national schools.

The death is announced of the Rev. William Cecil, at the age of ninety, and of the Rev. Joshua W. Brooks, rector of Great Pouton and Prebendary of Lincoln, at the still greater age of ninety-two. Both these clergymen were among the very few survivors of what may be called the second generation of the old "Evangelical party," the immediate successors of Thomas Scott, John Venn,

and John Newton. For nearly a quarter of a century Mr. Brooks was vicar of St. Mary's, Nottingham; where, unlike so many of his "party," he laboured zealously in the cause of the Church, and was the leading power in all religious works in the town.

The restoration of Upholland church, near Wigan, has been commenced. The works are to cost £3,500.

The Rev. Canon Gimlette, D.D., died at the vicarage, Dunmore East about the middle of last month. He is described as a good servant to the Church. He worked with great energy and success in parochial and diocesan matters; and his private life was marked by genuine piety and goodness of heart.

Middle and Western Europe have been enjoying a winter of unusual mildness, while Greece has been experiencing one of extraordinary rigor. In the village of Cephissia at the foot of the Pentelicon, only a few miles from Athens, the snow has been lying for some days six feet deep. In Athens the streets have been blocked with snow.

The annual meeting of the Church of Ireland Temperance Society was held in Dublin on the 17th ult. The Archbishop of Dublin presided, and explained that the meeting was held unusually early, in order to rouse public feeling on the subject; with the purpose not of exacting pledges, but of bringing pressure to bear on members of Parliament to support the Sunday Closing Act.

The Mansion House Jewish Committee Fund amounted on the 20th ult. to £50,365. A ladies' committee, with Viscountess Strangford as president, raises a special fund for distressed Russian Jews. It will be something remarkable for these people to leave Russia and take refuge in Turkey, from outrage and violence. But it is nevertheless a fact that Jews have always been well received in Turkey, and it is recommended that those who desire it should emigrate to Asiatic Turkey.

There appears to be no diminution of murder and outrage of the Jewish race in Russia, attended also with such an amount of wanton cruelty that one would imagine none but the basest and most abandoned fiends would think of perpetrating. The Russian government looks on with perfect calmness and unconcern as if nothing unusual had happened. The brutality of the savages however, surpasses anything known or heard of in these latter ages. It is surely time for the civilized world to interfere.

The Rev. Canon Martin, vicar of St. Breward, died on the Festival of the Conversion of St. Paul. He was ordained deacon and priest by Bishop Phillpotts and was appointed the first Principal of the Training College at Exeter, which he held with the rectory of St. Pancras in the same city till 1851. In that year the rectory of St. Breward, or as it is better known in Cornwall, Simonward (once domestic brewer to King Arthur), fell vacant, situated in the wildest part of wild Cornwall,—the well known Cornish Tors, Roughtor and Brown Willy, the highest peaks of Cornwall, looking

down upon the church dedicated to St. Brewer, consecrated Bishop of Exeter, A.D. 1224—no member of the chapter was then willing to leave the cathedral town, and transport himself to this remote and almost inaccessible moor-land parish. There was no school, the church was in bad repair, often not used even on Sunday, the parsonage uninhabitable—to this parish he betook himself with his newly married wife, in obedience to what he considered a Divine call. He laboured and prayed for the glory of God and the good of men's souls for thirty-one years, and has left behind a flourishing school, a substantial parsonage, and a restored church, within whose walls praise and prayer have long been daily heard, and the weekly Communion celebrated. He was also organizing secretary to the Society for the Propagation of the Gospel, and a vice-president of the Devotional Conference of the Cornish clergy.

On Sunday, the 5th inst., the names of five members of the "American Presbyterian Church", Montreal, were read out as being desirous of publicly proclaiming themselves unbelievers in the doctrines of Evangelical religion. Suppose five or even two members of the "Church" had avowed their intention, not to abandon Christianity, but to join the Church of Rome, what a howl would have been raised! This melancholy incident is merely one of tens of thousands which have been going on in Calvinist bodies for years; we have reason to believe that nine atheists out of ten came out from such sects, and as a matter of notorious fact, for every Romanist who has come out of the Church of England, a thousand unbelievers can be found who have been driven into agnosticism by those doctrines which are characteristic of the Presbyterian and other so-called "Evangelical" societies.

THE LATE CHARLES GORDON.

RARELY has a death in Burlington been more universally regretted than that of Charles Gordon, Esq., Barrister, which took place on Monday, February 6th. In the early prime of life, with bright earthly prospects, and a large and increasing circle of friends and clients; active, useful, and honoured, he was one who, humanly speaking, could least be spared from his place on earth. He had won the loving regard of his pastor by his amiable disposition, and willingness to help in every good word and work. As churchwarden, superintendent of the Sunday-school, and in other ways, he proved his regard for the Church and for Christ, by his gifts and deeds; and his early death was felt by his clergyman as a personal bereavement, as that of a friend and a brother. His widow has the hearty sympathy of this whole community in her sorrow, and the promises of God for her consolation.

THE CASE OF THE REV. S. F. GREEN.

THE imprisonment of this clergyman since March 19th, 1881, for certain practices in ritual during the celebration of public worship in his church, has naturally excited a large amount of attention. This is shown very plainly by the discussions in both the Convocations of Canterbury and York. In the remarks we may have to make upon the subject we would premise that they are not made in the interest of any extreme or unauthorized ritual; for as a matter of fact we ourselves, except about once or twice in the year, never attend any service with a higher ritual than

that practised in St. James' Church, Toronto. But there are reasons, independent of the exact amount of ritual adopted, why the imprisonment of Mr. Green in this Victorian reign, and in this nineteenth century of the Christian religion indicates a most lamentable state of things. From the debates in Convocation on the subject, it may be seen that this feeling is entertained even more largely by those who do not sympathize with Mr. Green's ritual than by those who adopt it. It is felt to be an intolerable and ineffaceable scandal that a clergyman of blameless life, of zealous and active Church work, beloved and sustained by his parishioners, should be imprisoned for twelve months (and perhaps it will be for twelve years), merely and solely for acting in accordance with what he believes, and thousands of acute, sensible, and learned men believe too, is the plain, honest, literal, grammatical interpretation of the law of the Church, as she herself has laid it down in her most recent utterance upon the subject. It is true that the highest civil court, the Privy Council, has decided against Mr. Green. But then the decisions of the Privy Council on ritual matters are notoriously and unusually contradictory. Lawyers tell us that the highest courts of appeal do sometimes contradict their own decisions, and then the latest decision is regarded as "the law." But in the question of ritual, the contradictions in the decisions of the Privy Council, as we showed some time ago, have been so absurd, so monstrous, so unprecedented, that any plain, common-sense individual, who is not a lawyer, may well be excused for paying no attention to them. And what makes the case for Mr. Green stronger than anything else is the fact that the latest decision which condemns him has only been arrived at by reading the word "not" into the Ornaments Rubric; and also by referring to some "Advertisements" which may or may not have been sanctioned by Queen Elizabeth, although nobody on earth knows whether that was the case or not, as we have no historical document which proves either one thing or the other. Nor must it be forgotten that it is sometimes considered a very laudable thing to repudiate the decisions of the highest courts of law when those decisions are notoriously unconstitutional and corrupt. The action of the celebrated John Hampden is a case in point. He resisted what he and every one else knew was an unconstitutional encroachment. The judges decided against him. But all parties and all classes in every succeeding age have pronounced him a patriot.

We must continue to bear in mind that the question of the necessity or the desirableness of adopting the ritual, evidently and unmistakably commanded by the Ornaments Rubric, is an entirely different matter from our present object, and is one which we do not desire to approach.

We do, however, strongly sympathize with Mr. Green in several ways. 1st. Because he is imprisoned for conscience sake. If a Quaker were imprisond in the reign of Queen Victoria for conscientiously refusing to pay Church rates, the entire British empire to a man, would demand his liberation. Even if Mr. Bradlaugh were to be imprisoned for teaching Atheism an Act of Parliament would soon be passed to secure his liberation. 2nd. Because his action has been a protest against the "view" that the Church of England is an Act of Parliament Church. The Church has no right to receive commands "in sacris," from a Parliament or Privy Council composed of Secularists, Infidels, and Sectarians. 3rd. Because he is the victim of a mischievous and wicked "Association," the sole object of which is to sow discord in

the Church, and to stop the progress of Gospel and evangelical truth. 4th. Because Mr. Green has only been doing what hundreds of the clergy in England and the United States are doing and will continue conscientiously to do. And 5th. Because he represents the sentiments and wishes of the laity. He is only adopting the ritual desired by the vast majority of his congregation, which congregation consists almost entirely of the people living in his own parish; and while that ritual cannot be shown to be unmistakably opposed to the law as the Church has laid it down, we contend that no outside influence has the slightest right to interfere.

In accordance with these sentiments, it is therefore very properly proposed that the clergy and laity of the Church should offer up prayers for Mr. Green. 1st. That his imprisonment may be overruled for the glory of God and the good of His Church. 2nd. That he may, by God's grace, be directed to a right action in all things—where wrong, to amend—where right to persevere. 3rd. That he may have comfort in his trial, and a happy issue out of all his afflictions.

TENDENCIES OF THE AGE.

WE have, from time to time, in the columns of this journal, directed our readers to the fact that one of the great tendencies of the present age is that of a return to the Catholic Faith and practices of the Church. Nearly every week sees one or more sectarian preachers applying for true orders, and asking for imposition of hands from the successor of the Apostles. Indeed so great, and so frequent have the number of these ministerial converts become, that the simple mention of them has begun to be monotonous. We cannot help referring to the more than ordinarily significant fact that in the Puritan State of Massachusetts out of the forty-two deacons who have been ordained during the last eight years, two were licentiates, and six ministers of the denominations. That is, the sons of the Puritans who cried out "Down with her, down with her, even to the ground," are the very ones who are now bringing their wealth and intellects to build up the waste places of the Zion of God. But these continued conversions of ministers and lay people are only the symptoms of changes which are surely revolutionizing the religious thought of those who, except as far as their baptism goes, are yet formally opposed to the Catholic Church. There are now men and women, of cultured and refined tastes, and above all of earnest and sincere hearts, who though outwardly belonging to various sects, are nevertheless doing good work for the Church. We do not mean that they are consciously working for her, but they are yearning for Catholic doctrine and Catholic practice, and that yearning is leading imperceptibly to the only Fold where they can be found.

Under the heading of "The Presbyterian Cultus," the *Presbyterian Review*, N. Y., a new publication designed to be strictly orthodox, has, in its last issue, Number 11, a most outspoken article. It is written by Prof. Samuel M. Hopkins, D.D., and exposes mercilessly the folly and mischief of the bald and repellent "cultus" of the Presbyterian "Church," in contrast especially with the worship of the "Episcopal sect" in the United States. We think this article so important and interesting, that we design to lay before our readers a considerable number of extracts from it. Others' envy of our abundance may well make us thankful for our spi-

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ritual provision. We number the quotations for easy reference.

1. "We charge the Romish clergy with giving the people only half a sacrament. We ourselves give them less than half a service. The priest or pastor in either case performs for the congregation. Their part is to sit still and look on, while the worship of God is done for them by proxy. There is surely a better way than this, if we can have the intellectual sincerity to perceive, and the courage to adopt it.

2. "The complaint is not so much against the success of the performance (extemporaneous prayer) as against the method itself."

3. "That careful Presbyterian churchman, the late Dr. Samuel Miller, of Princeton, recites no less than eighteen faults characteristic of Presbyterian public prayers; and in the more than thirty years that have since passed, it might easily be shown that others have grown up; but I prefer to avoid, so far as possible, any such specifications, and to limit myself to the evil which essentially inheres in the practice of concentrating nearly all the devotions of the hour of public worship in one long prayer."

4. "The prayer in the pulpit is sometimes only a long drawn-out prayer-meeting prayer. With no logical sequence of topics, with no real progress of thought, and no devotional climax, it mauls along in a hap-hazard kind of way, returns upon itself, reiterates its phrases, and finally winds up for no other particular reason except that the ten or fifteen minutes during which the patience of the audience can be expected to hold out, have elapsed. Often, indeed, the audience have lost all patience long before that."

5. "It is true that, in this country, the use of a liturgy is most distinctive of the Episcopal Church, but it is by no means true universally. The Presbyterian churches on the continent of Europe all have liturgies, as have also the Reformed, the Lutheran, and the Methodist Churches of America; the latter are used, indeed, for the most part, only on sacramental occasions, and the former admit of the use of free prayer in part of the service. The Waldenses, who have been sometimes held up as an example of a people coming out of the Church of Rome in order to get free from liturgical chains, conduct their worship mostly by means of precomposed forms."

6. "Dr. Guthrie says, 'While the Waldenses have a liturgy, they have also free prayer, and some such midway method between that practiced by the Presbyterian and Episcopal Churches of our country, I would consider the perfection of a system.'"

7. "The pastor of nearly the largest church in the Presbyterian body, said in celebrating the 39th Anniversary of his most successful pastorate: 'I hope the day is coming when the great and noble Church to which I belong will discover that she has unwittingly given up part of her dowry, and when she will consent to use those forms and symbols of worship which are the common birthright of all saints. I have long thought that our Presbyterian worship is too bare and bald a thing. It would not harm us the least to have some liturgical forms, and thus secure that variety and that uniformity which are alike essential elements of true worship.'"

9. "Without any claim to idolatrous veneration, the Anglican Prayer Book, the monument of the sacred taste of Cranmer, Ridley, and other honoured fathers of the English Reformation, is an admirable collection of some of the best devotional forms left from the earlier ages of the Church. It incorporates the great hymns in which the whole Church, except the Presbyterian part of it, has been accustomed for fifteen hundred years to express her adoration of the Sacred Trinity. It comprises the Litany, of which Dr. Charles Hodge (observing that 'it is at least a thousand years old, and no more belongs to the Episcopal Church than the Creed does'), affirms that 'there is no human composition that can compare with it.'"

9. "As Dr. Hodge has truly observed, any such book of prayer, to be worthy of the Church's services, must be compiled not manufactured."

To be continued.

BOOK NOTICE.

THE NEW MAN AND ETERNAL LIFE: Notes on the Reiterated Amen's of the Son of God. By ANDREW JUKES, Author of The Types of Genesis, &c. New York; Whittaker 1882. Toronto: Row-sell and Hutchison. 8vo, cloth, pp. 296. Price \$1.75.

There is nothing particularly striking or original in this book which is an attempt to show "how the Twelve Sayings (in the Gospel of St. John), especially marked by reiterated Amen's, form in themselves a distinct and perfect series, showing us the course and stages of that eternal life which is given us in Christ Jesus."

Mr. Jukes writes in a spirit of deep reverence, and with evident sincerity, but with an almost painful prolixity.

THE HOMILETIC MAGAZINE. February 1882. London: Kegan, Paul and Co. New York: Anson D. Randolph and Co. pp. 128. Price One Shilling.

Sixteen articles, Sermonic, Homiletic, Biographical, Expository, &c., make up a wonderfully cheap shilling's worth. The subjects are well selected, and some show considerable scholarship.

In the article on "The Genealogy of Sin" (p. 103), the term "natural brother of our Lord" is applied to St. James, Bishop of Jerusalem. As we cannot suppose that the writer holds the opinion of Helvidius, it would have been better if he had employed a term which could not have been misunderstood.

In the next number will be commenced a Symposium on "What is the Scripture Doctrine of the Atonement?"

THE RECTOR OF ST. BARDOLPH'S; OR SUPERANNUATED. By the Author of "Peeps from a Belfry," etc. New York: Thos. Whittaker, 1882. Toronto: Rowsell and Hutchison. Post 8vo., cloth, pp. 344. Price \$1.25.

A well written story. Although the date is fixed at about sixty years ago, the events related would not be found inapplicable in several particulars to other localities besides that to which the reader is introduced.

There is something very real in this story of the working of a parish with its difficulties of petty jealous and misunderstandings. The experiences related have entered into the discipline of other lives besides that of the rector of St. Bardolph's. To those who have but an imperfect idea of the life and work of the parson, we recommend this book. Its perusal may teach them much of things of which they have as yet never thought, and as they read the account of the rector's failing health and death, they may perhaps be stirred to consider the duty of making suitable provision for the widow and the orphan when the labourer is called away from the work of his busy and often anxious life.

CATHOLIC CATECHISM.

No. XVII.

Q. Why should we not try to define the manner of the presence of Christ in His Sacrament?

Because it is a "mystery." "We injure mysteries which are matters of faith by any attempt at explanation, in order to make them matters of reason; could they be explained they would cease to be mysteries, and it has been well said, that a thing is not necessarily against reason, because it happens to be above it."

Q. Where in the Holy Scripture are we encouraged to look for such benefits as those named in the Church Catechism?

St. John vi. 53-56. Then Jesus said unto them, "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink His blood, ye have no life in you. Whoso eateth my

flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him."

Q. But some persons say that these words do not refer to the blessed Sacrament?

Such terms as eating the Body and drinking the Blood, are never used by Christ and His apostles, except when they are speaking of the Holy Eucharist.

Q. Cannot we receive the strengthening and refreshing of our souls and bodies otherwise than in the Holy Communion?

If we neglect or despise the only means set forth in Holy Scripture for receiving the Body and Blood of Christ, we cannot hope that God will give us these blessings apart from the ordained means. "Let no man despise the means, when he knows the Author." (Bishop Hall). Use the means and trust God for the blessing. "As to trust to means is to neglect God, so to neglect the means is to tempt God." (Burkitt). "Though God has not tied Himself to ordinances, yet He has tied us to the use of them: God can dispense with them and save a soul without them, but He will not save those who despise them." (Bishop Hall).

Q. How is the union between the outward part or sign and the inward part of thing signified, brought about?

By the Holy Spirit, when the priest, as the minister of Christ and of His Church, gives thanks, blesses and breaks the bread, and blesses the cup; i.e., consecrates the elements of bread and wine.

Q. Are we assured of this by Holy Scriptures?

Yes. St. Paul says (1 Cor. x. 16). "The cup of blessing which we bless, is it not the communion of the Blood of Christ? The bread which we break, is it not the communion of the Body of Christ?"

Q. What is required of them who come to the Lord's Supper?

"To examine themselves whether they repent them truly of their former sins, steadfastly purposing to lead a new life; have a lively faith in God's mercy through Christ, with a thankful remembrance of His death; and be in charity with all men." (Church Catechism).

Q. On what is the examination of self to be based?

On Repentance, Faith, and Charity.

Q. What is Repentance?

Repentance is a change of mind, and therefore of heart.

Q. How shall I know that my mind and heart are changed?

There are three divisions of Repentance:—(1) Contrition; (2) Confession; (3) Restitution.

Q. What is Contrition?

Sorrow for past sins, and shame at the remembrance of them.

Q. Is there not a false as well as a true sorrow?

Yes. False sorrow is sorrow alone for the consequences to us of sin. Godly or true sorrow is sorrow that we have by sin offended our loving Father. The two will go together, but the latter is the true converting sorrow of contrition.

Q. What is Confession?

The dragging of our sins, one by one, to light, and the laying of them, in deep self-abasement, before God.

Q. What is Restitution?

As confession to God is the means whereby we bring ourselves within the forgiveness of God and reconciliation to Him by the blessed merits of our Redeemer, so restitution, whenever possible, is a necessary step in reconciliation to our offended brother-man. "If thou bring thy gift to the altar, etc., etc." (St. Matt. v. 23).

To be continued.

SEND your children to a Church day school if you can. Eating and drinking, and learning lessons, and all other things, may be done to the glory of God, "saying grace."

Diocesan Intelligence.

ONTARIO.

From Our Own Correspondent.

St. James's Church.—This church was formally opened and dedicated to the service of Almighty God, according to the rites of the Church. It is situated about three miles to the north of Johnstown in the township of Edwardsburg. For some years the incumbents of Prescott, the Rev. Mr. Burke and Mr. Lawin had held services in this district, generally in the different cottages in the neighbourhood. But the people at length thought that they should have a Church edifice in which they might meet for the due celebration of divine service. Accordingly a zealous and devoted Churchman in the neighbourhood took the matter in hand. Mr. A. Newman first obtained a site from his nephew, Mr. J. Newman, who freely gave a piece of ground for this purpose. Mr. Newman then collected subscriptions, giving up a large portion of his time to accomplish his object, Mr. Benson of Cardinal heading his list with \$100, to which Mr. Newman added a like sum. The people of the neighbourhood not being wealthy gave their labour freely, and the result of these combined exertions was a neat little church. The Mission Board made a grant which enabled the Bishop to divide the large mission of Edwardsburg and Mountain, and to place the districts in which the new church was erected under the charge of the Rev. Mr. Mackleston, of Cardinal, thereby relieving the incumbent of Prescott of a very onerous part of his large parish.

The church was opened by a dedication service, Morning Prayer and Holy Communion with sermon by the Rev. Canon White, of Iroquois. In the afternoon, Litany and sermon by the Rev. Mr. Read, of Oxford Mills. In the evening there was a missionary service, at which, after Evensong, stirring addresses were delivered by the Rev. Messrs. Mackleston, Mercer, and Lewin. At all these services the church was well filled, and at Evensong, notwithstanding the muddy roads and the rain, was excessively filled. At the morning and afternoon services the choir from Cardinal were present, and brightened the services by singing the Canticles and appropriate hymns. We must congratulate the Rev. Mr. Mackleston, the clergyman now in charge, on the great success of the opening of the new church, and the congregation in having the devoted services of a zealous, able, and energetic pastor.

PERTH.—A new organ, built by the Messrs. S. R. Warren and Son, of Toronto, was last week erected in the organ chamber of St. James's church. The organ, a superb instrument, does the business infinite credit, and fully sustains the very high reputation long since achieved by this well-known firm. It contains two manuals of fifty-eight notes each, and a pedal of thirty notes, and has altogether twenty stops, two composition pedals to the great organ, and a tremolo to the small organ. The case is made of chestnut wood, the desk being black walnut; the front pipes are chastely decorated with green flock, buff paint, and gold ornaments. The tone quality of the instrument is all that can be desired, and the organ contains a large variety of solo combinations very pleasing in effect, commencing with the exceedingly delicate aeoline and reaching to the sonorous diapason, with gambas, flute, oboe, mixture, trumpet, &c., giving body and brilliancy to the whole. The cost of the instrument was \$2,000. An organ recital was given by Mr. Frederick Mills, organist of St. James's church, Montreal, which fully tested the power and resources of the instrument. The large church, which has kneeling accommodation for 800 worshippers, was filled to overflowing on the occasion, and the offertory in aid of the organ fund, amounted to \$91.00.

The annual missionary meeting was held here on Monday evening, Jan. 30th. The attendance was good, and instructive and pointed addresses were delivered by the deputation, the Rev. Messrs. Pollard, of Ottawa, and Gwilym, of Balderson. The rector, the Rev. R. J. Stephenson, urged those members of the congregation who were in the habit of limiting their contributions to missions to an annual gratuity of twenty-five cents, to increase their offering to one dollar. The collectors find that in many cases the hint has been acted on. The offertory at the close amounted to \$41.81.

TORONTO.

SYNOD OFFICE.—Collections, etc., received during the week ending March 4th, 1882.

WIDOWS' AND ORPHANS' FUND.—For the widow of a deceased clergyman: Toronto, St. James' Cathedral, \$71; Church of the Redeemer, \$23.39; Lloydtown,

\$1; Whitby, \$7; Brighton, 86 cents; Lakefield, \$6; Weston, St. Philip's, \$3.51; St. John's chapel, \$1.01; St. Paul's, Meno, \$1.21; St. John's, Mono, \$1.38; St. John's, Mono Mill's, \$2.06; St. Thomas', Shanty Bay, \$4; Minden, \$2.97; Bradford and West Gwillimbury, Christ Church, \$1.67; St. Paul's, \$1.41; Trinity, \$4.60; St. Philip's, Unionville, \$2.82; St. George's, Haliburton, \$3.20; St. Mark's, Parkdale, \$2.07.

MISSION FUND.—January Collection:—Brooklin and Columbus, St. Thomas', \$1.29; St. Paul's, \$1; Beaverton, \$3; Point Mara, \$2; Streetsville, \$4.08; Churchville, 75 cents; St. James' Cathedral, Toronto, \$784.40; St. Philips, Unionville, \$1.10; Stayner, \$3.10; Creemen, \$2.25; Banda, 75 cents; St. Peter's, Toronto, \$65.18; St. Mark's, Parkdale, \$14.87. **Missionary Meetings:** Stayner, \$5.65; Creemore, \$5.83; Banda, \$1.40.

ALGOMA FUND.—Contents of missionary boxes: West Meno, Willie McKelvey, \$2.52; Willie Howard, \$2.40; Mary Jackson, \$2.08.

DUNTRON.—Sunday, the 5th of March, was a marked day in the history of the Church in this place. The village lies about seven miles from the town of Collingwood, and is part of the mission of the Rev. John Farncomb. Some eight years ago the Rev. L. H. Kirkby commenced holding regular services at Duntron under very unfavourable circumstances. The congregation, however, though very small in numbers, has held closely together; and although the hall in which service has been held is very inconvenient, the attendance has always been regular on the part of the majority of the parishioners. On the 5th the opening services were held in the pretty little church, which has lately been completed. The new building—to be called the Church of the Redeemer—is a decidedly churchly structure, and is completely and handsomely furnished in every respect, with the exception of a font and bell. At Morning Prayer there was a celebration of the Holy Communion, thus making the first service held in the church in the highest degree an offering of praise and thanksgiving to Almighty God. Mr. Kirkby preached an eloquent sermon on the beauty which should be a marked feature in the buildings and services of the Church, pointing especially to those grand old cathedrals which are such a magnificent testimony to the piety of a bygone age. In the afternoon the congregation was much larger than the church would conveniently hold, in spite of the badness of the roads. Mr. Forster, the Rural-dean, was the preacher, and chose for his text Ps. xvi. 8, 9. He drew a vivid picture of the glory and magnificence of the Jewish ritual, dwelling forcibly on the self-sacrificing spirit shown by God's people in making all the accompaniments of public worship as worthy as possible of the glory of Jehovah. A like spirit, he said, should be manifested, only in a far greater degree, by the Christian Church. He exhorted the members of the congregation to do what they could, like many of old, to show their love for Christ by a reverent attendance at the house of God, and heartily co-operating with their pastor in every good work. At Morning and Evening Prayer the choir from Stayner lent their efficient aid, contributing greatly towards making the musical part of the service as beautiful as possible. In the evening the Rev. W. Farncomb, of the mission of Vespra, preached a beautiful and deeply affecting sermon on 2 Cor. iv. 18. After speaking of the many visible manifestations which God made of His presence in former times, he movingly pointed out that He is even more really present now when two or three are gathered together to worship in His name. Much praise is certainly due to the members of this congregation, who have shown much zeal and self-sacrifice in connection with the building of the church; while many outside the congregation, who have so generously contributed to the building fund, will be glad to hear that the undertaking has, under God's providence, resulted so happily.

NIAGARA.

From Our Own Correspondent.

GUELPH.—St. George's church.—Sunday, the 5th inst., was a memorable day in this congregation on account of the beauty and variety of the services. In the morning, though the weather was unfavourable, there was a very large attendance at the early communion, the Bishop being among the number. At the mid-day service there was a solemn thanksgiving for the safety of the Queen from the attempt made to take her life. The Bishop preached, referring to the many causes for thankfulness we had in Canada, in our exemption from the terrible convulsions of nature that had devastated so many other countries. He dwelt also on the especial reasons we had for offering up our heartfelt thanksgivings to the Almighty for sparing our beloved Queen, when in imminent danger, from the hand of an assassin, and closed with an earnest appeal on behalf of diocesan missions, and the widows of the clergy. This was liberally re-

sponded to, the offertory being over \$300. The Bishop administered the rite of Confirmation to an invalid who was unable to attend in the evening, and Canon Dixon baptized an adult lady. In the evening the church was crowded, when a litany service was held, and various beautiful hymns sung in reference to the Confirmation. There were twenty came forward, chiefly adults, about equal numbers of each sex. The Confirmation address was read by the Rev. F. E. Howitt, and the Litany by Mr. Westmacott. The hymn "O Jesus, I have promised," was then sung, and the Bishop gave an account of the apostolic origin of the rite, and the benefits resulting from it. At the close "The Church's one Foundation," was sung, and the Bishop pronounced the benediction. The Rev. Mr. Westmacott, whose mission and other services have proved very beneficial to many, has been appointed incumbent of Stevensville and Ridgeway, two villages on the Lake Erie shore, a few miles from Fort Erie. A very handsome testimonial was presented to him.

WEST FLAMBORO' AND BERELEY MISSION.—In accordance with a custom established two years ago, the ladies of the mission are giving up a portion of their time during Lent to active work for the Church. A sewing society has been formed, and a number of orders taken which they hope to have completed and to deliver on Easter Monday, on which day they hope to dispose of the things made up which have not been spoken for. This society is prepared to furnish surplices, stoles, hoods, altar linens, altar vestments, banners, frontals, etc., at a very small advance upon the actual cost of the material. Estimates can be obtained and patterns furnished at very small cost by applying to either Miss Louisa Mishart, or Miss Annie Bullock, of Bullock's Corners, who will promptly attend to all orders.

BURLINGTON.—An eight days' mission was conducted in St. Luke's church during the first week in Lent, from Thursday, Feb. 23rd, to Thursday, March 2nd, inclusive. It was marked by a daily increasing attendance and increasing interest. The missionary spared no pains in his instructions and addresses, illustrating several of the former with chart or black-board lessons, keeping strictly to the lines of the Prayer Book, and was deservedly presented at the close of the mission with the following address:—To the Rev. C. E. Whitcomb, of the Diocese of Niagara. *Reverend and Dear Sir,*—On behalf of the congregation of St. Luke's church, Burlington, we desire to express to you our hearty thanks for your exceeding pains and trouble in conducting the mission that is now closing. Keeping closely to the rubrics and teachings of the Prayer Book, you have taught us more highly to appreciate, and more reverently to use its sacred offices. Your sermons too have been thoroughly Scriptural and practical, and while our meetings have been increasing in attendance and interest, they have left, we trust, a lasting impression for good that will bear fruit in the near future. Wishing you God's blessing in all your acceptable work for His kingdom, we are yours sincerely in the Lord, (Signed) Wm. Belt, M.A., rector; George Rushbrook, William Dalton, lay representatives; Joseph Ailand, churchwarden; Adam Sharpe, Sunday-school superintendent.

HURON.

From Our Own Correspondent.

THE Rev. Messrs. Barr and Fortin have resigned their parishes, and go to Rupert's Land. There are several vacant parishes in the diocese.

SARNIA.—The Rev. T. R. Davis, incumbent of St. Jude's, Brantford, has been appointed rector of St. George's, of this place, in place of the Rev. Mr. Belberly, who has been superannuated.

THE Monthly Litany Service in St. Paul's is well attended. It may be a means of inducing some who are regular non-Church-goers to attend divine worship. On Sunday the 5th inst., there was a congregation of four hundred—a promiseous congregation.

THE excellent Association, C. E. Y. M. A., is even more than usually energetic. A very interesting lecture, the third within a few days, was delivered on Tuesday evening, in Bishop Cronyn hall. The lecture was on "Soul of sense in things absurd," and the lecturer the Rev. Jeffery Hill, incumbent of St. Thomas's, Seaforth. Mr. George Laing, ex-President of the association, presided. A large audience quite filled the hall, and so thoroughly did they appreciate the lecture, that many have expressed a wish to have it repeated at no distant day. Should Mr. Hill again favour us with one of his lectures, a larger hall will be needed.

LONDON.—Lent services next week the similar service Lent in each of the regular nights. The regular Wednesday Brown preach Canon Innes tions at both

WATFORD.—here Warwic day, Tuesday success. Th were many n ford, yet the collections v bell, the Dio earnestness, served to sti his hearers.

MILBANK.—has been app the Church greatly reg field of labour

LISTOWELL.—very brief pe out this we hight seen at its well-org school is of now a recog section have tinctive Ch position. V CHURCHMAN studies, the and their an doing good. Listowell, H Hall last w state of the force, and a were prese refreshment chair was tl of the ml passed in re The pupil creditably.

BYRON.—sounded wit has been re joyous prai munion. the mission assiduous i ted to him. midst of th Old Engla London So last Frida and a hap all enjoyin that have r many varie The Rev. f short and t of the Chu in this wes

LONDON.—ing servic joined in b ful sound t now know Queen.

THE que was held i 2nd inst. was a lar present tv Very Rev. Rural-dea Evans, S and Youn E. Davis, Harding, men, Mes Francis, I S. Hughe L. Skey,

LONDON.—There are held during this week, special Lent services every evening in the Chapter house. Next week there will be in another of the churches similar services, and in like manner every week of Lent in each of the city churches alternately; the preachers of the evening being not the same any two nights. This arrangement will not interfere with the regular Wednesday and Friday services. On Wednesday the 1st inst., at Evensong, the Rev. A. Brown preached in the Chapter house, and the Rev. Canon Innes in St. Paul's; there were good congregations at both churches.

WATFORD.—The annual missionary meetings, held here Warwick, and 4th Line, East Warwick, on Monday, Tuesday, and Wednesday evenings, were a great success. Though the roads were very bad, and there were many matters of interest progressing in Watford, yet the meetings were well attended, and the collections were unusually large. Rev. W. F. Campbell, the Diocesan Missionary Agent, spoke with great earnestness, giving much valuable information, which served to stimulate missionary zeal in the hearts of his hearers.

MILBANK.—The Rev. D. F. Caswell, of Grace Church, has been appointed by the Right Rev. the Bishop to the Church of St. James, Paris. His removal is greatly regretted by his parishioners, but a wider field of labour awaits him.

LISTOWELL.—The Sunday-school system within a very brief period has been firmly established throughout this western diocese. No longer is it a feeble light seen at distant intervals, but every parish has its well-organized Church Sunday-school; and the school is often the first work of the mission. It is now a recognized fact that the Church must in every section have a Church Sunday-school in which distinctive Church instruction will hold a prominent position. We note with pleasure in the DOMINION CHURCHMAN the reports from Sunday-schools; their studies, the intellectual food supplied to them, aye, and their annual festivals, for they too are a means of doing good. The Sunday-school of Christ Church, Listowell, had a very pleasant party in the Town Hall last week. Notwithstanding the unfavourable state of the weather the scholars turned out in full force, and a large number of their parents and friends were present. In the early part of the evening the refreshments were liberally supplied to all. The chair was then taken by Rev. Mr. Taylor, incumbent of the mission, when a very happy evening was passed in readings, singing, dialogues, and recitations. The pupil performers acquitted themselves very creditably.

BYRON.—St. Anne's, that for so many years resounded with the voice of worshippers, now that it has been reopened for divine service is the house of joyous praise and devout confession and holy communion. Rev. Mr. Tague, who has been appointed to the mission-parish by his Lordship the Bishop, is assiduous in the ministrations of the charge committed to him. In it we have another stronghold in the midst of those who are aliens to the Old Church of Old England. The choir of St. James' church, London South, gave a sacred concert in St. Anne's last Friday evening. The church was well filled, and a happy and profitable evening was spent, all enjoying the excellent music—the happy strains that have made glad the children of the Church in many varied climes through the long vista of time. The Rev. Evans Davis, rector of St. James', gave a short and appropriate address. The grand old music of the Church had not ere now been duly appreciated in this western country.

LONDON.—St. Paul's.—At the conclusion of the evening service the choir sung the National Anthem joined in by the whole congregation. It was a delightful sound to hear the thousand voices sing the anthem now known in every part of the globe: God Save the Queen.

The quarterly meeting of the Standing Committee was held in the Chapter House on Friday afternoon, 2nd inst. His Lordship the Bishop presided. There was a large attendance of members. There were present two Archdeacons, Vens. Sandys and Elwood, Very Rev. Dean Boomer, Rev. Canon Innes, eleven Rural-deans, Revs. Hill, Cooper, Fletcher, Hincks, Evans, Smith, McKenzie, Ballard, Jomieson, Davis and Young, and Revs. W. F. Campbell, M. M. Dillon, E. Davis, A. S. Falls, J. B. Richardson, A. C. Hill, F. Harding, W. Daunt, and J. Gemley; and twenty laymen, Messrs. Judge Davis, W. Grey, F. Golden, G. M. Francis, R. Fox, B. Stanley, T. Moyle, R. Baley, H. S. Hughes, H. Crotty, J. Hamilton, Dr. Somerville, L. Skey, F. Rowland, W. J. Imlack, W. H. Eakins, N.

Currie, E. B. Reed, A. C. Clark and E. C. Complin. The meeting having been opened several accounts, were presented and passed, and the reports of the Rural-deans who had been appointed to revise the list of grants was taken up in its several items, and a number of applications were received and considered. Dover East.—Application for leave to apply certain surplus money on hand towards the building of a shed and ferry boat for the convenience of the congregation was granted. Victoria.—Applications were made by Revs. Canon Caulfield, of Windsor, and T. S. Ellery, of Sarnia, to be placed on the superannuation list. The medical certificates being furnished, the applications were granted.

SUNDAY-SCHOOL PRIZE.—A grant of \$50 was placed at the disposal of the Sunday-school Committee, with power to act in furtherance of the plan suggested last year in giving prizes to be competed for by Sunday-school teachers.

BRANTFORD.—At a largely attended meeting of the congregation of St. Jude's church, held in the church on the 24th ult., the following resolutions were unanimously adopted:

Be it Resolved,—That this congregation, while congratulating Mr. Davis upon the offer, by the Bishop of Huron, of another parish with superior advantages, cannot but express deep regret upon his approaching departure, as by his faithful discharge of parochial and other duties, a consistency of conduct, and kindness of heart, he has endeared himself to the members of the congregation.

Resolved,—That the congregation desire to record its full appreciation of the ministrations of Mr. Davis, and to acknowledge in the warmest terms his successful exertions and his liberality in behalf of the temporalities of St. Jude's church.

Resolved,—In reluctantly parting with Mr. Davis, he carries with him the best wishes of this congregation, and that health, prosperity and happiness may attend him, Mrs. Davis, and their children.

Resolved,—That a copy of these resolutions be transmitted by the chairman to the Lord Bishop of the Diocese, to the Rev. Mr. Davis, and to the churchwarden of St. George's church, Sarnia.

SAVED FROM THE POORHOUSE.—For years David Allingsworth suffered with rheumatism, and notwithstanding the best medical attendance, could not find relief. He came to the Sciota County Poorhouse, and had to be carried into and out of bed on account of his helpless condition. After the failure of all the remedies which had been applied, the directors of the Poorhouse resolved to use the celebrated German Remedy, St. Jacobs Oil, and this was a fortunate resolution; for, with the trial of one bottle, the patient was already better, and when four bottles had been used upon him he could again walk about without the use of a cane. The facts, as above stated, will be verified by the editor of the Portsmouth (Ohio) Correspondent.

S. S. Teacher's Assistant TO THE INSTITUTE LEAFLETS.

THE COLLECT, ETC.

THE ancient Collect which we use this week is meant to convey a call for relief, refreshment, consolation, to the Throne of Grace. This petition is connected with a confession of our unworthiness to receive any relief from our load of sorrow and repentance. The Sunday which begins the week is entitled "Mid-lent Sunday," because it occurs about midway between Ash Wednesday and Easter; three Sundays have preceded it in Lent, and three more Sundays bring us to Easter. There seems, therefore, a kind of fitness in lifting the veil of humiliation and abasement midway in the passage through Lent on this particular Sunday, though all the Sundays bear their own festival character as such—the weekly festival of that Resurrection of which Easter is the great anniversary. We see how this idea is borne out in the Gospel for the day by Christ's notable miracle of "the five loaves among five thousand." This miracle is a fitting prelude to the great Eucharistic Feast of Easter, when Christ's people gather by thousands at His altars to receive the strengthening and refreshing of their souls by the Body and Blood. A wonderful thing it seems that all those myriads of Christian souls can be "refreshed" by the same Body and Blood, though they assemble thousands of miles away from one another: in the cathedrals of England, and in the log hut of our backwoods. Whatever doubt we might have is abundantly forestalled by this miracle. About ten pounds of bread are extended in their application and use to the full satisfaction of about ten thousand men, women, and chil-

dren, and twelve baskets full of fragments are taken up after it all. Originally only sufficient to give a few grains, the merest crumbs to each of that vast multitude on the mountain; Christ makes it to increase a thousandfold. So they are refreshed in body; by the same power we are even now refreshed in soul, however so many there be. True, we must note carefully Christ's method. He took the bread "and gave thanks," then His disciples distributed to the multitude. Even so it is now. It is He, indeed, by whose own words the bread and wine are made a Eucharist (Thanksgiving); and His ministers distribute the "consecrated elements" which He has blessed. So are they made capable of their wondrous use.

The Epistle for the week has its own appropriate note of consolation: "Rejoice, thou barren, that bearest not;" "we are children of the promise;" "we are born of the Spirit;" "we are not children of the bondwoman, but of the free." Truly this Lord's day we may lift up our heads, and confidently—though we "worthily deserve to be punished"—seek the "comfort of that grace by which we may be mercifully relieved."

On the 21st of this month our calendar mentions "Benedict, Abbott." This is a reference to one of the most energetic missionaries and reformers of the early Church in Italy, and the founder of a widespread association of devoted men. Not only did he convert Pagans to Christianity, but he did his best to purify the habits of the people among whom he lived. His date is the sixth century.

Later on in the month, the 25th, comes the festival of the "Annunciation of the Blessed Virgin Mary," i. e., her notification of the honour about to be conferred upon her, as the Mother of the Lord Jesus—God in human form. How she meekly and obediently hearkened to the "message of the Angel." Holy Scripture tells with every circumstance that can do her honour as the chosen Virgin.

THE CATECHISM.

"My good child, know this . . . Let me hear, therefore, if thou canst say the Lord's Prayer."

Q. What are those things you cannot do of yourself?

A. The things contained in my duty towards God, and my duty towards my neighbour.

Q. What do we need that we may walk in God's commandments and serve Him?

A. His special grace.

Q. What do you mean by this?

A. I mean that over and above the one great gift of God, His Holy Spirit, given to all Christians in the Sacrament of regeneration, the particular help of the spirit is required in the several acts of duty to which each Christian is called.

Q. How is this special grace to be obtained?

A. By prayer, that is, the lifting up our hearts to God, either in spoken words or silent desires.

Q. Can you mention some prayers in the Prayer Book for this special grace?

A. In the Litany: "That it may please Thee to endue us with the grace of Thy Holy Spirit, to amend our lives according to Thy Holy Word." In the Absolution: "Wherefore let us beseech Him to grant us true repentance and His Holy Spirit, that those things may please Him." etc. In the Collect for Easter Day: "As by Thy special grace preventing us Thou dost put into our minds good desires, so by Thy continual help we may bring the same to good effect."

Q. Can we serve God without His special grace?

A. No: our Saviour says, "without me ye can do nothing;" and St. Paul says, "I can do all things through Christ which strengtheneth me." St. John xv. 5; Phil. iv. 13.

Q. But why need we pray, when God knows what we need before we ask Him?

A. God requires us to pray, in order to testify our dependence on Him as the giver of all grace and good. Phil. iv. 6.

Q. Are we blameworthy then, if we do not serve God?

A. Yes: for God has promised all things to prayer. St. Matthew vii. 7, 8.

Q. How must we pray if our prayers are to be answered?

A. 1. In the name of Christ. St. John xvi. 23. (2). With faith—assuredly believing that God will keep His promise, and grant what is good for us. St. Mark xi. 24. (3). With resignation to God's will, after the example of our Saviour. St. Luke xxii. 42. (4). With perseverance, we must pray till answered. St. Luke xi. 5-13. (5). In charity—forgiving our enemies. St. Mark xi. 25, 26.

Q. Where may we find a great store of prayers for all special occasions?

A. In the Psalter.

Q. What is the great difference between all other prayers and the Lord's Prayer?

A. We may use other prayers at our discretion; but we must use the Lord's Prayer.

JESUS AT THE PASSOVER.

The three earlier evangelists are silent respecting

any visit of Christ to the Passover between his twelfth year and His death. St. John alone mentions this earliest Passover of Christ's, or gives us any particulars that took place during its progress.

The main event which marked it was the purification of the Temple—an act which was so ineffectual in accomplishing His will that He had to repeat it with sterner rebuke near the close of His ministry, and only four days before His death.

Great crowds flocked to the holy city at that annual Feast. The traveller who now visits Jerusalem at Easter time has to make his way to the gates of the Church of the Sepulchre through a crowd of vendors of relics, souvenirs, and all kinds of objects, who, squatting on the ground, fill all the vacant space in front of the church, and overflow into the adjoining streets. Far more numerous, and far more noisome must have been the buyers and sellers who choked the avenues leading to the Temple on the Passover to which Jesus now went. For what they had to sell was not trinkets and knicknacks, but—oxen, and sheep, and doves. On each side of the eastern gate the shops of the merchants and the banks of the money-changers had long been established. It was not lawful to pay the holy shekel of yearly tribute money for the Temple in the coinage of the countries from which many thousands of the pilgrims came. Had this trafficking been confined to the streets adjacent to the holy building, it would have been excusable, though not seemly. But the mischief had not stopped here. We learn from the Talmud that a certain Bobha Ben Bula had been the first to introduce 3,000 sheep of the flocks of Kedar into the court of the Gentiles, and therefore within the consecrated precincts. The profane example was eagerly followed. The shopkeepers and money changers gradually crept into the sacred enclosure. There in the actual court of the Gentiles, steaming with heat in the burning April day, and filling the Temple with stench and filth, were penned whole flocks of sheep, and oxen, and cages of doves, while the owners and pilgrims stood bartering and bargaining around them. The money-changers, too, under the shadow of the arcades were there with their tables covered with piles of various small coins for the exchange of which they exacted no less than five per cent. from their brethren who came to the Feast. And all this in the entrance court of the Temple of the Most High. And so, filled with righteous scorn at all this mean irreverence, burning with irresistible and noble indignation, Jesus made a scourge; and to cleanse the sacred court of its worst pollutions, first drove out indiscriminately the sheep and oxen and low crowd that attended them. Then going to the tables of the money-changers, He overthrew them where they stood, upsetting the carefully arranged heaps of coins, and leaving the owners to grope and hunt for their scattered money on the polluted floor. Then lens sternly he ordered those who sold doves to depart, "Take these things hence," justifying His action to a whole terrified, muttering, ignoble crowd in no other words than the high rebuke, "Make not my Father's house a house of merchandise."

The question naturally arises, Why did not this multitude of ignorant pilgrims, and greedy money-changers resist? Most of them perhaps were not conscious of any wrong. They were only following the example of others. Nothing but the majesty, the divine power of His inspiring and glorious anger can account for this miraculous result.

There can be but little doubt that this awful profanation of God's house was only possible because the High Priest and the chief of His subordinates were at that time Sadducean unbelievers, and were themselves the proprietors and chief profiteers of this profane traffic. As soon, therefore, as they could recover from the breathless mixture of astonishment, anger, and admiration which the act of Jesus inspired, they came to Him, and though they did not dare condemn what He had done, yet half indignantly they asked for some sign that He had a right to act thus.

Our Lord's answer in its full meaning was far beyond their comprehension, and what appeared to be its meaning filled them with angry amazement. "Destroy," he said, "this Temple, and in three days I will raise it up." Destroy this Temple! on which Herod had lavished his wealth, and thereby had almost reconciled the Jews to his intolerable yoke. The Temple, for the construction of which one thousand waggons had been required, and ten thousand workmen enrolled, and a thousand priests in sacerdotal vestments employed to lay the stones which the workmen had already hewn. The Temple which was a marvel to the world for its colossal substructures of marble, its costly mosaics, its fragrant woods, its glittering roof, with its profuse magnificence of silver and gold and precious stones. It had been forty-six years in building already, and was not nearly finished. And this unknown Galilean youth bade them destroy it, and He would build it up in three days. Such was the literal though false construction which they put upon His words. It took such hold upon them that three years afterwards it was one of the chief

charges brought against Him before Pilate, though they had to distort His words into "I will destroy," to be able to found a charge upon them. St. John says, "but He spake of the temple of His body," and adds that it was not till after the resurrection that even His disciples understood what He meant.

Correspondence.

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

ONTARIO REFORMATORY FOR BOYS.

DEAR SIR,—I beg to acknowledge the receipt of the following additional subscriptions to the fund for Rewards and Library Books:—Mr. J. W. G. Whitney, Toronto, \$25; Mr. Sparham Sheldrake and pupils, Lakefield, \$4; Rev. S. Weston Jones, Lindsay, \$1.

Yours faithfully,

ARTHUR TORONTO.

Toronto, 7th March, 1882.

MR. BLAKE AND "HADDEN'S APOSTOLIC SUCCESSION."

SIR,—Doubtless if the above book is used as a text book in Trinity College, as Mr. Blake asserts, there are those who will ably meet Mr. Blake as to whether that book is saturated with Romish teaching. All Romish teaching is not unscriptural or unreasonable teaching. Asserting that the teaching of the above book is Romish is no proof or indication that it is wrong. But of course Mr. Blake wishes to raise a prejudice by dubbing it Romish, using the word as indicating everything that is unscriptural and superstitious. But I would turn attention to his wilful misrepresentation of what Hadden does say. So far as he quotes him he quotes correctly; but he stops short where in all justice he should have gone on. But going on would not have given him the chance to say that the author "*substitutes* (italics mine) external conformity to an Episcopal Church, and the partaking of the sacraments, for faith in the Lord Jesus Christ." Hadden *substitutes* no such thing. For what saith he immediately after the words which Mr. Blake cites? "Yet with these necessary provisos at each step, by the very nature of the moral laws and attributes of Almighty God,—first, if those outward things may be had; and next with *every allowance* for ignorance, prejudice, or necessity; and lastly, and *above all*, as a system *subservient* and *ministering*, both to a *true faith*, and to a *living religion* and *hearty love of Christ in the soul*. The units of God's Church must each be themselves centres of God's truth and grace; they must be living stones—and yet, none the less, built into the one Temple. Anyone, then, who holds apostolic succession, which is indeed otherwise unmeaning and superfluous, holds, of necessity, the *whole* of this scheme of doctrine also." Now, where is the *substituting* external conformity to a visible Church and a divine ministry for personal faith in Christ as necessary to one's salvation?

Arnold in his lectures on the study of history gives an advice, which, however, is often forgotten or not followed, that we should always verify our references. Doing so in this case shows one that even an ex-judge can be unjust and unfair. Evidently if one is to take Mr. Blake's definition of Sacerdotalism, he will have to include as Sacerdotalists a very large number who are nominally in company with Mr. Blake, but who are by no means such solidifiers.

Yours,

WM. ROSS BROWN.

MR. S. H. BLAKE'S LETTER.

SIR,—
"It is not Sacerdotalism—no sir, nor Catholicity either, that will suit the present taste; the Evangelical body is becoming very strong, sir."—"Lavengro" (adapted).

In a letter from Mr. S. H. Blake, appearing in your issue of the 2nd inst., it is stated that the preaching or teaching shown in certain extracts from the sayings of two of our well-known, trusty and beloved clergy of the diocese, is not that approved by the vast majority of the members of our Church in this diocese, that a college that teaches, or a pulpit that proclaims the like is not in harmony with the people, and that unless other preachers be found and used, differences must be fostered and increased, and the growth of our Church prevented.

Well, sir, if the so-called "Evangelical" body is becoming so very strong in numbers or in mental calibre as to wish to break down instead of to build true Catholic doctrine and distinctive Church principles simply because the education of the Church population has been so unfortunately neglected in

times past that some members of that population cannot endure the pure and simple teachings of the faith; if the passing sentiments of the hour are to render the ministers of the Church of God subservient to the wishes of a few men who by virtue of a mistaken zeal lead astray many by the idea of a broad liberality; if the *vox populi* cry is to be heard and obeyed from end to end of the diocese as the voice of the oracle; if the "slight changes" which certain very "restless people may from time to time make in our services" (and, as we learn, occasionally even in the services of some of the at present existing Christian bodies about us) are to be continued without lot or hindrance—what a melancholy prospect is opened before the eyes of the mother Church. The ministers preaching and teaching only pleasant things, because the people like so to hear and learn; unpleasant truths and doctrines not so much as hinted at, because the people do not like them; the people allowed to think that they rule the Church, and can dictate to those set to minister to them, in order that they themselves may be ruled by a few clever men; and after a while confusion and much evil work. But, sir, the great heart of the children of the Church will be found true to the dear old mother who has nurtured them and their fathers to remote generations; the children of the Church will not, although they may for a time be distracted and partially misled by brilliant "Will-o-the-Wisps," be led away from the clear and steady light of the lamp of life which, preserved by the Church, is indeed a lantern unto their path; the Church will, taught by godly and learned ministers, mindful alike of their duty to God and God's people and the Church in which God and His people meet, rally to repel the assaults of foes from without and to guard against the errors of brethren within, and the bulwarks of the Temple of God with us will stand out clear and well-defined when the surges which dashed against them have not only ceased to roar but have been resolved into their component gases and entirely lost.

Yours truly,

Woodbridge, March 3rd, 1882.

S. AGAR.

LORD BISHOPS.

SIR.—As the subject of Lord Bishops is now under discussion in certain quarters, and it is but right we should have all the light on it we can, you might possibly help some tender consciences to a better understanding of it by giving space in your columns to the following letter which appeared in the Toronto Globe last year, and which I may safely say was but feebly replied to. It may also be stated that every Dutch Reformed (Presbyterian) minister bears the title *Domine*—the latin for lord as every young Latin grammarian is supposed to be aware of. (See Webster's Dictionary).

Yours,

Milton, Feb. 28th, 1882.

W. J. MACKENZIE.

To the Editor of the Globe.

SIR.—If I understand your correspondent who signs himself "Almost a Separatist," he seems tempted to separate himself from the Church of England because its bishops are styled "Right Rev. Lords." But suppose that he actually leaves the Church, he will still find himself confronted with the title "Reverend" in almost all denominations of Christians; and he will be sure to find other titles, such as "Moderator," "President," "Chairman," &c., for which he will search in vain in the New Testament.

We of the Church of England give the title *reverend* to both presbyters and deacons; but as we are commanded by divine authority to "give honour to whom honour is due" (of course in various degrees according to age, offices, &c., which all religious denominations admit to be proper), and as we believe that more honour or reverence is due to our superior officers, the bishops, than to deacons or presbyters, we make of course, a corresponding, and what seems to me a very harmless, distinction to their titles, giving that of Right Reverend to our Bishops.

But it is the title of "Lord" which probably exercises so much the mind of your correspondent. Some suppose that it is only a baronial title, and that as our Canadian bishops are not barons the title should not be allowed them. But a little consideration of sacred Scripture and of Church history will show that, apart from all baronial jurisdiction our bishops may justly be styled lords. In a very ancient work entitled the "Clementine Recognitions" (supposed to have been written in the first century of the Christian era) the author, speaking of James the Lord's brother as Bishop of Jerusalem, styles him "My Lord James," and speaking of the Apostle Peter styles him "My Lord Peter." (Chapters xiv. and xviii). Even on the supposition that the work was not written until the second or third century, it contains proof that bishops were styled lords long before they were honoured with baronies.

But your correspondent appeals to the New Testa-

ment. He is right; he is not likely to be able to do so. He may admit that the title is applied to passages as 1 St. which without being read from their proper context, but his attention to Obadiah speaks "My Lord El" that humble, y Obadiah for giving no rebuke for New Testamen master or emp "The servant John xv, 15. spondent's name; would he then be called him "I then be guided Scripture; for speaking of I waxed old she also?" The wives this rev husband, exh their own hu calling him le prophets, an even husban surely we wh authority of himself to ad of the Chur Episcopalian elders in the is, oversees that there h tian Church byters, and by names which have Bishop."

SIR.—Pe fully ackno my Indian headed " Toronto, \$ Toronto, \$ I may say and entire The chur 150 people the neigh strayed st having th I earnestl get enoug sheet, shi it is final building I who have

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SIR,— things, consider were s view th them; First natural spiritu Rev. vi the pre Lord J ask th well-pl Sec hand minist canno read t Thi Cana very churc certa

ment. He is right in doing so. Guided by that light he is not likely to become "a Separatist." Perhaps he may admit also a passage or two from the Old Testament. I need not quote passages where the title is applied to civil rulers, nor explain how such passages as 1 St. Peter v. 3—passages which in English speak of "lording it" over God's heritage, and which without due consideration are apt to be wrested from their proper meaning; but I will merely direct his attention to such facts as the following:—Obadiah speaking to the prophet Elijah styles him "My Lord Elijah," 1 Kings xviii. 7. Why did not that humble, yet faithful and stern prophet rebuke Obadiah for giving him such a title? But there was no rebuke for it, nor any repudiation of it. In the New Testament the title of "Lord" is applied to any master or employer. Thus our Saviour himself says, "The servant knoweth not what his lord doeth," St. John xv. 15. Now, let us suppose that your correspondent's name is John, and that he is a married man; would he find fault with his wife, and be tempted to "separate" from her, because she persisted in calling him "My Lord John?" If he did he should then be guided by some other light than that of Holy Scripture; for we find in Gen. xviii. 12, Sarah thus speaking of her husband Abraham:—"After I am waxed old shall I have pleasure, my lord being old also?" Then St. Peter commends to all Christian wives this reverential conduct of Sarah towards her husband, exhorting them to "be in subjection to their own husbands, even as Sarah obeyed Abraham, calling him lord," 1 St. Peter iii. 6. Now, if God's prophets, and if common masters and employers, and even husbands, be called in Holy Scripture lords, surely we who acknowledged the superior office and authority of bishops may feel fully warranted by God himself to address and to speak of any true bishop of the Church as "My Lord Bishop." Intelligent Episcopalians all acknowledge that presbyters or elders in the New Testament are styled bishops, that is, overseers of congregations. But they also believe that there has been from the beginning of the Christian Church an order of the ministry superior to presbyters, and that this order has ever been designated by names or titles which implied superiority, but which have finally all merged into one title "Lord Bishop." W. J. M.

THE MORAVIAN INDIANS.

SIR,—Permit me, through your columns, to thank fully acknowledge the following contributions towards my Indian church in answer to a letter of mine headed "A Last Appeal." J. W. G. Whitney, Toronto, \$20; Mrs. Girdlestone, Galt, \$2; A Friend, Toronto, \$1; Miss Golden, Kingsville, \$1. Total \$24. I may say that the frame of the church is now raised and entirely free of debt with a small cash balance. The church is 45 x 25, and is calculated to hold about 150 people. I have hopes that the white settlers in the neighbourhood, and many of them are our own strayed sheep, may be won back to the Church by having the service performed regularly in the Reserve. I earnestly solicit further contributions, as when we get enough in hand we will go to work again and sheet, shingle and side up the building, and so on till it is finished. The Indians will sheet and shingle the building free of cost. With renewed thanks to those who have so kindly assisted us, believe me to remain,
Very faithfully yours,
R. F. DIXON,
Missionary to Moravian
Indians of Thames.
Bothwell, Feb. 25th, 1882.

THE ORNAMENTS RUBRIC.

SIR,—When looking over this article I saw some things, which I as well as other Churchmen have considered, hitherto, both Romish and unscriptural, were allowed by Archbishop Cranmer, let us review them in detail, and it matters not who allows them; if unscriptural, let us reject them:
First, on incense. The incense Romanists offer is natural. The incense of the New Testament is spiritual, 2 Cor. iii. 6; Phil. iv. 18; Eph. v. 2. In Rev. viii. 3, we read, an angel offered incense with the prayers of all saints. The incense he offers is the Lord Jesus, through whose acceptable influences, we ask those things which we require; through whose well-pleasing odour we receive them, Eph. v. 2, etc.
Secondly, Eucharistic lights are the work of men's hands, therefore natural. Though I suppose any minister, who celebrates the Lord's Supper at night, cannot well get along without lights. We do not read that the apostles used lamps in daytime.
Thirdly, Vestments. In a late number of the *Canada Presbyterian* I read an amusing account of a very serious discussion by some ministers of the church. Subject, what name they should call a certain garment worn by Bishop Fraser. Of course

I enjoyed the joke. The Stole, to which the writer alludes, is a very ancient garment. See St. Mark xii. 38, etc. Though long robes in the English version, the Greek term used is *stobos*, it is the dative plural of the word stole. The word stole is Greek; on this garment see Rev. vi. 11; vii. 14, etc. I think it unscriptural to preach in any other colour than black, where black may be procured, Rev. xi. 3. Are his two witnesses the law and the prophets, Romans iii. 21? They were clothed in sackcloth. Is sackcloth black? Rev. vi. 12. The sun became black as sackcloth of hair. See also St. Mark i. 6. Probably the Baptist preached in black. At present there is a kind of cloth called camel: so called because made of camel's hair. Of this sort probably John the Baptist had his dress. Let us now suppose the Lord's two witnesses are men. I think we should walk as we have them for an example. The mixed chalice and wafer bread I think cannot be proven. In St. Luke xxii. 18, the Lord does not say the fruit of the vine is mixed. Neither did He give them wafer bread, inasmuch as He brake the cake, or loaf, verse 19. In this chapter we see it was bread when He took it; if changed at all, it was after blessing, and before breaking. But St. Paul tells us it was bread he brake, 1 Cor. x. 16. St. Paul used no wafers. It is bread when we eat it, 1 Cor. xi. 24-28, etc. Hence we see it is bread from first to last. Bread when He took it, Luke xxii. 19; bread when broken, 1 Cor. x. 16; bread when eaten, 1 Cor. xi. 24-29.

Yours,
Wm. MONSON.
Wallacetown,
March 6th, 1882.

OUR MISSIONARY DIOCESE.

SIR,—While agreeing in the main with your article in last week's issue on "Our Missionary Diocese," and acknowledging that the diocese of Algoma has not received that general support and sympathy from the other dioceses which it ought to have received; I must protest against your censures as too sweeping and unqualified. At all events, the diocese of Niagara, though the youngest and the smallest in the ecclesiastical province, is not open to the reproach of indifference or neglect. At the last Provincial Synod, the late excellent Bishop Fauquier stated that the "diocese of Niagara had done more for him and his diocese, than any other diocese" in the Dominion; and he submitted the following statement of receipts for three years preceding, viz:—
Diocese of Huron (three years) \$1602-54; Niagara \$2105-42; Toronto \$1077-52; Ontario 1918-47; Montreal \$2340-55; Quebec \$1511-03; Fredricton \$732-63; Nova Scotia \$507-00 and \$200-51; (see appendix to journal of Provincial Synod 1880; page 100).
From this it appears that the diocese of Niagara stood second only to that of Montreal in its contributions to Algoma; and gave, for the three years, about twice as much as the larger diocese of Toronto. Still there is no room to doubt, that more could, and should be done by all the dioceses for this missionary field; and certainly, the salary of the bishop, and a considerable quota of the salaries of the missionaries, should be secured, or satisfactorily arranged for, before the election of a new bishop.
Yours,
Wm. BELT.
Diocese of Niagara, March 2nd, 1882.

ALGOMA.

SIR,—I have to acknowledge the receipt of £7. 10s. sterling, by cheque, from Mrs. Bere, England; and a cheque for \$10 from R. H. Bethune, Esq., Toronto, towards any useful object in my mission; and \$1 from a Churchwoman in Toronto, for Burk's Falls. Whilst doing this with most sincere gratitude, may I ask for room for the following?
I was driving through the townships of Armour and Perry, a journey of twenty miles, on Monday the 13th ult., when I picked up a stranger and gave him a lift of seven miles on my sleigh. We entered into conversation, and I soon got upon Church topics. He had no idea of who I was, and spoke very freely. He told me that he lived near Stony Lake, in the township of Armour, about sixteen miles north of Burk's Falls, and belonged to the English Church. When he heard that I was a clergyman, became earnest indeed, and begged hard that I would go and open up a station in their district, plainly saying "that he thought the Church very negligent of her duty, or she would not allow her children to be left without the means of grace, whilst every other denomination is busy and 'scooping' (his own word) them in." "And there is worse even than that, Sir," he said, "men are now going about from house to house with Tom Paine's and other infidel works, spreading their poison fast." This man, Mr. J.—has a Sunday-school, and is doing all that lies in his humble power. With sorrow I was compelled to tell him that at pre-

sent I could not see my way clear to go to Stony Lake, as I have thirteen stations now to work. The journey I was then upon would foot up to 197 miles, and occupy twelve days. He mentioned to me, that some ten or twelve miles further north of him and in the neighbourhood of Eagle Lake, there were quite a number of Church members. I shook hands and bid him "good bye" at Emsdale, and went on my way in anything but a rejoicing mood, for my heart was very heavy.

After an early dinner with my churchwarden, Mr. Jenkins, we set off and drove about seven miles east of Emsdale, down the colonization road, beyond Kearney P. O. Here we turned north along a sleigh track for two and a half miles. This part of our journey was really so dangerous to man, horse, and sleigh, that Mr. Jenkins preferred walking behind, "case of accidents" he coolly said. At Kearney we were met by a Mr. Metcalf, who had come over five miles to pilot us to the place of meeting. We arrived safely at our destination in the township of Bethune, where I was met by a goodly company, but which would have been much larger had not a great thaw set in and thus prevented many of the women coming who had meant to be present. We had service. I found here a district containing (those present told me) some twenty-seven Church families who have lived in Bethune three, four, and five years without having had one chance of a service. Some of your readers may remember a statement made in the report of our late Bishop's last visit to Emsdale, of two men who had come many miles to see his Lordship, and if they could have a clergyman sent among them, if only now and then. These men and their friends have persisted in their prayer never omitting a chance of pressing their wants upon my notice, and this my first visit has been brought about in consequence of their perseverance. With the exception of one family, they generally come from Yorkshire, England, and joyfully gave me the names of their parish parsons, on my offering to write to their old parishes to see if help could not be obtained there towards the erection of a Church building for them in the back woods. The one exception is a man who came from Huntingdonshire, but who lived twenty years ago in a village of Bedfordshire, where I myself lived upwards of eight years at the same time, and where I was in the habit of giving Sunday evening lectures, to keep people from the beer-houses, under the auspices of the vicar of the parish and the Rt. Hon. Lord St. John, with the full approval of the late Bishop of Ely. When, Mr. Woodruff, found out who I was, he was greatly delighted and at once offered a valuable site for church and parsonage; this offer was gladly accepted by the members of the Church, the site being in every way the best in that country. Steps were taken towards forming a committee, one man volunteered to make a rose-window for the west end, and the rest came forward most heartily with promises of time and work. I promised to visit them again (D.V.) on Friday, March 10th. Some idea may be formed of the difficulty of getting to this place (it has no name at present) when I mention that the settlers told me it would be impossible to reach them by road when the winter goes. I shall have to drive to Kearney, a canoe will be here for me to go up the river some miles, then there will be footing it through the bush about two miles. This visit cheered me up much, but it gives me now another station to work. Late on Monday, 20th, I brought to conclusion a journey of 197 miles; the next time I go it will reach over 200 miles. My promise is given that I will help these people to have their own building. Who will enable me to do this for the Lord's sake?
Yours, &c.,
Wm. CROMPTON.
Travelling Clergyman, Dio. Algoma.
Aspdin P. O., Ash-Wednesday, 1882.

Jacobs oil
Fourth Sunday in Lent.—No. 17.

NEGLECT not the blessing of Confirmation. Young and old may gain this strength. But prepare earnestly, and keep the grace given.

READ the Bible. It is God's Word. Holy men spake in it as they were moved by the Holy Ghost. The same Spirit will help you to receive the truth.

A GOOD HOUSEWIFE.—A good housewife, when she is giving her house its spring renovating, should bear in mind that the dear inmates of her house are more precious than many houses, and that their systems need cleansing by purifying the blood, regulating the stomach and bowels to prevent and cure the diseases arising from spring malaria and miasma, and she must know that there is nothing that will do it so perfectly and surely as Hep Bitters, the purest and best of medicines.—*Concord (N.H.) Patriot.*

Children's Department.

THE GREAT TEACHER.

I LOVE to feel that I am taught ;
And, as a little child,
To note the lessons I have learnt
In passing through the wild :
For I am sure God teaches me,
And His own gracious hand
Each varying page before me spreads,
By love and wisdom planned.

I often think I cannot spell
The lesson I must learn ;
And then, in weariness and doubt,
I pray the page may turn.
But time goes on, and soon I find
I was learning all the while,
And words which seemed most dimly
traced
Shine out with rainbow smile.

Or sometimes strangely I forget,
And, learning o'er and o'er,
A lesson with my tear-drops wet,
Which I had learnt before.
He chides me not, but waits a while,
Then wipes my heavy eyes :
Oh ! what a Teacher is our God,
So patient and so wise.

We do not see our Teacher's face,
We do not hear His voice,
And yet we know that He is near,
We feel it and rejoice.
There is a music round our hearts,
Set in no mortal key,
There is a Presence with our souls,
We know that it is He.

His loving teaching cannot fail,
But we shall know at last
Each task that seemed so hard and
strange,
When learning-time is past.
Oh may we learn to love Him more
By every opening page,
By every lesson He shall mark
With daily ripening age.

And then to know as we are known
Shall be our glorious prize,
To see the Teacher who hath been
So patient and so wise.
O joy untold ! Yet not alone
Shall ours the gladness be :
The travail of His soul in us
Our Saviour-God shall see.

CHRIST OUR PROVIDER.

OUR Lord comes before us in to-day's
Gospel ministering to the wants of
mankind. He saw around Him in the
barren wilderness a crowd of famishing
creatures, men, women, and children ;
He pitied them, and by a wonderful
miracle He supplied their needs and fed
them to the full. The like tender com-
passion for the distressed has always
been felt by His true servants. While
pagans of old turned coldly from the
sight of suffering, Christians (if deserv-
ing the name) ever come forward to re-
lieve it, to feed the hungry and help
the poor. It is the duty of us all, as
we have opportunity, to distribute to
the necessity of saints : but the Church
has done more than teach us this. She
has provided an order of men and ap-
pointed them over this business, an

order which in its earliest days yielded
to its Lord His first martyr, St. Ste-
phen. Let us think to-day of another
deacon who was distinguished for his
care of Christ's poor and for his glorious
martyrdom.

In the third century a young Spanish
Christian, named Lawrence, came to
Rome. His piety and zeal were observ-
ed by Sixtus, then Archdeacon of the
city, so that he took the young man
under his own care and instructed him in
the Holy Scriptures. Stephen, the Bi-
shop of Rome, being martyred, Sixtus
was consecrated in his room, and he in
turn ordained Lawrence deacon and
appointed him Archdeacon of Rome.

It was now Lawrence's duty to assist
the Bishop or Priest in Divine service,
to catechize the young and ignorant,
and to relieve the poor ; and very dili-
gently he fulfilled it. But trouble soon
fell upon the Church : the emperor Val-
erian put forth a bloody edict of perse-
cution against her. There was craft too
in his cruelty : he thought that if he
smote the shepherd the sheep would be
scattered ; so he commanded all the
clergy to be seized and put to death
without delay. The Christians were
now unable to meet for Divine worship
except by stealth, so they resorted to
the Catacombs, those wonderful under-
ground galleries and caverns which still
remain below the city of Rome, to show
us where the early Christians served
God, and where they were laid for their
last earthly sleep.

On the 6th of August, A.D. 258, Sixtus
the Bishop and some of his clergy were
seized by the Roman soldiers while
celebrating Holy Communion in the
cemetery of Callistus, but Lawrence,
who was with them, was not taken.
Grieved, not rejoiced, at this, while his
Bishop was led out to die, he followed
weeping, and crying out, " Father,
where goest thou without thy son ?
Where art thou hurrying, O holy Priest,
without thy Deacon ? Thou wert never
wont to offer the sacrifice without thy
minister. How have I displeased thee ?
Wherein have I been unworthy ? Make
trial of me, at least—take me with thee,
or rather let me go before thee as Abra-
ham offered up Isaac."

Those who were leading Sixtus to
death wondered that a man so young as
Lawrence should plead thus earnestly
for martyrdom. " Fools," they said,
" that these Christians are, to run after
that which they will soon find to their
evil." But the Bishop understood his
young ardent disciple, and, turning
round, comforted him with the assur-
ance that he should soon follow him and
meet him in Paradise. Meanwhile he
charged him to take care of the poor,
and to distribute among them the alms
and treasures of the Church which were
under his charge, lest the persecutors
should seize them, and so the poor be
wounded.

The Roman Church, though not other-
wise wealthy, possessed at this time
many vessels and ornaments of gold
and silver used in Divine service. To
save these from falling into the hands
of the spoilers, Lawrence broke them
up, added their price to the alms with
which he was entrusted for the poor,
and distributed the whole among those
who were in need. While he was thus
engaged, the prefect Macrinus heard of
the wealth in the Archdeacon's hands ;
so he sent for him and promised to let
him go free and unhurt if only he would
deliver it all to him.

In reply, Lawrence owned that his
Church possessed mighty treasures, and
promised to display them before him if
only time were given him, and the de-
lighted prefect granted him three days.
Lawrence now began a tour of the city.
He visited all the poor and sick whom
he was accustomed to relieve, and ap-
pointed them to come at a certain hour
on the third day to the principal church
in Rome. They arrived accordingly at
the appointed time in sad procession ;
the blind, the lame, the maimed and
weak, with numbers of widows and or-
phans. Lawrence placed them in or-

derly ranks, and then went to fetch
the prefect, saying, " Come now and
see the orderly display of the riches of
the Sanctuary." The prefect and the
Archdeacon entered the sacred building
together. Macrinus looked out eagerly
for a brilliant display of gold and jewels,
and when he saw nothing but an assem-
bly of poor suffering creatures, he burst
out angrily, asking Lawrence what he
meant by this, and where were the pro-
mised treasures. " They are here,"
was the bold answer. " The poverty
and wretchedness of these poor crea-
tures are their greatest advantage, for
they work in them the virtue of patience.
These sufferers are the treasures of the
Church, these her jewels. We have
none others. Take them, and by using
them aright enrich yourself. Give to
them according to your power, and so
lay up for yourself true riches."

On this the disappointed prefect broke
out in a rage, " Your pride shall be
tamed," said he to Lawrence ; " you
shall die indeed as I hear you have de-
sired, but your death shall be no easy
one." So he caused a large fire to be
kindled, and an immense gridiron to be
placed over it. He then ordered Law-
rence to be stripped and bound upon
this instrument of torture, while glow-
ing coals were raked away that his tor-
ments might last longer. The poor
Christians looked on in terror and cried
to God for their benefactor, but Law-
rence dreaded neither agony nor death.
He lay patiently while the fire did its
work, his countenance beaming with
celestial peace and joy, till at last he
cast his eyes on his judge and said with
a smile, " Order my body now to be
turned. One side is broiled enough.
Make trail of what your fire has done."
They did turn him accordingly, the pre-
fect taunting him bitterly all the time,
but he turned his eyes to Heaven, pray-
ed earnestly for the city of Rome and
his brethren who dwelt in it, and at
last yielded up his spirit to God.

So died St. Lawrence, August 10th,
A.D. 258. His life should teach us how
to live for Christ's poor, his death how
to suffer (if we are called on so to do) for
Him who suffered so much for us.

LAUGHING LADDIE OF ESKDALE.

ONE hundred and twenty-four years
ago the wife of a shepherd, who tended
his master's flocks on the pastures of
Dumfriesshire, gave birth to a son.
The father died the same year, and
poor Janet, the widow, was left to
struggle as best she might in the endea-
vour to bring up her fatherless boy.
She worked hard day and night and
trusted in God : never grumbling or
complaining, but putting her shoulder
to what had to be done with a bright
face and cheerful spirit. By-and-by,
as soon as the little fellow was old
enough, she put him to the parish
school. Some of her neighbours ad-
vised her to send him out to beg, but,
poor as she had long been, it was never
in the staunch Scotch heart of her to
beg for herself, much less to set her
darling at it.

At school little Tam seemed different
from the other boys. He was not re-
markably bright or quick, but was al-
ways wanting to know how to do a
thing, and then how to make it useful.
Tam could only attend school during
four months of winter ; for, being old
enough for school, he was old enough
for work, and therefore in the summer,
after his mother's prayer and a hymn,
he had every morning to be off to the
hill-sides, looking after flocks of sheep,
as his father had done before him. But boys
do not learn all that they know in the
school-house ; at least Tam did not.
Every book he could borrow he took
into the pastures and studied it there.
And then there were the misty crags
garmented in the thunder when the tem-
pest came, and the warbling of the lark
high up in the blue depths, and the tor-
rent rushing down the ravine, and the
glassy surface of the silver tarn lulled
in the bosom of the mountain. There

were the four Gospels, too, every word
of which he could repeat when he was
seven years old. These were Tam's
schoolmasters quite as much as the
dominic of Wester Kirk.

The boy in time grew to a sturdy
lad, stout of heart and brawny in limb,
and finally got himself apprenticed to a
stonemason. The work suited him
exactly, and he wrought at it for years
toiling in the open air by day, and
greedily devouring at night, by the
light of his mother's fire, as many books
as he could beg, buy, or borrow. Far
and wide he was noted for his animal
spirits. His nature bubbled with wag-
gishness, frolic, and laughter. Country-
side folk said that the bare sight of him
was a cure for the blues, and called him
" The Laughing Laddie of Eskdale."
But Tam was not always laughing, as
we shall presently see.

In 1780, the boy, now a man, set out
for Edinburgh in search of better em-
ployment. He found it, and worked
there for two years as a stonemason, all
the while studying. He then set out
for London, got a job at the quadrangle
of the Somerset Place Buildings, studied
when off work the public edifices in the
great metropolis, and was so intelligent
in conversation, and respectful in man-
ner, that he made friends with the most
distinguished architects of the day.

His services now began to be in re-
quisition. What he did was so well
done, what he suggested was so clearly
said, that he was sent to Portsmouth
Dockyard to erect an official mansion
and chapel. While doing this, study,
which was his law, was directed to the
foundation and construction of graving-
docks, and warf-walls. Remaining for
three years, he was invited into Shrop-
shire, to superintend alterations about
to be made in the Castle of Shrewsbury.
These he executed so well, that he was
elected surveyor of public works for the
county.

Our Laughing Laddie is Tam no
longer. The shepherd boy, who, taking
his mother's morning kiss, went laugh-
ing and frolicking out on the braes five
and-twenty years ago, is now Mr.
Thomas Telford, about whose works all
the world is talking. And well they
might talk. From this date onward for
forty years he was the great engineer
of Europe. In conception, description,
and execution of the mightiest works of
internal improvements, the apprenticed
stonemason of Wester Kirk has never
had an equal. His history is the history
of English engineering.

We can do no more than refer to some
of the works which made Telford's name
famous and loaded it with honours.
He conducted the Ellesmere Canal
across the river Dee, seventy feet above
its bed ; he threw, as if with the magic
skill of Aladdin's lamp, at a height of
one hundred and twenty-seven feet
above the same river, the Pont-y-cysllite
aqueduct ; and by means of the Cale-
donian Canal, which at that day was
the grandest specimen of inland naviga-
tion the world had ever seen, he poured
the waters of the North Sea, in spite of
unforeseen difficulties and almost insur-
perable obstacles, into the Atlantic.

In 1808 he was invited by the King to
visit Sweden. " If the Weners can be
joined to the Baltic," the Swedes had
been saying for twenty years, " then the
sun will shine in Northland." But the
Swedish engineers feared failure. Our
stonemason said, " Yes," when he had
traversed the rugged hills which separ-
ate the two waters ; and in a few years
the long gondolas guided by Norwegian
fishermen were floating from Stockholm
to Christiana, on the waters of the
Skager Rack. Telford returned home,
knighted by the Swedish King, and
almost idolized by his people.

To this day travellers come from
every part of the world to see the Mo-
nai Suspension Bridge. It is flung
across the Straits like a bow in the heav-
ens. The tallest masted ships ride be-
neath it. In design and workmanship
it is even yet unequalled. Graceful and
light in appearance as a spider's web,
picturesque as surveyed from the neigh-

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bouring cliffs beyond representation, and solid as the everlasting rocks which form its piers, it is a monument to native genius, the noblest in the world. So long as it spans the waters, Telford's name will not be forgotten.

Our hero reached the age of seventy-seven, great in intellect and good in heart: proud of his power as a man in the presence of men, humble as a follower of Jesus in the presence of God. He died in 1834. The British nation honoured his memory with a public funeral, and his remains rest in Westminster Abbey. Excepting the case of the great and good Faraday, who, from the great-room over a London mews to a lecture-desk in the Royal Institution, walked all the way with God, I know of no instance, where simple faith went hand in hand through life with mighty intellect, more striking than that furnished by the Laughing Laddie of Eskdale.

HEAR the Church of God, founded on Jesus Christ and His Apostles, continued to the present day.

HUSBAND AND WIFE must bear with one another's faults, and not forget their own. They are united for mutual society, help, and comfort.

CHILDREN are God's gifts, a precious charge, an anxious care. See that, from the first, you remember their Father and yours.

MARRY only in the Lord and at church. Pray for guidance: do not hope to be happy with anyone who does not go to church with you, and is not likely to be a faithful member of the Church after marriage.

WORKINGMEN.—Before you begin your heavy spring work after a winter of relaxation, your system needs cleansing and strengthening to prevent an attack of Ague, Bilious or Spring Fever, or some other Spring sickness that will unfit you for a season's work. You will save time, much sickness and great expense if you will use one bottle of Hop Bitters in you family this month. Don't wait.—Burlington Hawkeye.

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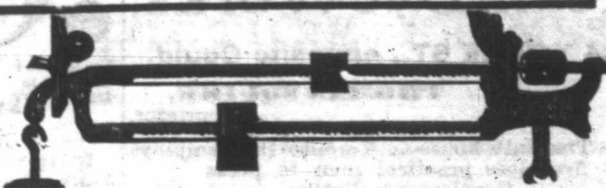
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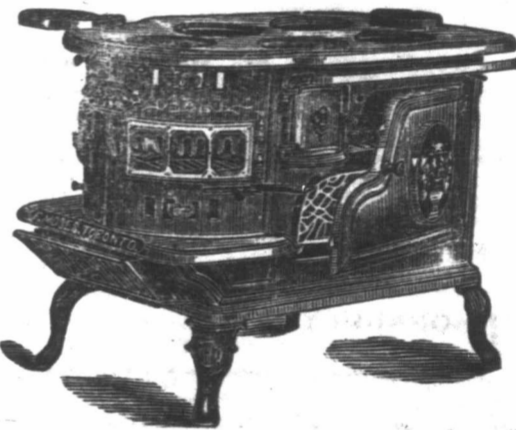
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Thornbury House School hitherto conducted by Mrs. Hayward, daughter of the late Hon. John Rolph, will be conducted by Mrs. Lampman, who will spare no efforts to place the establishment on the highest plane of excellence. The foundation studies, so essential to after progress, will be entrusted to thoroughly qualified teachers. The higher studies, Music and Art, will be taught by masters of well-known ability and experience. The advantages of the Classes, Lectures, &c., of the College of Music, cannot be over estimated by those who desire to pursue a comprehensive and intelligent course of Musical Study. A class for Theory of Music will be free to all the pupils of the School. On certain days, the use of the French language will be made compulsory. These, and all other means which suggest themselves, will be employed as likely to make the studies pursued of practical value.

Michaelmas Term will begin Thursday, September 8th.

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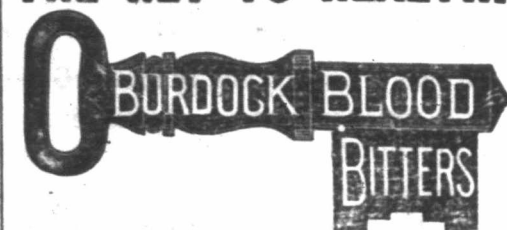
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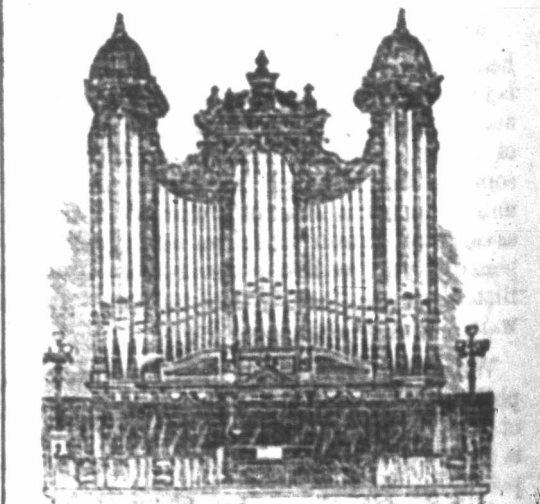
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