

Dominion Churchman.

Vol. 6.]

TORONTO, THURSDAY, MARCH, 11, 1880.

[No. 11.]

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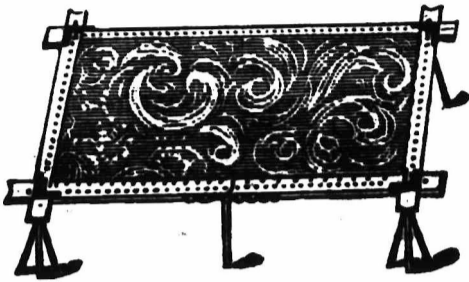
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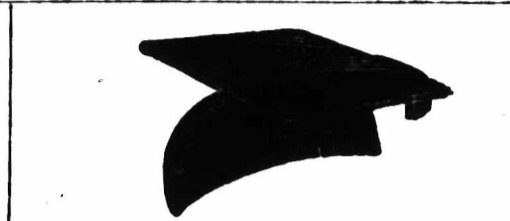
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Dominion Churchman.

THURSDAY, MARCH 11, 1880.

A MEMORIAL has been addressed to Dean Stanley requesting him not to put up a monument of Prince Napoleon in Westminster Abbey.

Dr. A. T. Stephens, Q. C., noted in connection with many Church Association trials died a few days ago in his 69th year.

M. Loyson has applied to the Prefect of the Seine for the use of the Church of Assumption, now occupied by a Polish religious order. His present church is small and expensive, the rent being ten thousand francs.

The cattle plague is increasing in Cyprus, in some districts of which both the peasantry and their animals are nearly starved.

The Dean of Salisbury, the Very Rev. Henry Parr Hamilton, at the age of eighty-five, died on the 7th ult. He is well known to have spent large sums of money in restoring the Cathedral, as well as in response to the calls of charity. He was also remarkable for the acuteness, the candor, and the high cultivation of his mental powers.

A Synod of Bulgarian Bishops is to be held at Tirnova in May in order to deliberate upon a proposal for amalgamation of the Bulgarian Church with that of Russia.

The *Times'* correspondent at Bucharest finds it necessary in the face of repeated false statements, again to repeat that, having made the most minute inquiries, he is able to assert positively that the Mussulmans were not driven from Bulgaria and he defies anyone to mention a solitary village from which the Mussulman population was expelled during the late war.

The departure of the Empress Eugenie for Zululand is fixed for the 25th of March. Several ladies, widows of officers slain in the late war, will take part in the mournful journey. The arrangements will be conducted so that she will reach the spot where the Prince fell on the 1st of June, at the hour of the struggle and the death.

The celebrated Philologist Bernadino Peyron, has discovered in the binding of a Greek Manuscript from the ancient library of St. Ambrose, on Mount Athos, two fragments of St. Paul's Epistles, in the Greek Text.

Weather in Europe has differed considerably from that in Canada during the winter. Several lakes in Upper Austria have been frozen solid, myriads of fish being killed. A similar thing occurred twenty-five years ago.

A meeting of the clergy has been held at Belfast to consider the prevailing distress in the South and West. The Bishop described the two principal organizations—the Duchess of Marlborough's and the Dublin Mansion House Fund—and highly praised them both, declaring that they had the confidence of the public, in spite of all the venomous remarks of a political agitator. It was

finally resolved to make a collection in all the Churches of the united Dioceses of Down and Connor in aid of the relief funds.

At a meeting of the Mansion House Committee (Dublin) the Archbishop presiding, the whole amount of the relief fund was stated to be £42,273 stg. Many letters were read from different parts of the country; among the rest was one from Dr. Nulty, Roman Catholic Bishop of Meath, declaring that the Committee enjoyed the confidence and earned the gratitude of the whole of Ireland. This was understood to refer to the bitter attacks made in America by Mr. Parnell, M. P., on both the organizations for the relief of distress. Large contributions were subsequently announced from Australia and other places bringing the fund up to £58,000.

The Duchess of Marlborough met her own Committee in Dublin Castle, when the aggregate amount of that Fund was stated to be £40,778. Great good has been acknowledged to be done by the Fund, but the distress is increasing in Innishowen, Mohill, and some other places.

Baroness Burdett-Coutts has engaged to contribute £500 towards building a harbor on the west coast of Sligo, where one is much needed by fishermen.

Official returns show a decrease of five and a half millions sterling in the savings banks and other banks of deposit during the last three years. Still the amounts remaining in the banks show a total much larger than was the case at the time of the famine in 1846-47, and therefore indicate that the resources of Ireland have been much increased since then.

The Empress of Austria is in Ireland at present. The Imperial luggage weighed forty tons. Her Majesty is travelling in strict incognito, does not intend to be present at any races, but has punctually followed the hounds, had two falls, and means to be back in Vienna at Easter.

Ireland is more tranquil than it was a month ago, and there are fewer outrages to report.

In reference to the Ceylon difficulty, the Bishop of Colombo has written to the *Guardian* to correct an error or two. He says he *appealed* to his Metropolitan, but to no one else, lest he should transgress the ancient Canons. But he proposed to confer with a certain number of English Archbishops and Bishops, so that, he says, "After hearing their wishes and advice I may endeavour to arrive at conditions under which licence and ordination may be granted to members of the Society;" the final decision remaining solely with his Lordship. He refers to the fact that he is subject to the Bishop of Calcutta in the same way in which Suffragans of the Province of Canterbury are subject to the Archbishop of Canterbury; and it was therefore impossible for him to admit *appeal* to the English Bishops, though he most thankfully and reverently consults their wishes and seeks their advice.

On the Feast of the Purification the Bishop of Lichfield held a Visitation of the Chapter of the Cathedral, having in the course of the winter

months visited the whole of his vast Diocese. More than a century had elapsed since the last Visitation of the Chapter. The arrangements as drawn from ancient precedent and revised by Bp. Selwyn, were strictly followed. The whole Cathedral body going through the nave and choir of the Cathedral chaunted the *Te Deum* with impressive effect. After celebration of the blessed Eucharist, the Visitation took place in the Chapter House. The first part of Rev. 22 having been read by the Dean, the Bishop addressed the Chapter. He pointed out the *raison d'etre* of a Cathedral body, its duties and functions. He dwelt upon its importance as a centre of education for the Diocese, not forgetting the Theological College, of which the Rev. G. H. Curteis, one of the Canons Residentiary, is the Principal. He pointed out the relation which the Cathedral Chapter holds to middle class and elementary education. He also impressed upon the Chapter the estimate of the capitular body as the Council of the Bishop, to whom he might look for counsel and advice in the administration of his Diocese. He presented to the Chapter a series of printed questions, written answers to which will be presented at an adjourned meeting of the Chapter on Shrove Tuesday. A conference took place on elementary education, the Dean commending to the notice of the Chapter a recent pamphlet by Mr. Frederic Calvert on "The defects of the Law on Public Elementary Education and how to cure them" (Ridgeway). In the course of his address the Bishop said he had been led to choose February 2nd as the day for the Visitation, as St. Mary the Virgin is one of the saints to whom the Cathedral is dedicated. He said he would deliver his primary charge on March 2nd (St. Chad's Day); and on the afternoon of that day the Dean would deliver an address with especial reference to the example of St. Chad, the first resident Bishop of Lichfield.

THE FIFTH SUNDAY IN LENT.

This Sunday from very early times has been known by the name of Passion Sunday, because on this day the Lord began to make public announcements of His coming sufferings. The week itself is also known by the name Passion Week, the succeeding week in which the sufferings took place being designated Holy Week.

The Priesthood of Christ is especially brought before us in the Epistle of the Communion Office for this Sunday. The Office of a Priest is twofold: first, to offer sacrifice, and secondly to bless the people. In both these respects, Christ is eminently the Great High Priest of the Human race. And we are also taught by the highest authority that the Priesthood of Christ is of such a nature that it includes far more than one sacrificial act, which having been performed, left nothing more to be done in that capacity; for "He abideth a Priest continually," and he is "a Priest for ever." He must therefore be continually performing a characteristically priestly act; and consequently according to the author of the Epistle to the Hebrews, "He must have somewhat to offer." As a living writer remarks:—"The priestly action of our Lord, which answers to the priestly action of the Jewish Priest once a year within the veil, is, on our Lord's part, not a momentary or temporary, but a continuous action, and this forms its princi-

pal point of contrast with the corresponding act of the Jewish Priest. The Jewish Priest, having shed the blood of his victim, entered for but a short time into the Holiest, and came out again, in order to offer again the next year, a similar sacrifice. During the short time that he was within the veil, he was performing the highest act of his priesthood; but, inasmuch as the priesthood was imperfect, the blood ignoble, and the atonement made by it of little comparative worth, he could not continue in the Holiest, but must emerge again to offer another sacrifice, and another, and another, till he himself was removed by death; but on the contrary, our High Priest continues in the Holiest, because He has no need to come forth and shed blood again, because He, once for all, shed His blood in a sacrifice of Infinite worth. What then is He doing within the veil? He is evidently performing a continuous, answering to the momentary act which the Jewish High Priest did during the very short time that he was within the earthly veil. The Jewish High Priest then presented the blood which he had shed without the veil, and our Lord is now presenting within the veil the sacrifice which he made on the Cross. Christ did not do this once only, when on His Ascension He reached the throne of God, and then ceased: if so, He would have long ceased to mediate through His Passion; but He is now performing the Act of His everlasting priesthood. He now appears in the presence of God, He now shows Himself as the Lamb sacrificed and yet alive, alive and yet sacrificed. And all this is of course for us. If He appeared for Himself alone, He would appear only in glory; but as it is for us sinners that He appears, He appears in all His glory as a sacrifice. "This man, because He continueth ever, hath an unchangeable priesthood. Therefore He is able also to save them to the uttermost that come unto God, by Him, seeing he ever liveth to make intercession for them."

THE CULTIVATION OF A MISSIONARY SPIRIT.

THE Christian Commission to evangelize the wide world, and to spread the Gospel of reconciliation to every creature, being of the most extensive character, it is easy to conceive that no branch of the Church, no Diocese in any part of it can reasonably expect the blessing of its Great Head which does not look beyond itself, and endeavour to secure the widest extension of its religious privileges. In fact it may be said that that portion of the Church which lays down the rule that its wants must be attended to before it will consent to extend a helping hand to the regions that are beyond, has already signed its death warrant, and has taken the first step toward a state that it is worse than death itself. Nothing in the cause of Missions will be satisfactorily done until the Church in her integrity shall arise to a sense of her duty in this respect and formally assert her Missionary character. The appointment of a day of intercession was an important step in the right direction, as it formally and forcibly brought the subject before the Church at least once a year. But one day only is not a period sufficiently long for this purpose. A week at least is necessary to answer all the purposes required. Deep and earnest supplication and intercession to the Father of Spirits that He would first of all impress us with the nature and extent of our duty and help us to attend to it, pouring out upon the Church the riches of His grace; and also that He will bless the efforts employed to promote the cause of Christianity in the world. And the impressiveness of the services made use of cannot be sufficient

for any really practical purpose if only one day in the year is employed for this great object—one of the greatest in which the mind of man can possibly be engaged. Various periods of the year have been suggested as most appropriate for this purpose. But the time is comparatively unimportant, provided the thing be done; provided that a season be selected and sufficient time allowed for the fullest consideration of the subject in all its aspects, its importance to ourselves individually and to the Church collectively; together with the ever increasing demands it is making upon us for the consecration of time, talents and property for the cause of the Redeemer. For this purpose it is most desirable to secure at least the whole of one week every year, when every congregation should be called upon to turn their thoughts away from their local concerns, and think only of the spiritual wants of their brethren in the flesh who are without the Gospel of the Son of God. When we heartily unite in our efforts to spread the Gospel of Christ over the world and extend the Kingdom of Messiah everywhere, then indeed there will be some hope that our internal dissensions will be healed and that the work at home will flourish in a manner and to an extent the world has never before witnessed.

THE BISHOP OF CARLISLE ON THE NECESSITY OF EDUCATING THE PEOPLE.

IN a recent address the Bishop of Carlisle, referring to the complaints made at the Lambeth Conference as to the ignorance manifested by emigrants, of Church principles, said:—

"We had no business as intelligent people to take for granted that the position we occupied was the right one. We ought to think it over and consider what the history of the Church of England was in the past, and what her position was in the present, and what it was likely to be in the future. With regard to the past, he thought we were bound to recognize her as in no sense a new Church. She was not, as some people represented, an invention of the State, or a creation of Parliament; but she was the ancient Church of England. Some people and persons tolerably well-informed had a sort of notion that the Church of England came into existence at the Reformation complete, as Minerva spring from the brain of Jupiter. But to come to the present position of the Church of England. If the Church has at present a very high and grand position, which it has by confession both of friends and foes—friends rejoice in it, foes grudge it, envy it, and desire to destroy it—then we must not merely say, "Hear, hear," and clap our hands and rejoice in it; but let us remember that position brings with it great and tremendous responsibilities. If we are to have the position God has given us, then we must live up to the position and bring forth fruits worthy of it, and we must work that out in all the different departments in which it can be worked out. For instance we have a right to look to the Church of England as being the leader of thought in these difficult times. We have great advantages with regard to the great questions that are stirring men's minds. We have in the Church of England a higher order of education on the whole than any Church in the world has; and we have a more highly educated ministry and a highly educated laity. Then I may say that the Church of England ought to take part, and a leading part, in the matter to which I have just referred. And it is not only in that, but in all practical matters, that we have a right to look to

the Church of England as being always to the front. In missionary work in foreign lands she ought to be in the front, as she ought also to be in all great social work at home. People used to tell us that the clergy were all paid by the State. If you were to have two or three more bishops—as, thank God, we seem likely to have—there were some people who did not hesitate to say, "Ah, the taxpayer! He is going to be taxed for those bishops, and what on earth do we want them for?" Now, it is a very desirable thing for people to know that the clergy are not in any way paid by the State. If they were so paid, the item would appear in the estimates, for nothing can be paid by the State except what is authorized by the House of Commons. The clergy of the Church of England are not paid by the State in any conceivable sense any more than it is true that the churches are paid by the State in other parts of the world. If not so much was heard about a State-paid clergy as formerly, the fallacy was still common enough that the Church was a department of the State, and that it was the business of the clergy to think and do and believe exactly what the House of Commons told them to think and do and believe. He had a great respect both for the House of Commons and the other branch of the legislature, as well for the law of the country, but the Church of England was no more a department of the State than it was of the London and North-western Railway. It had a connection, and he hoped that the connection would never be broken. Adjustment might occasionally be required; what piece of machinery did not at times require adjusting? but in the essence there was no minister of religion belonging to any Church who had more practical freedom and more opportunity of usefulness to souls than had the clergy of the Church of England at the present time."

DIED FOR THEE.

WORDS FOR GOOD FRIDAY.

"Died for me? Has anyone died for me?"

Yes, the Son of God.

And Good Friday is the day on which the Church calls on you to remember this with especial remembrance; to go up to the House of God and thank the Father Who gave His Son, and His Son Who gave Himself; and to pray that you may receive here, and in heaven, all the blessings of His Cross.

Every year there are holidays on which a kindly-hearted man is glad to see the many thousands of bread-winners, whose lot is one of hard work, laying work aside, and eager for recreation. Such a man is glad to see the merry thousands of our young people in high spirits at their games. But there is one day—not a working-day—in the year, when this sight shocks and saddens us.

That day is GOOD FRIDAY.

We ask you to spend this day in a very different manner. Because on this day we commemorate the death of our Saviour on the cross. He died that you may not die and pass to your Maker's judgment-seat unforgiven, and therefore lost for ever. The Church calls on you to commemorate the death of Jesus Christ, not as the death of a great hero, nor as the death of one of that "noble army of Martyrs" who have died as witnesses for God's truth. He died as none other has died, or could die—as your Saviour.

You ask "Why did He die for me? Why was it necessary?"

Because God, your Maker and Father, loved you, a sinner, too well to let you perish in your sin and guilt without means or hope of escape. Let there be no mistake on this point. Jesus Christ is not the procuring cause of God's love to sinners. "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." "Herein is

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MONTREAL.

FROM OUR OWN CORRESPONDENT.

KNOWLTON.—"Palestine" was the subject of a lecture delivered here on Tuesday night last by Canon Ellgood.

NORTH SHEFFORD.—There is a capital opening here for an energetic missionary; good stone church, parsonage nearly completed, and a considerable Church population.

REV. MR. WEBSTER.—This gentleman has lately seen some ghosts. He lectures on the subject in Montreal this week—admission twenty-five cents. No doubt he will have a full house and consequent financial success.

Some of our Incumbents have debts on their churches; now if they could only see a ghost or two what an admirable subject for a few paying lectures the sight would make!

RICKFORD, VERMONT.—The Rev. L. M. Tucker, B. A., Principal of the Sabrevois Mission Schools, delivered a lecture here on Friday evening, 27th ult. His subject was the "British Empire." Altho' the night was dark and the roads bad, there was a large attendance of the people of Rickford, who listened to Mr. Tucker with great interest and delight.

WILLIAM III.—In the vestry or basement of the new Church of St. John the Evangelist, Montreal, there is a large picture this great Protestant warrior and statesman. The picture represents King William on horseback, sword in hand, in the act of urging his followers to cross the river Boyne. Looking at it either as a work of art or as an incentive to personal piety, we do not think the picture a success—indeed, rather otherwise. Of its thoroughly Protestant character, however, there can be no question.

DOCTOR LOBLEY.—I have no means of knowing whether this gentleman will accept the Provostship of Trinity College in your city. Most of his friends hope he will not. The beauty and seclusion of Lennoxville, the growing influence of the University of Bishop's College: the complete immunity of his present position from even the shadow of party strife will, it is hoped, be inducements strong enough to cause Doctor Loblely to remain with us. That a gentleman of the Doctor's moderation and gentleness should leave the calm and peaceful theological air of the Diocese of Quebec to go to Toronto, and take the risk of being misunderstood, and bullied, and badgered by the unhappy people who so treated Archdeacon Whitaker, seems to most of us, upon full consideration, incredible. Should he go from us we shall have much difficulty in finding a suitable successor. He has the confidence of all the moderate men, both in the Diocese of Quebec and Montreal, and that is saying a good deal. Doctor Loblely is not an *adjective* Churchman; if he cannot be called "High," he cannot certainly be called "Low" and as to Ritualism or to Plymouth Brethrenism he pities the existence of each, equally; I was going to say he despised both, but that would not be correct;—Doctor Loblely is not the man to wholly despise anything that aims at the glory of God and the good of souls.

FRELIERSBURGH.—The closing services were held in the old Church on Sunday, 22nd ult. The Bishop was present and some of the neighbouring clergy. The bad condition of the roads prevented a fuller attendance both of the clergy and laity of the Deanery at large. We wish Mr. Davidson success in the building of his new Church.

REV. J. H. DIXON.—This gentleman has resigned the chaplaincy of the Montreal General Hospital. He finds that his numerous duties as Rector of St. Jude's really require all his time. We believe it is not intended to continue the arrangement under which Mr. Dixon acted at the Hospital.

AYLMER.—Rural Dean Robinson has secured plans for the rebuilding of the Aylmer Church. The changes in the present edifice will cost pretty well on to \$2,000. If the plans be followed we think we are safe in predicting for Aylmer the possession of one of the prettiest and most substantial churches in the Diocese. Work will be commenced in the Spring.

LENOXVILLE.—The University of Bishop's College.—Interesting proceedings: March 5th, 1880. Yesterday was a "Red Letter" day in the history of Bishop's College, Lennoxville, and having regard to the important educational interests at stake as well

love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."

We cannot understand all the mystery of sin's guilt, and the necessity for atonement for it. Enough for us, in our danger, to know that death is the penalty of sin, and that the life forfeited was the life of God's sinless Son, our substitute. He became man, that He might die; while yet his Divine nature, although not itself suffering, gave His sufferings, as man, a worth which could not have been found in those of any creature, not even the highest angel. Enough for us that our Heavenly Father saw that the most fitting way to teach us the "infamy of sin," and the majesty of His Law, and to destroy the power of sin in us, and to win us to loving service, was by the obedience and suffering of His own Son. Enough for us, that this is God's means of mercy.

But no less do we commemorate on Good Friday the great love of the Son Himself. He was a willing substitute and victim. "Lo, I come: I delight to do Thy will." He "loved us, and gave Himself for us." The mainspring of St. Paul's life, of all his toil and suffering for Christ, was laying hold of the truth for himself. "He loved me, and gave himself for me."

But more. On Good Friday we are solemnly reminded that we are to bear our cross for Him who bore His Cross for us. All Christians must be cross-bearers. And none but a true Christian can be a true cross-bearer. A cross may be trials from God, or ridicule for Christ's sake, when we refuse to join in sinful pleasures with those who are "the enemies of the cross of Christ." It may be the giving up of the gains of sin, as did the magicians of Ephesus, when they burnt their books. But certainly a cross, a daily cross, will be to put sin to death, by the grace of God's good Spirit. Death on the Cross was a slow and painful death. Slow and painful work it is to kill sin. But we must kill sin, or sin will kill us.

And when fleshly appetites; the sinful indulgence of self; the undue love of pleasure or of money; when unholy anger, envy, jealousy, a proud, unloving, revengeful, or impatient spirit are working within us, the sight of our crucified Lord should be mighty to kill them. "The best sacrifice to a crucified Saviour," says Dr. South, "is a crucified lust, a bleeding heart, and a dying corruption."

And on Good Friday we should lovingly renew the giving up of ourselves to Him who gave Himself for us. We "belong to Christ." "Ye are not your own," "for ye are bought with a price,"—not with "silver and gold," "but with the precious blood of Christ."

Reader! The event of Good Friday will be the great subject of the songs of heaven. In heaven they—God grant it may be *us*—shall sing, "Worthy is the Lamb that was slain!"

Be sure then to be in God's House on Good Friday. What day so fitting for the prayer—"By Thine agony and bloody sweat; by Thy cross and passion; by Thy precious death and burial; Good Lord deliver us?"

[Copies of the above re-printed for the Church Book and Tract Society, can be obtained on application to the Secretary, Box 2654, Toronto P. O. Price 25 cts. per 100, post-paid.]

ERRATA.—In our last issue, page 111, column 1, line 19 from the bottom should read "these intellectual gifts." Column 2, line 28 from the top, should read "with them there can be no question."

TO CORRESPONDENTS.—Large quantities of correspondence Diocesan Intelligence and other contributions have to be held over from want of space.

Many years ago there was a very dark day. The Legislature of a State was in session, but it grew so dark they could not see. Some one declared that the end of the world was drawing near, and urged the members to leave the House. "No," said one, "let lights be brought. If it be the world's end, I want the Lord to find me in my place doing my duty."

as the progress and permanence of that rising University, it is certainly not too much to say that the proceedings of yesterday possess a more than local interest. It is known to most of your readers that the present Principal of Bishop's College was, within the past few weeks, elected to the position of Provost of Trinity College, Toronto. The salary attached to that position is a good one, the position is in many respects an attractive one, and altogether it was such an offer as one cannot hope to get every day in Canada. Very great pressure was brought to bear upon Dr. Loblely to induce him to accept the position, as it was believed by many that his moderate spirit would have done much to smooth away the asperities which prevail in the Western Capital on religious topics; be this as it may, the friends of Bishop's College have reason to congratulate themselves on the result. Against an attractive position, a good salary and many other advantages, Dr. Loblely weighed his own simple sense of duty to Bishop's College and the important interests surrounding it, and like many others of no less distinguished abilities in his church, *duty* carried the day, and he decided not to accept the honor intended for him.

When his decision became known, cheer after cheer was sent up from every department of the College. Venerable professors whose every nod is a volume of recondite lore, became as enthusiastic as "the junior Freshmen," who would willingly see Greek particles and contracted verbs buried in the Mississippi. The School was no less enthusiastic than the College, and the neat little village of Lennoxville was not to be outdone by either. We have seldom witnessed a stronger example of general unanimity in paying tribute to the popularity of a gentleman whose sphere of work is not, as a rule, such as to bring him much in contact with the outside world. Bishop's College is now in a fair way of becoming what its founder intended, and the steady accession of students is a sure evidence of its increasing popularity. The present arts course is a very thorough one, and the same remark will apply to the chair of Divinity, which is occupied by Professor Roe, D.D., a gentleman of the highest culture, and one who is well acquainted with the special needs of the Canadian Church. On the whole we can well understand the serious blow it would have been to Lennoxville had Dr. Loblely decided in his own interests, rather than in those of the University.

It was promptly resolved that an event so important should not pass without due recognition and a "free day" readily granted at the request of the Senior Graduate, afforded the necessary time for making preparations. The proceedings rapidly assumed the form of an illumination, bonfires and addresses. At eight o'clock precisely the College and School were illuminated "from floor to ceiling," the village at once followed suit, and immediately afterwards the professors and students in full academical costume, and the young gentlemen of the junior department, assembled in the large dining hall where already a goodly company of ladies and gentlemen had assembled. The appearance of Dr. and Mrs. Loblely on the scene a few minutes later was the signal for prolonged and uproarious applause. It was quite impossible to witness, unmoved, such a display of kindly feeling. When the applause had somewhat subsided, the Rev. Dr. Roe, Professor of Divinity, advanced and read on behalf of the Faculty the following address:—

To the Reverend J. A. Loblely, D.O.L., Principal of Bishop's College, Lennoxville.

REV. AND DEAR SIR.—For some time past a cloud has hung over our heads, while we felt that you might at no distant date be withdrawn from us. That cloud has this day been dispelled, and we hasten to tell you that we rejoice in the knowledge of your being still among us, as before, to advise, to lead, and to encourage in the work of the advancement of true learning and religion here.

Above all, we tender our thanks to God, the author of all good, that He has guided you to this decision.

Next, we thank you for the honour done to our beloved University, that, in spite of all inducements in other directions, you have considered your work here for the last two years so far as operated in, that you are content to tread the same path for so much of the time to come as Heavenly wisdom may direct.

That this result should have been achieved by so much personal sacrifice on your part, we most sincerely lament. We know well how superior must be the attractions offered to you in your proposed new field of labour, and feel that the measure of our gratitude should correspond in some degree with the largeness of heart which prompted their refusal.

Nor may we now forget that she whose place at your side brings her into closest counsel with yourself, deserves our hearty recognition, when we reflect that wife and husband, as one, united in forming the decision which affects us so nearly.

May God grant you never to repent of your joint determination, and that you personally may be blessed with such success in your restored life with us, as may prove that in this, as in all things, it is His finger which has worked the good.

Henry Roe, D.D., Professor of Divinity; Philip

Cheshyre Read, M.A., Professor of Moral Philosophy; A. Campbell Scarth, M.A., Professor of Ecclesiastical History; Edward Chapman, M.A., Burser.

March 4th, 1890.

Mr. C. Brown, B.A., read the next address, which was from the graduates and undergraduates. It was as follows:—

REVEREND AND DEAR SIR:—It is with feelings of the most unmixed pleasure that we venture to approach you on this occasion. We have learned with great satisfaction that you have decided not to accept the distinguished position of Provost of Trinity College, Toronto, to which you had been elected, and which has, we believe, been strongly pressed upon your acceptance. We cannot permit such an important event—important, not only in our own academical life, but in the history of our College—to pass without giving an expression to our deep sense of gratitude for, and appreciation of the self-sacrifice by which we know you must have reached this decision. We are well aware that in many respects the position of Trinity College, our Sister University, is an exceedingly enviable one. For probably more than a quarter of a century her course has been shaped by one of the most accomplished scholars in Canada, and no one could wish a higher compliment paid to your abilities than that you should have been elected by the Council of Trinity College to fill the vacancy created by the resignation of the Venerable Archdeacon Whitaker. It is such a temptation as few would have been able to resist, and while such an offer is the highest possible tribute to your personal worth and varied abilities, we, the graduates and undergraduates of this University, who have the best opportunities for knowing, are well aware that the tribute is no higher than you deserve. It is, we trust, a pardonable selfishness on our part which dictates the wish that it may be many, very many years indeed, before you sever your connection with this our Alma Mater, and while we know that our loss would have been Trinity's great and permanent gain, to-day we are infinitely better pleased to surround you with expressions of sincere and warm personal attachment, than to be bidding you "Farewell."

Under your careful and judicious management our College is steadily advancing, and we may hope ere long to see in it the full realization of the late and ever-to-be-lamented Dr. Nicolls, namely, an Oxford at Lennoxville. Your departure, therefore, from amongst us would have been the source of unspeakable regret, but more than this, it would have been an irreparable loss to the cause of University Education in the Province of Quebec. Having all these considerations in view, we ask you to accept the warmest expressions of our personal attachment and our deep and grateful sense of the self-obliteration which dictated your decision in this important matter. And, in conclusion, we trust that we may be permitted to hope that Mrs. Lobley, yourself and daughter will long make your home with us, and that it may be very many years before either the College or the Church shall be deprived of the services of one who is an ornament to both.

We remain, Reverend and Dear Sir,
Your affectionate and sincere friends,

Clement D. Brown, B.A., Robert Wyndham Brown, B.A., E. J. Harper, B.A., D. C. Robertson, Richard Hewton, R. Jack Hewton, Robert Ker, G. H. Porter, A. T. Brown, F. G. Scott, D. F. MacKenzie, R. L. Macfarlane, M. G. Thompson, W. Lyster, R. M. Moore, F. Robertson, Wm. Morris, G. F. Cooke, G. E. Magill, Archibald Woods, Wm. Ritchie, Walter C. Bernard, Wm. Bowan, &c.

This was followed by an address from the junior department which was read by the Rector, in the following terms:—

We, the members of the junior department of Bishop's College, beg you to accept from us a most hearty expression of the thankfulness we feel that you are still to remain among us. Many of us are more removed from you than those whose privilege it is, as Seniors, to hold constant intercourse with you; yet, whenever you are with us, you show us unmistakably your kindness towards us as well, that we trust you will feel some pleasure in the fact that we too join our congratulations to those of the elder body on this, to us, so happy a day.

That you may live long and happily among us is the prayer of

Philip Chas. Wyre Read, Fred. Croxall Boulton, Arthur LeBay, D. Silveright Smith, H. J. Petry, Grant M. Hall, Guy P. Dunn, Richard S. White, Richard Stocton Emmet, Jr., Lawrence Haughton, John Crathern, Chas. Stuart King, Wm. A. F. Von-Iffland, Theodore Sedgwick, A. Bunton, T. Ogilvie, Jack Griswold, and thirty-one others.

The Rev. J. A. Lobley then read the following reply:—

I am very sure that I do not deserve all the good things that you have just said to me, but it is not the less gratifying to me to be addressed by you in such terms, for the sake of the good will and affection

which have moved you so to speak. No man can live in daily intercourse with others, in the way in which we live together in this place, without learning to prize very highly such expressions of kindly feeling as you have used towards me.

Of the occasion which has led you to make these addresses to me, I can scarcely yet speak without emotion. It has been to me for nearly a fortnight (for so long was I constrained by the force of circumstances to suspend my judgment) the cause of much anxious thought and painfully divided feeling. The invitation to succeed such a man as Archdeacon Whitaker in the headship of such a college as Trinity, Toronto, coming to me, as it did, unsought, could not but be gratifying to my feelings, and there were certain manifest inducements to lead me to think favourably of it. But when it resolved itself into a question of duty, and I had to decide for myself whether it was right for one whose best services are due to the Church, in whatever office they can best be rendered, to relinquish such a post as I hold in this University in order to take the work of Provost of Trinity, I confess to you that I was dismayed by the importance of the question and its exceeding difficulty, and I would very gladly have had it settled for me by some irresistible authority, if such a thing could have been. There were circumstances, however, connected with my election which seemed to render the call less imperative than it might otherwise have been; and on the other hand, the more I thought of the abandonment of my work here, the more did it present itself in the light of an unfaithfulness. Thus at last I was able to decide that the balance of duty was in favour of my remaining here. There is no very great self-sacrifice involved in this decision. If it is right, as I trust it is, it is simply an act of obedience to the will of God. If the decision had been the other way, whatever I might have gained, I should have had to bear the pain of parting from many who are dear to me in this place, and of breaking away from habits and occupations in which I have found great happiness. Not the least of my trials would have been the parting from my coadjutors, who have won my warmest regard, and with whom I have always been able to work most harmoniously; from a body of students, graduates and undergraduates, who for docility and gentlemanly conduct could not be easily surpassed, and in whom I have found, and have every confidence that I shall continue to find, great comfort and pleasure; and from a school of whose right trusty and true-hearted members, masters and boys, Lennoxville has good reason to be proud.

Gentlemen, I thank you most heartily for your kind addresses, and your good wishes for me and mine. Mrs. Lobley has had no slight share in the burden of perplexity, which this matter has brought with it, and helped me greatly in coming to a decision.

I am, very faithfully yours,
J. A. LOBLEY.

At the conclusion of the address ringing cheers were given for the "Principal" and "Mrs. Lobley," "Dr. Roe," "the Rector," and others. After paying a visit to the bonfire, the rifle corps connected with the School and College then paraded the streets of the village singing and cheering at intervals until an advanced hour. The "townsmen" were almost as enthusiastic on the subject as the "gownsmen," and altogether we carried away the impression that Dr. Lobley acted wisely in retaining his present highly useful and important position.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending March 6th, 1890.

IRISH RELIEF FUND.—Toronto, St. John's, \$20; Church of the Redeemer, \$60; St. Anne's, \$6 61; Church of the Ascension, \$44 02; St. George's, \$81 44; St. Paul's, \$28; Etobicoke, St. George's, \$5 81; Christ Church, \$3 44; Weston, \$8 68; Rosemont (Mulniur), \$4 67; West Mono, Church of the Herald Angel, \$2 28; St. Matthew's, \$2 46; Scarborough, St. Paul's, \$8 52; Christ Church, \$11; Craighurst, \$2 14; Midhurst, \$1 15; St. James', \$1; Christ Church, 71 cents; St. Mark's, Carleton, \$1; Holland Landing, \$3 58; Perrytown, \$4 07; Elizabethville, 98 cents; St. Stephen's, Vaughan, \$6; Bolton, \$7 20; Sandhill, \$1 80; Newcastle, \$42 40; Brooklin and Columbus, \$2; St. Phillip's, Unionville, \$2 10; Cameron, \$1 80; St. Mark's, Parkdale, \$3 50; York Mills, \$6 58; Batteau, \$2 50; Duntroon, \$1 22; Singhampton, \$2; Hastings, \$4 55; Alnwick, \$2 60; Orillia, \$47 15; Fenelon Falls, \$7; Shanty Bay, St. Thomas', \$10 15; St. Mark's, East Oro, \$1; Bobcaygeon, \$8 50; Omeme, Christ Church, \$8 50; Credit, St. Peter's, \$20 48; Dixie, \$1 80; Port Credit, \$5 20; Apsley, St. George's, 32 cents; Brown's School House, 57 cents; St. Stephen's, 67 cents; Christ Church, York Township, \$18 08; St. John's, Port Hope, \$80; Penetanguishene, \$3; Trinity College, School Chapel, Port Hope, \$27 80; Cartwright, \$11 70; Albion and Mono, St. James', \$2 87; Mono Mills, \$1 40; St. John's, \$2 73; St. Paul's, Bethany, \$3; St. George's Haliburton, \$5.

MISSION FUND.—January Collection.—Bobcaygeon, \$2 50; St. John's, Port Hope, \$17 50; North Essa, Christ's Church, \$1 75; St. Jude's, 65 cents. Parochial Collections.—Omeme, Christ Church, on account, \$7 25. Missionary Meetings.—St. Paul's, Toronto, \$16 55; Shanty Bay, St. Thomas', \$1 58; St. Mark's, East Oro, \$2 90.

PERMANENT MISSION FUND.—Beverly Jones, balance of subscription for 1879, \$86.

WIDOWS' AND ORPHANS' FUND.—October Collection.—Omeme, Christ Church, additional \$1 50; Perrytown, balance of assessment, \$1 25; Ashburnham and Otonabee, balance of assessment, 13 cents.

St. Matthias.—On Sunday, Feb. 29th, being in the Octave of St. Matthias' Day, the annual Pastoral was read. The Incumbent congratulated his congregation on their careful observance of the decencies of Divine Worship, prescribed or suggested in the Prayer Book. Nearly 400 persons had been baptized in the 7 years since the parish was founded, beginning with 80 or 40 per annum, and rising to (during the past year) over 70. About the same number of persons had been communicants, of whom over 100 are "frequent", living near the Church, in the parish; 185 "occasional," living at some distance beyond the parish bounds; 198 had moved beyond reach of the service, 12 had died, and 6 now communicated elsewhere for other reasons. References were also made to Daily Services and Celebrations, the Sunday School, Church Papers, the Choir, &c. Out of 150 families on the Parish Register of Employments and connected with the congregation, one-third are those of labourers, nearly all the others being painters, plasterers, bricklayer, carpenters, and railway employes. Collections outside the parish for the payment of interest and reduction of debt had been unusually successful during the past year, these being necessitated by the poverty and missionary character of the parish.

HURON.

(FROM OUR OWN CORRESPONDENT.)

CHATHAM.—The Rev. Mr. Hastings of Wallaceburg has been invited to Holy Trinity. Mr. Hastings' departure from Wallaceburg will be very much regretted, as he has infused new life into the Church and gained many friends. Mr. Hastings will have plenty of work and scope for his characteristic energy.

LONDON.—Christ Church.—The Rev. Alfred Brown delivered an excellent lecture on the "Life and Reign of Henry the Eighth," in the School of Christ Church, on Monday evening the 22nd instant. The subject was well chosen, this period being, at least, one of the most momentous in the history of England—one of which few of our modern historians treat in a fair, impartial spirit. The lecturer took the view of the whole subject that a Briton and a Churchman must admit to be most consonant with the times and characters of the great men whose names are indelibly stamped on the history of Europe at that eventful time. There was a large attendance, and throughout the lecture their attention was deeply engrossed by the utterances of the speaker.

WESTMINSTER.—St. James' Church.—Rev. Evans Davis has been dangerously ill for some days, though now happily recovering. On Sunday last he being unable to officiate, the Rev. E. E. Newman said the morning and evening services. His Lordship the Bishop preached in the morning an excellent sermon appropriate to the solemn season. The Very Rev. Dean Boomer preached at evening service.

WINDSOR.—The Rev. John Roe of the Archdiocese of Dublin, lectured on behalf of the Irish Educational Society in the Town Hall, Windsor, on Monday evening the 22nd instant, and realized the sum of \$250.

BISHOP CROXBY HALL.—Under the auspices of the C.E.Y.M.A., the Rev. Dr. Stocking of Detroit delivered a most interesting lecture in Bishop Cronyn Hall on Thursday evening, the subject, "Three Months in Dixie." His Lordship the Bishop of Huron presided, and in a few complimentary remarks introduced the lecturer. Dr. Stocking graphically related his observations and experience, during his visit to the Southern States. The physical features of that varied and picturesque country and the features of social, political and religious life were depicted with great descriptive power. His warm sympathy for the South, and her institutions, now departed, were unmistakably manifested by the lecturer, and, as he spoke of the troubles endured by the people as the result of the war, and of the hospitality, generous feelings, and high culture of Southern gentlemen, his feelings of admiration, deeply rooted friendship were evidently communicated to the very large audience.

All Letters

Sir,—I especially Professor well know at all ever sequently is an impo as an edu

Montreal,

WEST

Sir,—N severe and present at had I been most decid the annual should be e eries seems such electi the utter t that, of all have least rection. S lessness, of Puritan tea abolition o now, in the wave of the land from t legitimate r our reach.

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St. David's

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Correspondence.

All Letters will appear with the names of the writers in full

AN IMPOSTOR.

SIR,—I am sorry to have to warn the public, and especially the clergy against a person calling himself Professor Searles. He represented himself to me as well known to the family of the Bishop of Montreal, at all events to some members in England, and I consequently tried to help him on. I now find that he is an impostor, utterly untrustworthy, and incompetent as an educator.

I am yours faithfully,

R. W. NORMAN, D.C.L.

Montreal, March 5, 1880.

WEST SIMCOE CLERICAL MEETING.

SIR,—Not having quite recovered from a somewhat severe and protracted sickness, I was unable to be present at the late clerical meeting at Creemore; but had I been present I should certainly have offered the most decided opposition to the motion recommending the annual appointment of Rural Deans. That they should be elected by the clergy in the different deaneries seems fair enough, but the only effect of making such election annual would be to convince people of the utter uselessness of the office; and I am sure that, of all others in the Diocese, we of West Simcoe have least reason to do anything tending in this direction. Some years ago, the time of sloth and carelessness, of dreary-parson-and-clerk duet services and Puritan teachings, one might care very little for the abolition of this or almost any similar office; but now, in these days of life and earnestness, when the wave of the Catholic revival is spreading over the land from the Atlantic to the Pacific, we want all the legitimate machinery which the Church places within our reach. Let Rural Deans be annually appointed! Why in a Deanery like this it would take a most energetic man a full year to become at all intimately acquainted with the parishes and missions within its bounds; and just as this most necessary work would be accomplished he might be succeeded by another who would have to begin de novo. No, if any change be desirable in the length of time for which Rural Deans retain their office let them be appointed every seven, or at least every five years. Then they may be reasonably expected to accomplish some good results before being succeeded by others.

Yours, &c.,

W. WHEATLEY BATES.

St. David's Day, 1880.

EVENING CELEBRATIONS.

SIR,—As many of your correspondents are exercised on this question at present, perhaps the following extract from a convention address of Bishop Doane may be acceptable. His argument, it will be seen, is against Evening Communion on Maundy Thursday, the day of institution, and therefore a fortiori against them at any time. As a man of great learning and moderation his words demand attention. He begins by acknowledging that in earlier life, sentimentalism led him to adopt the practice; and them from a sort of consistency he kept it up. Then he says:— "But, as a Bishop, I must set my face and my advice against it. Upon mere practical grounds it is a mistake. The highly-wrought emotionalism of this service concentrates the religious devotion of all Lent, and culminates it before the time, making Good Friday unreal, and taking the edge of fervour off the Easter Communion. It is, in spirit, entirely opposed to the whole plan of Holy Week, suggested in the Prayer Book, which, except upon the last two days, avoids the commemoration of separate events, or the adoption of any arrangement of time. It savours, rather, of the Romish use, in its melodramatic and sensational tendency, and is imperfect, without the palms and the washed feet. It is entirely unauthorized by rubric, and it is utterly opposed to the spirit and the letter of Catholic usage. The institution was in the evening it is true; but the Jewish Passover, like everything in the old dispensation, began, as it were, over-night. With them, it was "the evening and the morning;" with us, it is the morning, for the day-star has arisen. And the whole authority for what are called night communions, bear not upon the new-fangled notions of the Eucharist on the evening of Maundy Thursday, or on the eve of a secular new-year; turning a vigil into a feast; but upon the very early celebration, following upon the Nativity and the Resurrection, before it is dawn. If people are ready to put themselves out for this sort of night service, proi skotias eti duses on Christmas and Easter, I shall be very glad to join them: But the novelty of evening Eucharist is, to speak mildly, a mistake. It is certainly not worth while to be wise above the universal tradition of the Church. The

claim, that the practice violates ancient Canon is, of course, unfounded, for the only Canon on the subject not being (Ecumenical, has no binding obligation. But, as an indication of ancient, universal, and until recently, uniform feeling, it is suggestive, and ought to be authoritative. My distinct advice, and it is a godly admonition, is against the practice. At least, I hope, after this, that it will not spread in the Diocese. Wise old Dr. Babcock said, epigrammatically, the other day, that keeping Maundy-Thursday night with a celebration is to make the Holy Eucharist, not the memorial of the Sacrifice, but a commemoration of an anniversary."

I am, Sir,

Yours truly,

W. C. BRADSHAW.

Peterboro', March 1st, 1880.

SIR,—I have just read two letters on the above subject in your issue of the 5th inst., to which with your permission I will refer. We are told in one letter that Evening Communion is contrary to the teaching and practice of the Church in all ages, that they are now therefore, an innovation and that they directly tend to the desecration of the highest rite of our Holy religion.

I am not an advocate for Evening Communion, but I do not think any one should say that either was not in accordance with the practice of the Primitive Church.

The Rev. T. C. Robertson in his history of the Christian Church (a text book, I presume, in most of our theological colleges) Book I. chap. 8. tells us. "In the Apostolic age the administration of the Eucharist took place in the evening after the pattern of its original institution."

On the following page he adds, "after a time the administration of the Eucharist was transferred (and probably with a view of disarming the jealousies of the heathen) from the evening to the morning when it was added to the service which had before been usual." In vol. I. part II. chap. 4 of Maclaine's Mosheim's Church History we are told that in the time of Origen (3rd century) "the time of celebrating the Lord's Supper was considerably varied arising from their different circumstances and founded upon reasons of prudence and necessity. In some Churches, it was celebrated in the morning; in others, at noon; and in others in the evening. The sacred feasts, which accompanied this venerable institution, preceded its celebration in some Churches, and followed it in others." I cannot think with these passages before us that we are justified in saying that Evening Communion is contrary to the practice of the Church in all ages, and that at the present day they are any more an innovation than morning Communion. I do not think that Evening Communion are inexpedient for the consideration suggested by the abuses rebuked in 1 Cor.: 11, but I do not feel justified in using any stronger language unless it was actually taking the place of the mid-day celebration. It is well known that in many country parishes, the clergyman must either administer the Holy Communion at mid-day and in the afternoon (at 8 o'clock) or refuse his people altogether this spiritual food. I think there are but few of your readers who will agree with me in this, that when there can be but one celebration on a festival in any Church, that it should take place, if possible, at mid-day when the largest congregation is present. If additional opportunities of Communion be required to meet the wants of a large town or city, they should be regarded as additions to, and not substitutes for the mid-day celebration. Your readers are told that it is the practice in some places to have this additional service in the evening and at other places in the morning. The service at either time is no doubt edifying to those who attend it, and it is undoubtedly convenient to those who cannot attend the more usual hours, and these are good reasons for continuing them. The history of early and fasting Communion seems to be this:—Directly the Church was extended beyond Jerusalem the Christians formed themselves into distinct congregations for their own peculiar worship. In a very short time this developed itself, in accordance with the principles and doctrines of the Christian faith, in the form of Liturgies. Every Lord's day at least, the Holy Communion was celebrated by those admitted to the Church's membership (to the exclusion of Catechumens and casual visitors). When in times of persecution it became necessary, as a matter of safety, for these assemblies to be kept secret, we read of the Christians attending their services before day-break. Those who resorted to these services would naturally do so before partaking of food at their homes, and fasting Communion would become a general custom. Being once established there was a feeling of propriety in giving to the spiritual food of the soul precedence over the material food of the body. It was also felt that there was greater freedom of mind and impressibility of heart at these early services, all of which tended to consolidate the custom, even after the necessity which gave rise to it had ceased.

For over 800 years however, the practice of early and fasting Communion has been abandoned; but

now an attempt is being made to revive the practice. As long as it is regarded in the light of a pious and reverent custom and adopted by individuals at their own discretion as a matter of self-discipline and an aid to devotion, and as long as it does not interfere with the mid-day celebration, which from the structure of our Prayer Book is the one the Reformers evidently intended to establish, and which the great bulk of our communicants still prefer attending, no one should feel disposed to object. But when an attempt is being made to impose the practice as a matter of obligation on the conscience of the communicant and to engraft it as an additional rule upon the fasting observance enjoined by the Church it is quite a different thing. I think that most of the readers of your valuable paper will agree with me when I call this an innovation unauthorized by our present Prayer Book and unwarranted by Holy Scripture.

In one of the two letters which appeared in your issue of the 5th inst., we are told that Evening Communion are contrary to the directions of the Prayer Book which directs that the sermon shall be preached before the offertory, which at the time the Prayer Book was compiled was a thing unknown. I am quite willing to leave this to those who advocate Evening Communion to answer; but I take this opportunity to call the attention of those who have early celebrations to an important omission in their service. I mean the omission of the ante-Communion service and sermon or homily which should always precede the offertory. Is not this also contrary to the directions in the Prayer Book.

Again in not a few parish Churches in this country there are frequent early celebrations for the sake of a favoured few, while the mid-day Communion service is omitted except once a month, although the great bulk of the communicants would gladly remain to communicate every Sunday. This is a serious matter to many communicants, especially to the aged and infirm who cannot attend fasting and to others who cannot come early.

Let me conclude with an observation of Mr. Keble in a letter addressed by him to the Literary Churchman in Oct. 65. "I allude particularly," he says, "to the disparaging tone sometimes used in speaking of mid-day Communion, with small consideration, as it seems to me, for the aged and infirm and others who cannot come early. "In regard to Communion after a meal," his counsel is, to "follow the rule of charity and every man to be satisfied with his own conscience, not judging other men's minds or consciences where "as he hath no warrant of God's word to the same.

I am yours, &c.,

W. REID CLARK.

PRAYER BEFORE SERMON.

SIR,—A correspondent writes to you under date of 26th of Feb., on the subject of a prayer before the sermon. There can be no doubt that a clergyman wearing the livery of the English branch of the Church Catholic, have no right, legal or moral, to deliberately contravene the Book of Common Prayer, the Canons generally, and especially those very portions of the Canons, as per example Articles II and III of Canon 86, which he has *ex animo* subscribed under his sign manual. The Church does not allow so-called extempore prayer during the celebration of the Sacraments or public services. A good and sufficient reason, amongst very many others, against the forbidden use may be found in the words of a very ancient council: "Lest through ignorance and carelessness anything contrary to the faith should be vented or uttered before God or offered up to Him in the Church."

At the Savoy Conference in 1661, when the Calvinistic party in the Church made their last effort to "puritanize" the Prayer Book, relying in their effort on the Presbyterian "bringing up" of King James, the Presbyterians said that, "The gift of prayer being one special qualification for the ministry, they require the Liturgy may not be so strictly imposed, as to totally exclude the exercise of that faculty in public worship; and that in consequence of this, it may be left to the discretion of the minister to omit part of the stated service as occasion shall require." The Episcopalians replied, "Their proposal touching the gift of prayer makes the Liturgy in effect wholly insignificant. For what else can be the consequence if every minister may put in or leave out at discretion? As for the gift, or rather the spirit of prayer, it consists in the inward graces of the Holy Spirit, and not in extempore expressions: such unprecedented effusions are only the effect of natural parts, of a voluble tongue, and uncommon assurance. But if there is any such gift as is really pretended, this extraordinary qualification must be subjected to the order of the Church."

We should bear in mind that when the Puritans had complete control of the Church they enforced uniformity to the utmost of their power and punished with severe pains and penalties those who did not conform to their rules of discipline.

On January 3rd, 1644, "The Directory for the Public Worship of God" was by act of Parliament established to supersede the Prayer Book. The latter was abolished and the Directory appointed to be used in every church and chapel; and it is a singular fact that within a week of the passage of this act, Archbishop Laud, the most zealous defender of the Prayer Book, then alive, was executed,—and simultaneously all that remained true to their engagements to their Church and King and all who refused the Covenant, and all who persisted in the use of the Prayer Book were ejected from their livings and their estates sequestered. Perhaps the leading idea of this Directory was the giving full scope to the minister to offer the public prayers of the congregation by means of his own ex-tempore? and therefore private prayer.

Those who have not access to standard authorities I would refer to a very clear and brief review of the subject in the pamphlet or tract of the Lord Bishop of Niagara, entitled "Forms of Prayer." Extempore prayers should have no more place in the Public and Common Prayer of the Church of England than had the pre-composed forms of the Prayer Book any place in the Westminster Directory. In my next I will allude to the Canons which bear upon this subject.

Your obedient servant,

CHAS. E. WHITCOMBE.

Stoney Creek, March 1, 1890.

CHRISTIAN MODERATION.

DEAR SIR,—I do not like to have to express a difference of opinion from any article that appears in your paper; for your editorial columns are generally of that character that no moderate Churchman can object to them. I am very sorry that I cannot agree with the article on Evening Communion in your issue of the 12th ult. I think Evening Communion and Fasting Communion as not being "against faith and good manners" should be looked on in the words of St. Augustine as "things indifferent," and as such should be allowed that *Libertas* which Vincent of Lerins says ought to be given to things in *dubio*, or going higher than Vincent, fasting or non-fasting communicants should act in accordance with the Apostolic direction, "Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him." Rom. 14: 8. The first paragraph in the article referred to, according to my view, contains a very incorrect statement. You say, "The term, Lord's Supper, as it occurs in the New Testament, does not allude to the Sacrament at all, but to the primitive Love-Feast, or Agape." The only place in which the term occurs is in the 11th chapter of 1st Corinthians, which chapter from the 20th verse, according to the uniform consensus of Christian writers of all denominations, ancient and modern, refers altogether to the Sacrament, and gives a clear account of its institution, and a correction of the errors into which the Church, to which that epistle was written, had fallen. As a Churchman I first look at the light in which the term is viewed by the Church of which I am a minister, and I see that she introduces into her prayer of consecration the passage in the context of which it is used and that she invariably calls the administration of the Eucharist by that name. (See title of the Communion office, second exhortation to the Sacrament, rubrics at the end of the office, the Catechism, 25th and 26th Articles, and the homily "Concerning the Sacrament" in which she refers to this place, and shows that she knows nothing of any impropriety in giving this name to the Eucharist, and not to the Agape. I now turn to what some of the best writers say respecting it, and I find that, with the exception of some of a modern date, they all call it by the name which you say should be applied to the Agape. I must not occupy your space by too many references; it will be sufficient to mention Jewell (Apol. chap. 2), and Whitby and Wordsworth (on 1 Cor. 11). I take the following from the notes to the article "Lord's Supper" in Smith's Dictionary of the Bible; I think it shows clearly the quarter from whence opposition to the name, as applied to the Holy Sacrament, has arisen. "Maldonatus," [a Spanish Jesuit] "is bold enough to deny that the Lord's Supper of 1 Cor. 11: 20, is the same as the Eucharistia of the later Church, and identifies it with the meal that followed. The phraseology to which we are accustomed is to him only an example of the 'ridicula Calvinistorum' et Lutheranorum incantia' innovating on the received language of the Church. The keen detector of heresy, however, is in this instance at variance not only with the conservers of the chief fathers of the ancient Church (comp Saucer Thea. s. v. deipnon) but with the authoritative teaching of his 'own.' In connection with the above remark you say, 'that most frequently the Love-Feast took place in the evening, the Sacrament being, as far as we can learn, celebrated in the morning.' I must acknowledge that I never met with a passage in any ancient writer which showed that such was the case in the primitive times of the Church, that is,

in the first three centuries. "The intimate connection, especially in early times, between the Eucharist itself and the Love-Feast, has led several writers 'to speak of them almost as identical.'" Bib. Dict. Art. Love-Feasts. The following are quotations from early writers which clearly show that the Love-Feast and Lord's Supper were not separated by any lengthened interval:—"When all the faithful met together, and had heard the sermon and prayers, and received the Communion, they did not immediately return home upon the breaking up of the assembly, but rich and wealthy brought meat and food from their own houses, and called the poor, and made a common table, a common dinner, a common banquet in the Church."—Chrysostom. "When they met in the Church, they offered their oblations separately; and after communion whatever remained to them of the sacrifices they consumed there in the Church, eating together a common supper."—Jerome. Bingham says that, "it is a singular opinion of Albaspinus, when he asserts that the Agape and the Communion were never celebrated at the same time, which he maintains is 'without any foundation, against the concurrent sense both of ancient and modern writers.'"

With your permission I shall in another letter review your opinion of the time when the Passover was killed, and the Sacrament of the Lord's Supper instituted.

I am, dear Sir,

Yours faithfully,

JOHN FLETCHER.

Unionville, Feb. 23, 1890.

THE SOURCE OF OUR TROUBLES.

SIR,—In a late issue of yours, Rev. Mr. Rainsford, St. James's Church, Toronto, is reported to have said at a meeting of the Bible Society: "The thought of union on Episcopal or any other basis was exploded, though some dreamers still looked for it."

It may be asked, and it is important to know, why do some clergymen of the Church hold such "views," contrary alike to the express teaching of the Church and Holy Scripture. The Calvinistic heresy is that Christ did not taste death for every man, but suffered only for those who will eventually be saved; and consequently that the Church of Christ must be composed of good men only. The first part of this heresy is, thank God, exploded, as Mr. Rainsford would say; the second part, however, is in full vigor, and very popular among the sects, and our "Evangelicals;" but the time is coming, perhaps not distant, when by Divine Grace, the sworn champions of the Cross will explode it too, and then shall we be again One Fold under One Shepherd. Now the legitimate outcome of this heresy referred to is, that it is absolutely impossible for the Church of Christ to have any visible organization whatever of Divine appointment: it being uncertain whether one Ordained be a Minister of Christ or not, and equally uncertain whether Baptism be the entrance into the Fold of Jesus or not. Acting in accordance with this heresy, namely: "The Church of Christ contains good members only." Rev. Mr. Rainsford and those called "Evangelicals" look upon those Churchmen as "dreamers" who believe what their Blessed Master taught, that the Church of Christ, composed of visible members, both good and bad, has a visible entrance of His appointment, and shall have till His coming again. Hence the opprobrious terms, "Sacramentalists," "Sacramentarians." Hence the Church Association, the Bristol Catechisms, the opposition Divinity School. Hence a persecution of the most bitter and unrelenting kind by persons, who, like Saul the persecutor, think they are doing God service.

Over and over again Our Blessed Lord teaches, in a way unmistakable by any unprejudiced mind, that there are both good and bad in His Church on earth. What mean the "foolish and the wise virgins," the "good and the bad fishes in the net," "the vine and its branches, fruitful and unfruitful;" or have words lost their meaning? It is useless to speak of the visible Constitution of the Church to those who hold that there are none but good members in the Kingdom of Heaven on earth, the visible Church of Christ, till they believe the words of the Blessed Jesus, St. Matthew, xiii: 47, 48, "The Kingdom of Heaven is like unto a net, that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away. So shall it be at the end of the world," &c.

Your ob'dt servant,

ANDREW SLEMMONT.

Feb. 26, 1890.

"D's" LEAFLET ON THE REAL PRESENCE.

SIR,—This leaflet professes to be a series of extracts from the Rev. Hely Smith, "a High Churchman of the Old School." To me it seems, from the sentences we are favoured with, that the

only school he is a proficient in is the School of vituperation. The sentences are a string of vulgar reproach. I am not going to expound or defend the doctrine of the Eucharist in a brief letter, but simply to show the blindness of the writer in apprehension and argument, which he regards as invincible and incontrovertible proofs. Transubstantiation and consubstantiation are declared to be "heresies expressly condemned by the English Church, but now revived within her pale under the term Real Presence." One fact stated in one line will be quite enough to certify us that the Real Presence is no proper synonym of Transubstantiation, and that is not "now" that it has come into the English Church. Probably the most famous treatise on Transubstantiation from the pen of any Englishman, is the well-known work of the learned and eloquent Bishop Jeremy Taylor; and how is it entitled? "The Real Presence and Spiritual of Christ in the Blessed Sacrament proved against the doctrine of Transubstantiation." This may suffice to show the inaccuracy of the English authority. Then it is argued that in the Holy Eucharist we have but a figurative presence; as when one says of a portrait, "That is my father," who thinks for a moment that he means to imply a real presence, that he wants to believe that his father is there in *propria persona*? In other words our un-famous theologian asserts a "real absence," and contradicts the language of the Homily—"No untrue figure of a thing absent." Believers lay great stress on our Lord's own words: "This is My Body." They feel sure of the fact, but the mode is a mystery, which is not to be explained away, as by Zuinglians and Romanists in opposite directions. But to quote these great words of our Lord is, it seems, "only child's play." "It has been answered thousands of time, but must be met with the old but unanswered, because unanswerable reply. The same Jesus that said, 'This is My Body,' said also 'I am the Door,' was He therefore a real door? He said 'I am the Vine'; was He therefore a tree? What will the triumphant arguer say to a plain affirmative reply? Yes, He was, and more! He is not only "a real door," but what He calls Himself, "the Door." He, the Eternal of God, is the *only real door* in the universe of God: He admits to God, the Supreme Reality, spiritual and imperishable essences; and all things we call doors are so but in figure, are but the dim shadow of a heavenly and eternal reality. So, our Lord is not a "real vine," but He is the *only real vine*. He says so expressly: "I am the true (alethine, very, real) vine." In Him alone are found perfectly, in their highest form, the essential properties and characteristics of the vine. He is the Creator of the earthly vine—"without Him was not one thing made that was made." It is the outcome of the Creator's thought—the visible shadow of His own Eternal Nature; as the whole visible creation is but the earthly reflection of the Eternal Reality. And it is nothing but sheer unbelief, at bottom, that makes the visible and material the realities, and the heavenly and spiritual only figures. It is an utter reversal of the truth. "Real (alethinos) Bread," "true Meat, true Drink," is the Lord's Body and Blood; all other bread, meat, drink, are but figures and shadows of the great Reality. Our souls and bodies are not to be "strengthened and refreshed" with figures; but "our sinful bodies are made clean by His Body, and our souls are washed through His most precious Blood." Happily the poor leaflet contradicts itself, and is its own antidote. "Dr. Stephens is fully borne out in his pithy statement of the true Catholic doctrine, that Christ in the Sacrament is 'given by God and not by the priest;' and yet lower down we read:—"Why should any feel sad at the thought there is no especial *Real Presence* of Christ at the Lord's Supper? For how much more blessed to think that we are independent of the hours of celebrations, and of priestly incantations, and that, at any moment, directly the heart is lifted up in prayer to Him, He is there at once—we are immediately enjoying His 'real presence.'" Is it not shameful and folly for any English Churchman so to write? In a word: If there be any *true* participation in the Holy Eucharist of the Body and Blood of Christ, as the Catechism asserts, both the presence and the participation must be a mystery. Let us be humbly and reverently content to leave them so. But, in God's name, let us close our ears against the flippant pratings of ignorant and irreverent scribblers.

Your obedient servant,

JOHN GARR.

Port Perry, Feb. 27, 1890.

Do you love Jesus? Question asked by a little child, as the servant came into her room, led the latter into a serious conversation of what was meant by loving the Redeemer, and thence to a hope in Him and love for Him. Children often are teachers. "Is God dead?" said a little one in a vessel in a storm when its mother was in terror. The mother's faith was renewed, and she saw the folly of her fears if the living God had a care for her.

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Family Reading.

PRAISE THE LORD.

"Praise the Lord, O my soul."—
Psalms cxlvi. 1.

My soul was sick and nigh to death,
My life was but a panting breath;
God's loving power to health restored—
O praise the Lord!

My heart was faint and wounded sore,
I would have fallen to rise no more;
But healing balm within He poured—
O praise the Lord!

All bruised and pierced from day to day,
My feet were weary in the way;
My God did timely aid afford—
O praise the Lord!

In thirst and want to him I cried,
He gave me drink, my want supplied;
My pilgrim scrip with goodness stored—
O praise the Lord!

God in my strength and song—my all!
No evil can my life befall,
His care, His love, my rich reward—
O praise the Lord!

Weak is my praise for all His love;
But when I reach my home above,
Then shall I strike the sounding chord,
"O praise the Lord!"

SIR HENRY WOTTON.

DIED 1689. AGED 71.

He was a distinguished statesman, a literary character, and an exemplary Christian, in the reign of King James the First. After having attained to great proficiency in learning, and received the general applause of the university in which he studied, and having completed his embassies to Holland, Germany, and Venice, and finished his other honourable employments, he desired to retire, that he might contemplate greater things, and, for that reason, requested the provostship of Eton, where, enjoying his beloved study and devotion, he made this his motto: "At last I have learnt that retirement is the best way to make us wise. It being," he said, "the best state of life that a man could attain to, to be at leisure to be and to do good." And he would often reflect on his past life with tears, and say, "How much time have I repented of, and how little to do it in!"

And about five months before his death, he became much more retired and contemplative than before; in which time he was often visited by Mr. John Hales, then a Fellow of that College, to whom, upon an occasion, he spoke to this purpose:

"I have in my passage to my grave met with most of those joys of which a discursive soul is capable, and been entertained with more inferior pleasures than the sons of men are usually partakers of: nevertheless in this voyage I have not always floated on the calm sea of content, but have often met with cross winds and storms, and with many troubles of mind, and temptations to evil; and yet though I have been, and am, a man compassed about with human frailties, Almighty God hath by His grace prevented me from making shipwreck of faith and a good conscience, the thought of which is the joy of my heart, and I most humbly praise Him for it; and I humbly acknowledge that it was not myself, but He, that hath kept me to this great age; and let Him take the glory of His great mercy. And, my dear friend, I now see that I draw near my harbour of death, that will secure me from all the future storms and waves of this world: and I praise God, I am willing to leave it, and expect a better world, wherein dwelleth righteousness, and I long for it."

The beginning of December following, he was seized violently with a quotidian fever, in the tenth fit of which fever his better part, that part of Sir Henry Wotton which could not die, put off

immortality with as much content and cheerfulness as human frailty is capable of; being then in great tranquility of mind, and in perfect peace with God and man.

One of his poems, entitled, "A Hymn to God, in a night of my latter sickness," is said to be remarkable for pointed energy of expression and harmonious versification.

In passing over the ocean of life we must not expect always to sail in smooth waters. Storms and tempests may meet us in our course, and raging billows may shake the frail vessel. But blessed are they who make the Saviour their haven of refuge; for truly may they say, we have a strong consolation, who have fled for refuge to lay hold upon the hope set before us; which hope we have as an anchor of the soul, both sure and steadfast, and which entered into that within the veil." The tables of the Covenant, and the blood besprinkled mercy seat, so typical of Christ's atonement, were "within the veil" of the Temple. O! that we may cast our anchor there. Come sickness, death, or judgment, our hope will then be both "sure and steadfast."

"A MERE CHANCE."

Mrs. Averill sat in her large cheerful drawing-room, with its wide bow-window overlooking the undulating banks of the river Dava. Those were white banks now, for winter had come earlier than usual. But the prospect was as lovely as it could be in summer time, though in such a different way; for the dead Averills who had owned Davaton had been wise folks in their generation, and had provided for the enlivenment of the winter landscape by liberal plantations of fir, pine, and red beech.

Mrs. Averill was a large stately woman, with a round good-humoured face, and there was only one thing about her which might strike a more observant eye, and that was a restlessness or activity which did not seem quite natural in a woman of her form and temperament. This had developed, since the death of her husband, and was a manifestation of grief which few could understand or appreciate. Before her great loss she had seemed a quiet easy-going woman, for whom excellent servants managed admirably, while she was quite content to do fancy work, and listen to the reading of parliamentary speeches which she could not possibly understand. Mr. Averill's death had changed all that. She had become an indefatigable housewife, an enterprising farmer and gardener, and a zealous philanthropist. Any new form of good work which came to her found favour and a fair field. She had herself started, organized, and in the main supported, a flower mission, which gave the young ladies of Davabridge a sweet and unobtrusive introduction to their poor sick town-folk, whether suffering on hospital beds or in their own narrow rooms. "It does the people good to see the girls' bright faces, and it will do the girls good too, to see some of the facts of life," said sensible Mrs. Averill. "Davaton flower-beds and greenhouses might be always freely drawn upon to supply the wants of the mission when otherwise un-supplied, but Mrs. Averill kept her help in the background, so as not to make smaller assistances seem trivial and unnecessary. Yet it was she who salaried Miss Gunter, the excellent old maid on whom the stress of the mission work fell, who was at her post when the weather was wet, or whatever gaiety was going on in the town, who might be sent for at any hour by the sick and the dying, who could penetrate regions where the girls could not go, who could hear and keep those sad secrets which form half the burden of those who work for God in the shadow of the world, who, in fact, in her own little active angular person, did all that was really good in the work of the sisters of charity and father confessors of bygone ages.

She and Mrs. Averill spent many an hour together. They had accounts to

keep consultations to hold innocent plots to lay. She was perched, like a bird, on the great sofa, on the morning when our story opens. The two were planning arrangements for the Christmas entertainment given to the young ladies who worked in the mission.

"I've sent off all the notes," said Mrs. Averill, joyously. "I would not go to bed last night till I had finished them. I'd been sleeping poorly of late, but making one's self tired is the best opiate, and I went off to sleep as sweetly as a three-years-old child."

"Let me look at your list," observed Miss Gunter. The two ladies had been friends all their lives, and loved as equals. Not even the salary which Miss Gunter's pecuniary losses rendered necessary made any difference. If any of our readers think this is a slight test of friendship, let me assure them that it might have parted Damon and Pythias, especially had they been women!

"Please don't find out any mistakes," laughed Mrs. Averill, as she handed the paper, "because they are quite irrevocably made."

"Miss Ackroyd does not belong to us," said Miss Gunter, promptly.

"Dear, dear, how is that?" argued Mrs. Averill; "for hers was the very first name which occurred to me. I've constantly seen her turning down Pitch Court with a basket of flowers, and I've thought how good it was of her to do so, seeing how hard she has to work in the post-office all day."

"But she does not belong to us," persisted Miss Gunter. "She has never joined our meetings at all. If you can remember, you will recall that the flowers you have seen her carrying were always wild flowers which she had gathered herself out of the woods. It is awkward. You know you said nobody ought to be invited who had not attended fully fifty out of our hundred bi-weekly meetings, because you were determined to discourage the fashion of people putting themselves forward as joined in a good work without giving real assistance."

Mrs. Averill mused. "I'm certain Miss Ackroyd has paid more than fifty visits to Pitch Court this year," she said. "She happened to go down it one evening while I was standing in Mrs. Knight's shop, waiting for my carriage, and the old woman told me that she was generally there every day. And her name was not down on the list you made of the girls who, under my rule, must not be invited."

"How could it be?" defended Miss Gunter. "I did not think I should have to mention all the town-folk who had never joined us at all, but only those who had come perfunctorily for their own amusement. Cicely Ackroyd never came. No, to make it worse, I remember she did come once—only once. And the Blevilles and the Whytes, whom you say are not to be invited, have certainly attended twelve or fifteen times."

"She came once, did she?" said Mrs. Averill. "Have you any idea why she never came again?"

"Well," answered Miss Gunter, "you see that, except in the very height of summer, our meetings are held before she is released from her post-office. But when she did come was at the very beginning of the long evenings, so that she might have joined us again, and again. I fancy the truth was—though it seems such a ridiculous thing that I'm half ashamed to say it—she was the only girl of the party who works for her bread, and I think the other young ladies made her feel that she was an intruder."

Mrs. Averill gave one hearty laugh, and then grew suddenly grave. "The foolish little female minds!" she said. "Cannot they see that only gave her a chance of being all that they are—and something over into the bargain? And some of their fathers and brothers would be immensely relieved if some of them could earn their own bread, or were in the least likely to do so in future. Cicely Ackroyd shall certainly come if she will, Miss Gunter. And very glad I am that I wrote all my invitations, as if they were simply from Mrs. Averill of

Davaton, without any reference to the flower mission, which, if it be as you say, cannot have left any very sweet perfume in the poor child's memory."

And even while the two ladies were thus chatting, Cicely Ackroyd, standing in the telegraph room of the Davabridge post-office, received and read her invitation. Cicely Ackroyd was no beauty or genius, not even a heroine working out a lot whose very special hardness gave it romance and interest. She was a tall, thin, brown girl—an orphan, with nobody to depend on, and with nobody to lean upon her. She had not even "come down" in the world. Her father had only been a chemist; and no shock thrilled the society of his native town when it was found that his daughter had to earn her own living after he was gone. Her mother had died many years before, and under her father's supervision some branches of Cicely's education had been neglected, whilst others had received unusual attention. There had been no piano in the chemist's house, and Cicely had never learned music; but she had learned French and German from her father himself, that she might enjoy the books which he read, and this style of study had made her an accurate grammarian and translator, but without any accent worth mentioning. She had early learned to emulate her father's own bold handwriting; whilst one of her favourite trials of skill had been the deciphering of the physicians' prescriptions while her father made them up. All these acquirements qualified her for the post of telegraph clerk, and she thought herself very fortunate when she secured an appointment to so quiet and pleasant a town as Davabridge, whose Continental connections nevertheless gave scope for the skill which might presently advance her in her profession.

Cicely lodged with an old lady and gentleman and their elderly maiden daughter. It was a quiet, safe, kind, home, whose well-bred simplicity and innocent monotony the poor girl only learned to appreciate by comparing it with the surroundings of some of her fellow-workers. For she was not alone in her office, but she can find no congenial friend there.

The other girls thought her stiff and grim. They resented her conscientious appearance not only to the letter but to the spirit of the regulations by which their office life was governed. They were absolutely affronted by the white cambric apron and cuffs which she persisted in wearing to guard her dress from the dust and oil which are the necessary evils of machinery. She, in her turn, loathed their cheap finery, their flimsy dress cut after the last outrage of fashion, their spurious lace and their sham ornaments. She despised the books they read, vulgar novels of mercenary morality and unstrung English. Above all, she was repelled by their idle chatter of beaux and flirtation—all the more perhaps because Cicely had her own ideas of love, and because at the very thought of "lover" a certain face and form always occupied her imagination.

Hers would have seemed a cold and dim romance to the girls around her, in whose shallow natures love affairs ripened apace, and withered in an hour, as weeds will. For never a word of love had been breathed to poor Cicely. And she was only one and twenty now, but she had not seen Martin Combe for nearly four years. He had attended the medical school of her native town, and frequenting her father's shop, had presently made friends with the quaint, original old man, and so found his way to the family room, and to acquaintance with Cicely. He had brought her reading into more modern channels than her father had found for her, though he had still maintained its high character. He had made her acquainted with Wordsworth and Tennyson, with George Elliot and Thackeray and Miss Austin. By so doing he had marvellously opened up the girl's life. It was as if the grand classic figures of her familiar Homer

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and Plutarch and Shakespeare were suddenly endowed with life, and began to move in the common ways of existence. In those days Cicely did not dream that she loved him. She only knew that life grew suddenly warmer and brighter. Then he took his degree, and left their town. But even then Cicely did not miss him desperately. He wrote occasional letters to Mr. Ackroyd, and it was only natural that Cicely's imagination should follow him on his travels, and gather up all it could concerning the places he was in. There was always a message for her, too, generally an allusion to some new book, or to some course of public events, which it henceforth became her business to study. These letters were sometimes far apart, for Martin Combe's travels were prolonged; and Mr. Ackroyd never wrote to him directly, but always under cover to Martin Combe's cousin, a young barrister in chambers in London, who undertook to forward all such epistles to what ever might be Martin's last resting-place.

When Mr. Ackroyd died, Cicely sent a notice of his death, and a simple little note, giving such particulars as she thought Martin would care to hear, to the accustomed address. She said nothing about herself or her own movements, for, indeed, they had not entered her mind at that time. But not more than a fortnight after her father's death she was startled to read in a London paper, an announcement of the young barrister's own decease, and she realized with a pang that Martin thus seemed lost to her knowledge, at least for the present. And in looking over her father's papers she came upon a note, sent him by the same young barrister, apologising for some delay in the transit of letters, and giving his last news of his cousin Martin, among which was the item that rumours had reached his relatives, the Combes, which led them to expect speedy news of a betrothal.

(To be continued.)

WAY-MARKS FOR A MONTH.

1. Read the Bible. It is God's Word. Holy men speak it, as they were moved by the Holy Ghost. The same Spirit will help you to receive the truth.
2. Hear the Church of God, founded on Jesus Christ and His Apostles, continued to the present day.
3. God's witness to you is the Church of England. Receive her guidance, worship in her Churches, be thankful for the blessing she offers in God's Name.
4. Value the Sacraments of Christ which He has placed for you in His Church. You must be born of water and of the Spirit; you must feed on the Body and Blood of Christ.
5. God has given you His Ministers, Bishops, Priests, and Deacons. See that you gain through them the blessing that God sends for your soul's health.
6. Marry only in the Lord and at Church. Pray for guidance: do not hope to be happy with any one who does not go to Church with you, and is not likely to be a faithful member of the Church after marriage.
7. Husband and Wife must bear with one another's faults, and not forget their own. They are united for mutual society, help, and comfort.
8. Children are God's gifts, a precious charge, an anxious care. See that, from the first, you remember their Father and yours.
9. Present your child before the Lord at Churching, and pray for grace to dedicate yourself to His service.
10. Infants should be Baptized at Church soon after their birth. Delay not to give to God what he has given to you, and believe that He blesses that little one who is now His child as well as yours.
11. Brother and Sister must live in love and peace, helping one another to live after the example of the Holy Child Jesus.

12. 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."

13. Sunday Schools are precious means of grace. Do not let your children wander to any school they fancy. It is your duty to take them to the Church School, and to see that they receive all the benefit of it by going regularly.

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

15. Prayer morning and evening, at other times when you can pray, is needful for your daily preservation. Shorten, if need be; but never omit it.

16. Going to Church is a needful duty. You are in the Church, the Body of Christ. If you, as a member of that Body, would continue to live and be healthy; you move and act in that Body, and must come to be fed at the Table of the Lord.

17. Your Prayer Book guides your devotions. Read it all. It is chiefly taken from the Bible, and it teaches you the doctrine of the Bible.

18. Beware of bad Books, and do not trifle with your faith by reading what is untrue. Never lend or borrow a book that is known to be hurtful.

19. Consult your Minister in difficulties. He is appointed by God to teach you. Do not scruple to ask his advice.

20. Examine yourself before receiving Holy Communion, and at other times. And ask help from your Minister, when you need it.

21. In everything Give Thanks: join this duty to your prayers; and chiefly remember it in Holy Communion.

22. The Lord has appointed one Service for constant use, the Holy Communion. Do not neglect to join in this Service. Receive the Blessed Sacrament regularly and devoutly. Your Minister will help you, if you ask him.

23. Observe the Seasons of the Church. Each has its lessons. At Easter and other chief Festivals be careful to receive Holy Communion.

24. Be as friendly to your Neighbours as you can; but do not seek intimacy with those whose companionship is hurtful to your soul.

25. Pray for your Enemies, and against any sin in yourself that may have estranged them.

26. The most faithful Friends are those who are friends of God, and who do what they can to win over the enemies of God to His Church.

27. In Trouble remember the sin that ought to trouble you, and flee to your Father in Heaven for aid in all.

28. In Sickness pray for the health of your soul, look back to see what the Lord Jesus bore for you, and seek preparation for the happy place where sin, sickness, and death shall be no more.

29. In Want, hunger and thirst after righteousness, and wait upon your Father in Heaven, Who knoweth that you have need of many things for both body and soul.

30. When you Remove from one town or country to another, remember that God can go with you, and keep you still. Ask for the Church, the Clergymen, the Church Schools, and the other blessings of the home you have left; and let nothing make you stray.

31. Above all things put on Charity the bond of perfectness. Love God for His own sake, your neighbour for God's sake, and yourself no more than is consistent with the love of God and man.

THE CHURCH OF ENGLAND.

If we extend our view to foreign lands, especially on the Continent of Europe, we there recognize solemn warnings to ourselves.

In consequence of the weakening of the popular belief that all Authority is from God, as St. Paul declares, and is to be used for His glory, and to be rev-

erenced for His sake, two formidable Powers have arisen in opposition to lawful Government.

On the one side we see a large portion of Western Christendom almost deifying the Roman Papacy, and adoring the Roman Pontiff as the Vicegerent of God, and as wielding divine power, and entitled to dispose of the things of Time and Eternity, and as having dominion over man's Reason, Conscience, and Will, and as the Infallible Judge in matters of Morals as well as of Faith (according to the decree of the Vatican Council in 1870), and as being Supreme over all Government, whether civil or ecclesiastical.

As might be expected, these exorbitant claims of the Papacy have driven others by an excess of reaction to reject Christianity, presented to them in such a portentous form, and have goaded them into Infidelity. They repudiate Holy Scripture, and defy Authority, temporal and spiritual, and have cast away beliefs in future rewards and punishments and in a personal, moral, Governor of the World; and have placed the People upon the throne of God.

One form of anti-Christianism is exasperating and intensifying another. An anti-Christian system of national Education is opposed by anti-Christian systems of Politics and Religion, in which Christianity is supplanted by so-called miraculous apparitions, and by creature-worship, and pilgrimages, and thus religion itself is made a pioneer of unbelief.

These two antagonistic forces are now preparing for a violent conflict; and, if Almighty God should not intervene, they will subvert lawful authority, and will involve Society in anarchy and ruin.

These things are instructive to ourselves. They remind us that Romanism cannot be successfully resisted by Secularism and Socialism, and that Secularism and Socialism cannot be counteracted by Romanism. On the contrary, those opposite powers aggravate and aggrandize one another. Nor can Romanism and Unbelief be checked by Sectarianism. The attempt was made in England in the seventeenth century, and signally failed. The only Power that can resist those two antagonistic and destructive forces is that of Almighty God, acting in the Christian Church, holding the Bible in her hands, and interpreting the Bible, not by the shifting caprice of ever-varying private opinions, but according to the fixed Rule of Faith which the Church has received from Christ and His Apostles, and which is contained in the Creeds; and dispensing the Holy Sacraments and other means of Grace by an Apostolic Ministry, continued in uninterrupted succession, by the laying on of Apostolic hands, from the days of the Holy Apostles, and of Christ Himself.

Such a Church—thank God—is the Church of England.—Bishop of Lincoln.

BARONESS BURDETT COUTTS who has been incorrectly reported as having given \$2,500,000 to the famishing people of Ireland, has nevertheless given away more money for charitable purposes than any women of ancient or modern times. She has endowed three bishoprics—in Africa, Australia, and British Columbia. The magnificent Church of St. Stephen, with a parsonage and three adjoining schools, was built and endowed at her expense, as were also several other schools, churches, and reformatories. She supplied the funds for Sir Henry James' topographical survey of Jerusalem, and it is quite certain she would have made good her offer to supply the city with water by rebuilding the aqueducts of Solomon, had not the work been undertaken (though afterwards abandoned) by the government. She endowed the geological professorship at Cambridge; she has erected more drinking fountains in more cities than can be catalogued here; she assisted Dr. Livingstone when he was in his greatest need; and a square of

model dwellings was built by her around the Columbia Market, which also she built and presented to the corporation of London. Even this list does not exhaust her public charities, and in private she is reputed to be not less munificent.

A "Woman's Hospital" has been established at Wuchang, China—a most needed charity—for the treatment of women and children. It is at present conducted on a very small scale, but contributions are desired by the "Woman's Auxiliary to the Board of Missions" for the erection of a suitable building for this new hospital. In China a universal ignorance of hygienic laws prevails; but there is absolutely no treatment for many of the diseases to which women and children are especially subject. The opening of this Women's Hospital has awakened much interest among the Chinese at Wuchang.

Bishop Bedell, of Ohio, says that the Church of England entirely supports itself from the income of its own property, and supplies religious privileges and pastoral care free from its own revenues. The bishop compares the case with that of Trinity Church, and that of the Collegiate Church, of New York city.

An old woman of the name of Gordon, in the north of Scotland, was listening to the account given in Scripture of Solomon's glory, which was read to her by a little female grandchild. When the girl came to read of the thousand camels which formed part of the Jewish sovereign's live stock, "Eh, lassie," cried the old woman, "a thousand Campbells, says ye? The Campbells are an auld clan, sure enough; but look and ye dinna see the Gordons too!"

The first church of the Church of England in Spain was opened June 22nd, 1879.

We go to the grave of a friend, saying, "A man is dead;" but the angels throng about him, saying, "A man is born."

Children's Department.

JACK WILLARD.

Jack Willard is only a dog; but I'm sure you will think he is a very wise dog when you read what I am about to tell you.

Jack's master has taught him quite a number of tricks; and among them he has learned to go to market alone, and buy his own dinner. Many persons, knowing this, give Jack money; and, as he always trots off to market, it often happens that he has a large pile of bones, and eats more than is good for him.

Jack's master did not like this, and, fearing that Jack might be made sick, told the market-man not to sell him meat more than once a day, but to take his money and keep it. Jack was very much surprised at first, and no doubt thought the man very naughty and dishonest; but he soon learned that he could get meat for his money only once each day. Now, what do you think Jack did?

A gentleman who was very fond of him watched him one day, and saw him go to the stable-yard, where he dug a hole near the ice-house, and buried the money. The next day Jack had no money given to him; so he went to the ice-house, and dug up the piece which he had hidden, and bought his dinner. He has often been watched since then, and he always carries his extra money to the same spot, and never forgets that he has money in his bank.

KITT

MARRIED nice things supposed happy that in any pe ways the c make her h you think She had n plenty of y but they w for Mabel t habits, and to do.

Sometimes ed with it; so the got But her kitty. It w prettiest wa little creatu thought the playfellow would play in another; would put u and teasing would some clothes and ride her in a and sing "I limit to all f reached who spell. She C—T on she pointed cat cannot have a very Is only consi of these is kitty used on it is very ple of dumb anim deal of good that may be and others in freaks with toget the da to such an ex to actual cru

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Somewhe far from an high houses an old chate De Bersacs plus, who o den, could sst place; t the house be by ivy; while the De Bers there, twine gloire de D were extensi from the g where some peacefully.

Delphine then came lastly, Eugen ing child of was a very p "singly wining wa characers a felt how sw was. She w and submit over her, gen her mother c which was v character. when the you and Delphin talk with her speak to her Delphine as swer—

"But it is c really a very I am so carele "It may sp dear child," "but, if you self of it, it w that it will b yourself to th "Stiffulness,

"Stiffulness,

KITTY CANNOT LEARN TO SPELL.

MABEL had a pleasant home, and many nice things about her; and one would have supposed she was very happy indeed—as happy that is to say as little children can be in any part of the world. But, as is always the case, something was wanting to make her happiness complete. And what do you think that was? Why, we will tell you: she had no one to play with. There were plenty of young folks in the neighborhood; but they were all either too big and too old for Mabel to play with, or they were quite babies, and therefore she did not know what to do.

Sometimes she talked to her doll and played with it; but the doll was not alive, and so she got tired of it.

But her Aunt Eliza had a pretty little kitty. It was a very pretty cat, and had the prettiest ways that ever were known for a little creature of that kind. And so Mabel thought that little kitty would make the best playfellow she could get. Sometimes she would play with it in one way and sometimes in another; for kitty was very patient and would put up with a good deal of playfulness and teasing without getting cross. Mabel would sometimes dress her up in doll's clothes and rock her in her doll's cradle; or ride her in a cart, or hold her in her arms and sing "lullaby" to her. But there is a limit to all forbearance. And this limit was reached when Mabel tried to teach pussy to spell. She had written down the letters C—A—T on paper, and holding kitty tight, she pointed out the letters with a pen. But cats cannot learn to spell our words. They have a very limited language of their own. It only consists of two or three words. One of these is—"Fassess"—and this word kitty used on the occasion referred to. Now it is very pleasing to see little children fond of dumb animals, and it does them a great deal of good to cultivate habits of kindness that may be very beneficial to themselves and others in after life. But in their playful freaks with pet animals, they must never forget the danger there is of teasing them to such an extent that it sometimes leads to actual cruelty.

"ONLY A LITTLE FAULT."

STORY FOR YOUNG FOLKS.

CHAPTER I.

Somewhere in Normandy, not very far from an old-fashioned town, with high houses and narrow streets, there is an old chateau where the family of the De Bersacs had lived ever since Delphine, who was the eldest of four children, could remember. It was a pleasant place; the old grey stone walls of the house being covered in many parts by ivy, while over the portico, where the De Bersac arms were emblazoned, there twined a splendid wisteria and *glorie de Dijon* rose-tree. The grounds were extensive; and about half a mile from the gates were a few cottages, where some peasants lived happily and peacefully.

Delphine was just eleven years old; then came Mathilde, then Victor, and lastly, Eugenie—the latter a most winning child of five years old. Delphine was a very pretty attractive child, with a singularly happy nature, and very winning ways. When Madame de Bersac thought over her children's characters and dispositions, she often felt how sweet and lovable Delphine was. She was frank and open, docile and submissive to those in authority over her, gentle and unselfish; in short, her mother could think of but one fault which was very prominent in Delphine's character. Sometimes in the twilight, when the younger children were in bed, and Delphine came and had a quiet talk with her mother, the latter used to speak to her of this defect in her, and Delphine as often as not used to answer—

"But it is only a little fault, mamma, really a very little fault, if, as you say, I am so careless."

"It may appear that to you, now, my dear child," her mother often replied, "but, if you do not try and cure yourself of it, it will grow to be so strong that it will be hard for you to blind yourself to the fact of its sinfulness."

"Sinfulness, mamma?" asked Del-

phine one day; "how can that be—such a little thing cannot be a sin?"

"It may grow into one, or lead you into one," said Madame de Bersac; "and when I said you should cure yourself of it, remember that I did not mean that you could do that by yourself. God will help you, if you faithfully watch against your fault, and try not to fall into it."

But the weeks and days passed on, and Delphine remained ever the same. Sometimes she took a fit of trying to be careful, but it did not last long, and she needed to learn that she must not trust in herself or her own efforts unaided by God, if she wanted to persevere and to conquer.

That afternoon when Delphine joined her mother in the summer-house, the latter asked her if she had finished arranging the flowers.

"What flowers, mamma?" asked Delphine.

"Why, the red roses that your papa brought from—last night, that Monsieur Farville had given him. I saw him give them to you, and you said you would put them in a basin of water for the night, and arrange them in the vases this morning."

As Madame de Bersac spoke, the colour mounted to Delphine's cheek.

"Oh, mamma, I am very sorry, but I was in a hurry last night, and just threw them on the school-room table. I will run and see if they are faded; and without waiting for any more, Delphine ran off, and soon returned holding a bunch of faded roses.

"Do you think they will revive, mamma," she asked sadly, reading her mother's reproachful look lightly.

"No, dear, they are quite faded. In

this heat you might have known that being the whole night out of water would fade them. It was very careless of you, Delphine, not to look after them."

Delphine hung her head. "Yes," continued her mother, "and I am particularly sorry, as you know we have no roses this year in the rosery, and I wanted to take a few of these to the poor little Claude, who is so fond of flowers, and especially red roses. However, it is useless grieving over that," said Madame de Bersac, as she saw Delphine's eyes fill with tears. Claude was a lame child, a great favorite of the family, and Delphine was really sorry to think of how her carelessness had deprived him of this pleasure.

"I wish I was not so careless, mamma," said Delphine, laying the faded roses down on the rustic table that stood in the centre of the summer-house.

"I hope you will do more than wish," said her mother, "and that you will pray that you may be watchful."

Delphine did resolve to watch, and for a few days she was really so very careful and attentive to all said to her that she had rarely to be reproved for carelessness. Her books were all put in their proper places, her flowers all watered, her birds attended to, and when she went into town one day with Nannette, the old nurse, and was entrusted with some commissions, she actually tried to remember all the instructions, and executed them to her mother's satisfaction.

Madame de Bersac at length began to see such a marked change that she trusted Delphine more than she was formerly able to do; and so one day she

gave permission that Delphine should take Eugenie out to join Nannette, who had gone with Mathilde about a mile from the chateau gates. Delphine walked and Eugenie rode her donkey—a sleek well-kept animal, who looked as if he had much kind treatment and no blows.

Eugenie chattered and laughed, and enjoyed her ride, thoroughly; for the road was a pleasant one, and on each side were high trees, which made it quite shady on that hot afternoon.

Delphine walked by the side of the donkey, and as she did so, she thought how lovely Eugenie looked, her long hair falling beneath her large white hat, round which was a long white feather, and her cheeks slightly flushed by the exertion of riding.

"We are to have bread and honey, are we not, at a farm-house?" asked Eugenie, presently.

"Yes, and new milk; and if the apricots are ripe, mamma said we were to have some."

"How much further is it, Fina?" asked Eugenie, who always called her sister by that, a pet name of her own making.

"Not far. See there to the left, a farm-house. It is there where we are to have our supper. And, O Eugenie, we must not forget mamma's message?"

"What is it?" asked Eugenie.

"It is to take this parcel to a cottage near the church. Mamma explained it to me."



KITTY CANNOT LEARN TO SPELL.

(To be continued.)

Church Directory.

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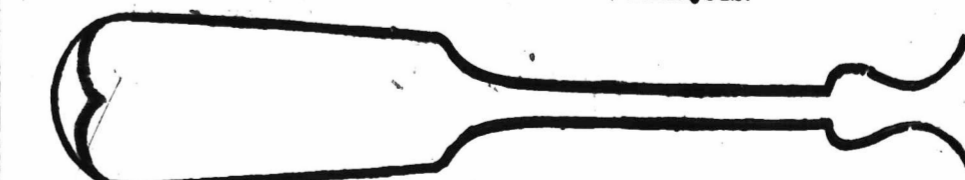
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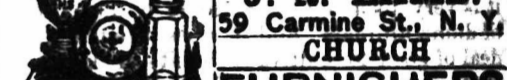


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