

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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No. 47



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THURSDAY, NOV. 19, 1886.

THE GREAT CONTROVERSY IN ENGLAND.—The demand made by the extreme radicals in England is bringing out at last some plain speaking in regard to the crime of sacrilege they propose to commit. Imagine a prominent dissenting minister declaring that they will confiscate the Communion plate of the Churches and melt it down for sale! The *Church Times* says: "Dr. Joseph Parker, the preacher at 'The City Temple,' expresses himself in the following terms—'When men clothe themselves out of a national wardrobe, they should remember that the wardrobe is national; and when contributors sent garnets to that repository they should reflect that the property is no longer under private control.' This is by way of justifying the stealing of Communion plate. It is like incurring a ceremonial defilement to touch such proposal even for the sake of answering them. But there are two things that might have occurred even to Dr. Parker. The first is that the very fact of this so-called 'national wardrobe' being strictly confined by law to certain specified uses gives to donors an implied guarantee that their gifts shall be used in the same manner, and in no other. The second is that people who believe that the Church of England is the only lawful branch of the Church of Christ in these realms, have no option about giving or withholding gifts from her. To take what they bestow upon her and secularize it, is the most outrageous violation of conscience that is possible to conceive. Dr. Parker's suggestion, however, is all of a piece with the behaviour of his co-religionists, who talk as if the Church stood in need of 'Reform' at their hands and in their way. That the Church needs reform may be true; but we make bold to say that there is no fault that has ever been charged against the Church which is not ten times more rife amongst the sects around her. As regards outrages to conscience, spiritual despotism, and traffic in appointments, the hands of the Church are by comparison clean. If anybody wants to know where money will give him most influence, let him go to any of the Independent sects.

DR. NEWMAN AND DR. DOLLINGER ON DISESTABLISHMENT.—Dr. Newman has written to the Church Defence Institution of Bromsgrove declaring his belief that the Church of England is the great

bulwark against Atheism in this country; and promising her defenders such aid as he and his can give them. We have not seen the text of the Cardinal's letter, but if this be a fair summary of his words they do credit alike to his head and his heart. Dr. Dollinger has expressed himself to much the same effect in a conversation with Canon Liddon. The Doctor thinks, however, that "Disestablishment would be a blow to Christianity not only in England, but throughout Europe, for it would be regarded as a matter of no light significance if this country once formally seceded from amongst the roll of Christian nations."

It is pleasant to find that the Wesleyans of England decline to join hands with the atheists, libertines, socialists and others who are menacing the Church. They have not given up preaching the Gospel for politics, nor have they so blunted their moral sense by political passion as to believe that it is justifiable to rob a church, if that church is older, stronger and richer than we like.

ST. BARTHOLOMEW'S DAY.—In many places the anniversary of St. Bartholomew's Day has been celebrated. The old, stale, hollow cry against the Church has been raised, because of the ejection in 1662 of those Nonconformist ministers from the livings and pulpits of the English Church, who had been placed in possession thereof by force of arms in Cromwell's day. The truth needs telling about this, which is put neatly in the following letter from the direct descendant of one of our clergy, who suffered under the tyranny of the Protector. He writes:—"They did not attempt, when they had the power, to reform the Church; they destroyed it. They did not pretend to restrain the power of the Episcopate; they abolished the order; they did not profess to amend the Prayer Book, they forbade its use; they did not try to reduce the Church services to what they deemed was their order before the time of Laud, but ruthlessly swept them all away."

The use of the book of Common Prayer had been for several years, before 1660, interdicted under heavy penalties, not only in churches, but even in private houses. "It was a crime in a child," says Macaulay, "to read by the bedside of a sick parent one of those beautiful collects which had soothed the griefs of forty generations of Christians." Hume tells us that "by the most moderate computation it appears that above one-half of the Established clergy had been turned out to beggary and want for no other crime than their adhering to the civil and religious principles in which they had been educated. But what excited the most universal complaint, was the unlimited tyranny and despotic rule of the country committees; instead of one Star Chamber, which had been abolished, a greater number were anew erected, fortified with better pretences, and armed with more unlimited authority." He says of the Committee of Scandalous Ministers—"They began with harassing, imprisoning, and molesting the clergy, and ending with sequestering and ejecting them, in order to join contumely to cruelty, they gave the sufferers the epithet of 'scandalous,' and endeavoured to render them as odious as they were miserable." I may add that everything that did not suit the Committee in the behaviour of a clergyman was "scandalous;" one, for instance, was deprived for "eating custard in a scandalous manner." On the most trivial excuse (as witnesseth Walker's "Sufferings of the Clergy") a rector would be turned out of doors with his wife and children, without a bit of bread or draught of drink, and himself, maybe, obliged to fly to avoid imprisonment, and his wife and children for several days and nights compelled to lodge in the church porch, and, having scarcely any food, nearly starved to death."

THE ST. BARTHOLOMEW MARTYRS—MERE PIRATES.—The author whose letter we are quoting, puts the truth as to the position of the Nonconformists who were ejected from Church livings in 1662, graphically as follows:

"My own ancestor, Levy Cooper, who was rector of Sapcote from 1622 to 1657, had the privilege of being allowed to keep his living in consideration probably of his son being in the Parliamentary army and of his friend, the second Earl of Thanet (the first Earl died at Sapcote) having taken the oath of submission to the Parliament of 1645. But that he was not left wholly unmolested may be inferred from the fact that as early as 1648, five years before keepers of registers were appointed, his handwriting ceases in the Sapcote registers, and the entries are irregularly made. He did not survive till the Restoration, but some who had been ejected from their benefices, did, and who can wonder that they claimed, like the king, to enjoy their own again? Most had been done to death with worry, and their places occupied by intruders who had not been admitted to Holy Orders. To these the Church said in effect—"I will not seek to drive you forth. Accept my orders and employ my offices, and you may rest secure in the enjoyment of your ill gotten gains." It waited two years gently and patiently, and saw its leniency rewarded by the entry of many within its pale. "Two thousand" refused, and were rightly enough ejected, but the laws made to restrain Puritanism were not stringent enough to keep some of the best of these from preaching in meeting houses. To regard such people as confessors is something like this. Imagine a pirate, who had seized a ship of the royal navy, being offered a commission as its captain, on condition of his promising to comply henceforward with the Articles of War, would you call him an injured man, if, on his refusal, he was merely removed from the vessel and suffered to go free?"

A study of the measure dealt out to the Church under the Commonwealth, not only to the clergy but in the pollution of fonts by the mock baptism of calves and young asses, cannot fail to make impartial readers wonder at the mildness of the Cavaliers of 1662 rather than boil with indignation at the wrong of the ejected intruders."

THE TRUE MARKS OF CATHOLICITY.—There is no difficulty evaded by accepting the Roman Church's assertion that it alone is the One Church, for it has happened over and over again, notably in the Great Schism of the fourteenth century, that the Roman Church itself was visibly divided into two, and sometimes three hostile camps, at the same time that the words of the Creed "I believe in the One Holy Catholic and Apostolic Church" were being recited everywhere as usual. Observe, if the kind of unity for which the Roman controversialists hold out, a purely visible and material one, were the true one also, there would be no place for it in the Creed at all, because it would be matter of sight and of tangible evidence, but not of faith. And thus it is easier for a thoughtful mind to believe that societies visibly parted from one another, like the Greek, and Roman, and Anglican, may yet in a very real way be part of the same body (just as family quarrels do not destroy ties of blood), than that a purely mechanical and political unity, such as that of the Roman Church, can be the mystery of faith intended by the Creed. It is not recognition by other parts of the Church which settles the title of any communion to be also part of it. It is the maintenance of the Catholic Faith, as embodied in the Nicene Creed, the continuance of an Apostolic ministry, and the due celebration of the Gospel Sacraments. The two last marks the Church of England has as certainly as any other Christian body, and she is doctrinally far closer than either Constantinople or Rome to the theological standards of the Undivided Church. And further, while the Roman refusal to recognise our title is due to polemical hostility, and thus biassed and untrustworthy, the Orientals simply have known little or nothing about us, and have too often believed the Roman calumny that we are a mere Protestant sect. But they are beginning to learn the truth at last.

CHURCH THOUGHTS BY A LAYMAN.

THE ENEMY AT THE GATE.

THE entrance of the classes called by Mr. Bright, "*the residuum*," upon the full privileges of citizenship as voters in Parliamentary elections, has opened for discussion one of the gravest topics ever considered by the people of England. The occasion has been seized by the enemies of the English Church, as a church, in alliance with the foes of christianity in any form, to bring before the new electorate two questions which they will be asked to settle sooner or later. These questions are, first, the relation of the State of England to the Church of England, next, the right of the church to hold its property. The one is called the Disestablishment, the other the Disendowment question. The dissenting and atheistic faction, we say faction, for the union is complete of these classes, have put forth a formal statement of their demands, the leading one being Disestablishment and Disendowment of the Church. The two things have no necessary connection, but they are placed together for political purposes, the arguments for disestablishing the church being made to do double duty, as the majority of the new electors are too illiterate to discern that reasons which may be valid and just for disestablishment, have no conceivable relevance to the question of disendowment. Those who have ever read the stock charges of political dissent against the church on the ground of its State connections, know how mere sectarian passion, prejudice and ignorance are their inspiration and strength. Those who are conducting the attack upon the *standing* of the church, are well aware that these forces will sway the uneducated voters, and that having incited their passions against the Church on *social* grounds, they will be able all the more readily to use this passion for carrying on the assault against the *possessions* of the Church. The policy of dissent and atheism in alliance is identical with that of the communists, who first excite hatred against the well to do by comparisons of their comfortable affluence with the distresses of the poor, then use this hatred as an impelling force in robbing or destroying the goods of the rich. The children of this world understand their Master's work. To show the effects of disestablishing the church, one needs to know England; Canadian or American born churchmen are not able, without study, and long personal observation in the old land, to judge in this matter, and their sympathies are likely to be, if not with the enemies of the church, at least, not actively in unison with their brethren at home. This is a misfortune, for we regard it most desirable that the condition, the position, the claims and the dangers of the Mother Church should be well understood by all her children, so that in time of trial they may help her by signs of filial love.

The chief literary organ of the Liberals of England, the Edinburgh Review, says: "The disestablishment of the church would go far to

destroy the parochial system in the rural parishes of England. As long as the church retains its character of a national institution, the rector or vicar of the parish is its official head. He is looked up to not only as a minister of religion, but as the person who promotes its schools, its charities, as well as the moral and even temporal welfare of the parish. They are, by position and character, the friends of the poor, to relieve their wants, to assist them by advice, to comfort them in adversity, sickness and the hour of death. The poor have a rightful claim upon their pastor which is not unheeded. Disestablish the church and all this is changed, the incumbent would cease to be the parson, *the persona* of the parish. He must be supported by voluntary contributions, *paid by those to whom he now owes a gratuitous service*. The distinction between the clergyman and the dissenting minister, *which excites the jealousy and rancour of dissenters*, is that their minister is the head only of his own congregation, depending on their voluntary support, whilst the clergyman is *the servant of the parish*, bound to assist all who requires his offices, without fee or reward from the people."

The Edinburgh Review shows that "*the result of disestablishment would be that the clerical profession would be lowered, and that men of the highest character, station and ability would cease to enter it.*" To this would be added another element of degradation of the clerical office, there would arise as here, party colleges, where young men would be tempted to sacrifice their intellectual manhood in order to secure, without previous education or any adequate study, a so-called training for the ministry, and they would pass into the service of God's Church as those of a certain college do here, the *bond slaves of a narrow faction*, instead of free men in Christ.

The Quarterly Review, the chief literary organ of conservatives, takes the same ground as its usual antagonist, the Edinburgh, it declares that disestablishment of the Church of England means that *England, as a nation, repudiates Christianity*." All authorities outside dissent and atheism, look to disestablishment as likely to help chiefly—infidelity and the Church of Rome. The Edinburgh voices this solemn conviction thus:—"It would be the most stupendous triumph which the Church of Rome has obtained for three centuries and would largely increase her power in these islands."

The advocates of this revolution bait their scheme of disestablishment by the plea that disendowment must follow, and that the property plundered from the church would be divided up among the people. It is nothing more or less than a proposal of brigandage. To give colorable pretext of decency to this villainous scheme, the most "audacious and absurd" statements, as the Edinburgh Reviewer calls them, are made to the effect that the State pays the Church. This is asserted here, and it is well to brand this as a falsehood. The tithes were not given by the State, the State simply ensures payment of them as it

ensures payment of all just debts, and no public taxes or rates are appropriated to the clergy. Men who profess and call themselves Christians, dissenters of England, are now bent upon a design of plundering the Church of the gifts of her sons and daughters for over a thousand years. They propose a scheme for turning all the Temples of God built by pious Churchmen, into public halls, possibly into dancing rooms, or lecture and concert rooms where infidel teachers or nigger minstrels may occupy the ground where the Holy Communion has been administered for generations. This is not one jot exaggerated—it is formally set forth as the election programme of the political dissenters, that the endowments of the Church are to be devoted to secular uses, and the Churches and Cathedrals given over to the ratepayers to be used for any public purpose they may be adapted for! When an individual in private life carries into action the principles of those who aim at robbing the Church of its possessions, he usually is consigned to the penitentiary.

In another article we shall deal more in detail with the questions as to the sources of the Church's income and possessions, in proof of the fact that the State never did confer them.

One word of lesson. We contend that the gross immorality, the utter contempt for honor and common honesty, the sovereign disdain of Christian principles, the callous indifference to the shame of being openly allied with atheists and all the avowed enemies of Jesus Christ, in an attack upon what even dissent allows to be an aggregation of Christian Churches, we contend, we say, that this revolting scandal is the natural outcome of the system of sectism, of undenominationalism which we are invited to fall down and worship as being more in accord with "*the spirit of the age*," than the old fashioned simplicity of the Gospel as held since Pentecost by the Catholic Church.

We are not ashamed to meet our enemies in the gate, for the Lord of the city we defend is He Whose Church is assailed by Judas hearted traitors, in company with less shameful ones who make a mock alike of His Cross and Passion.

ON THE NECESSITY OF HEARTY CO-OPERATION OF THE CLERGY AND LAITY OF THE CHURCH OF ENGLAND REGARDING THE RELIGIOUS EDUCATION OF THE YOUNG.

BY F. W. S.

No. 2.

I AM aware that it is a much easier task to write about such matters, but it is a herculean task, comparatively, to commence to carry them into execution. There are so many circumstances surrounding any great political change, that the first serious change in administration involves many persons and things into what appears inextricable chaos. Yet, this one thing we have certain knowledge of, that the encroachments of the State are usually slow and insid-

sible, that of the Church by some notable occurrence, and this draws for us the analogy that like as time gradually levels and smooths over what erewhile were to us eternal, irreparable wounds, so that the State would settle into an orderly and discreet administration, even when we fancy we have dealt it a blow from which it could not apparently recover.

To my mind, the first step towards attaining the recognition which our Church ought to command equally with the Roman Church in the matter of separate schools, lies in the clergy immediately taking steps to form in their individual Parishes parish schools, no matter how humble, so long as a commencement may be made. It is much to the discredit of our clergy that so few see the necessity of such a step, and that so much sacrifice of the general weal should be made, merely because the voluntary system forsooth should not be impaired. Believe me, this individual secret defence Association which exists amongst our clergy is sapping the vitals of all our success, either parochially or in the Mission field. To what purpose are our boasted statistics regarding growth in cities, of our culture, respectability, etc., when we are such laggards in the Mission field. We may not long stand upon our boasted social basis, and if the present spirit is shewn we cannot long do so, emphatically so. How many a lad, whose early education has been in a public school, has wandered off into a business, the bias of whose mind has always been towards God and the Faith, who might have been a shining light in our missions, had he but received the education of the heart, at least, where the Church's teaching was ministered, in his own parish school. It is sickening to hear of the word gentleman used as a synonym for christianity, a gentleman, (according to the received notion) is not always a christian, but a christian is always a gentleman, thus those who endeavor to accommodate respectability (?) and Christ's religion, get over the difficulty of the solution of the "poor" and "disreputable." The word gentleman is only a word used to attract, certainly it is an attractive word in its true sense, but too often savours of a frippery character, whose shallowness is often covered by the coat he wears, or the society idiom he uses. I do not say avoid the word gentleman, use it as much as you choose; but do, for goodness sake, recognize its instincts amongst the lowly born and "poor," and do not deny to them in proud disdain the affectionate heart or the ability to shine in the social firmament, merely because their education hitherto has not been a polished one, nor their pecuniary resources extensive.

It is with this in view that I wish prominently to lay before my brethren of the clergy the great danger we are in by our constant neglect of so responsible a charge, laid upon the Church by our Lord and Master, Jesus Christ. I said that the first step to be taken is the formation of Parochial Schools, no matter how humble they may be. They are sure to grow if properly supported from the Parish pulpit, and in house to house visitation. It

should be a matter for Church Synods to take into consideration, something to be pressed forward with the extremest energy, and a commencement thus made, fostered with unceasing care, under the special supervision of the clergy, would soon form a ground on which to proceed in the agitation for separate schools. Till we take up the matter in this way, agitate as we may, we cannot succeed in any appreciable degree. Unless we, first, shew that we really require such a state of affairs, by our condition, by our status before the people, we shall not succeed in awakening interest amongst our people.

We have no cause to congratulate ourselves on the present condition of affairs. We are not making progress—not that making progress proves the truth of our cause, and yet why should our progress differ so materially from that of the Apostolic Age. Overwhelming conviction of truth is that which finds speediest entrance into, and most permanent place in the heart of men. How solemn is the responsibility which rests upon the clergy to go into their closets and examine themselves with prayer, upon their knees, often, very often, during the day. What seed have I sown today? How have I cared for it? Is my success in gathering so fair a congregation a true success? What secret roots of pride are beginning to choke high endeavour, and to pull down all my hopes and people's extenuation of me? Such questions often asked, will humble anyone whose calling has been from God, and the natural effect must be to see in little children the fairest emblems of the flock of Christ. It is the children we must take care of, they will furnish the men and women of the next generation, and how often have instances been seen in communities of men and women living lives of peace and christian happiness, whose earlier years were carefully tended and watched over, not only by christian parents, but also by those to whom God has given a loving heart, and who have been revered as their preceptors. Bismark never ceases to look with feelings of affection upon the Schoolmaster of his youth, and what sweet remembrances are and have been held of some of the masters of the English schools under christian care. I do not bring these in support of Church education, for some other instances may be cited on the other side, but in favour of the care of youth, and the effect they produce when rightly directed. The question naturally hinges upon the qualification of teachers, and because a teacher is qualified for imparting knowledge, that is no valid reason for employing him. Nay, may it not be in a majority of cases a cause of fear lest so happy a qualification should be marred by a vicious heart, and be productive of untold mischief. And we are not to imagine that the State pays particular attention to any other than a mental qualification, and a mechanical power of imparting information to the pupils over whom she places her teachers. I must pass over the miserable attempt so highly lauded to place the Bible in our Public Schools. Suppose the Bible were once there, is that a guarantee for

the protection of the Faith. Education means the contact of heart with heart, of the teacher with the pupil. The guarantee lies not in the Bible itself (an apology for religious education) but in the teacher, and his or his subordinates. When machinery becomes so largely necessary in the production of teachers, then it is to be feared, that so great a strain is being exerted upon the moral and spiritual engine, the heart, as almost to impede its usefulness, and the parts being separated from the heart become barren and unproductive. None but the Church of Christ has the charge of moulding the plastic natures of the young. None but those whose hearts pulsate with the love of Jesus, who habitually render thanks to God for all they have and are, and look solely to His hand for guidance through the mazy labyrinth of human life, are entitled to impart the true wisdom, the essence of all knowledge, without which whosoever liveth is counted dead before God, whether they can speak with the tongues of men and of angels, and have all knowledge.

CATHOLIC VERSUS ROMAN.

REV. JOHN LANGTRY, M.A., REPLIES TO ARCHBISHOP LYNCH.

On Sunday evening, October 25th, Rev. John Langtry, M.A., rector of St. Luke's Church, Toronto, delivered the third of a series of sermons in reply to a lecture delivered recently by Archbishop Lynch, on "The difference between the Catholic and the Protestant religions." The rev. gentleman selected as his text the 12th and 13th verses of the 48th Psalm: Walk about Zion, and go round about her; tell the towers thereof.

Mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following.

The text, "When thou art converted, strengthen thy brethren," does not surely constitute Peter the one authoritative and only infallible teacher of the Church. It is merely an exhortation to follow the natural religious impulse expressed in Psalm li. 12, 13. No single writer till the end of the seventh century dreamt of such an interpretation as the Roman Church now puts upon it. The first to find in it a promise of privileges to the Church of Rome was Pope Agatho, in 680, when trying to turn aside the condemnation of his predecessor, Honorius, through whom the Church of Rome had lost its boasted privilege of doctrinal purity. As to the declaration, "I will give unto thee the keys of the Kingdom of Heaven," most of the Fathers explain it as being not the act of gift, but only the promise of that gift, of binding and loosing, which Christ conferred on all the apostles in common (John xx., 22, 23), for they held the symbol of the keys to mean just the same thing as the figurative expression of binding and loosing. Yet, as our Lord was pleased to address these words to Peter only, the better way is to believe that they have a meaning applicable to St. Peter alone. And what that meaning is, is declared by Tertullian, the most ancient, and indeed for some centuries the only Christian writer who discusses the question. He says that St. Peter was granted the incommunicable and unrepeatable privilege and glory of being the first to unlock the doors of the Kingdom of Heaven to both Jews (Acts ii., 14-41) and Gentiles (Acts x., 34-48). And as this was done once for all, it cannot be done over again by any one, so that there is nothing left for the Pope to be special heir to, any more than the heirs of Columbus, if any be alive, could enjoy a monopoly of continuing to discover America. But so little satisfied were the early claimants of papal supremacy with their pretended Divine authority for their assumed lordship over the Church and the world, that they called in the devil to help them to establish those claims. I am speaking advisedly and soberly. Cardinal Manning, while he was still a member of the English Church, said, "Men who use fraud or falsehood, or violence or equivocation, or deception, to accomplish even righteous ends, do in the most real and effectual way fall down and worship the powers of darkness, and make themselves lieges and worshippers of the devil." Now, it is palpable on every page of history that when once the Roman pontiffs, blinded by worldly greed and ambition, conceived the plan of establishing an absolute ecclesiastical imperialism over the whole Church, that they persistently

resorted to fraud and falsehood and violence of the most inconceivable wickedness, to overturn the ancient constitution of the Catholic Church and to establish their own Papal autocracy in its place. Read, "Ranke's History of the Popes." Read, "Thierry's History of the Norman Conquest." Read, "The History of the Inquisition," or, if you have not time for this, read the book entitled "The Pope and the Council." Read Dr. Littledale's Plain Reasons, and if you do not stand aghast at the authenticated proof there given of the deliberate, systematic falsehood and forgery that was practised, the unscrupulous bartering of every spiritual interest for political power or worldly gain, then it is because you have no conscience left that can be shocked by the most unmeasured wickedness. This work of forgery began before the idea of Papal imperialism was conceived. The very first attempt to stretch the prerogatives of the primacy into the right of hearing appeals from other Churches was based upon a forgery. The great African Church of the fifth century, with its more than five hundred bishops, had passed a decree forbidding any appeals to be carried outside its own boundary. Appiarus, a priest of bad character, had been deposed by an African council, and he, in spite of the canon, appealed to the Bishop of Rome, and the Pope, Boniface I., tendered proof through his legate from the canons of the Council of Nicea, giving the Pope a right to hear appeals from foreign Churches. The bishops assembled at Carthage were amazed; they had never heard of such a Nicene canon. They had authenticated copies of the Nicene canons sent from Alexandria and Antioch, and found that there was no trace of such a law there, that the pretended canon was a mutilated copy of a canon passed at the local synod of Sardica, which was never accepted by the Eastern or African Churches. And so the synod wrote to the Pope rebuking him for the attempted fraud, and telling him that nothing should make them tolerate such insolent conduct on the part of the Papal envoys, that is in fact on his own part, as they were only discharging his commission. This letter was signed, amongst others, by the illustrious St. Augustin. In spite of this, the same fraud was attempted for the same purpose by Celestine, 434. And the African again forced the proof of the fraud upon him, and emphatically repudiated his claim to jurisdiction. (Cod. Eccl. Afric. cxxxviii.) The same fraud was attempted by Leo the Great, and for the fourth time by Felix III, in his attempt to coerce Acacius of Constantinople. (Fleury Hist. Eccl. xxvii., 48). Again, the Roman legates at the council of Chalcedon, 451, produced a forged copy of the Nicene canons, containing, in the sixth canon, the words, "the Roman see has always had the primacy," of which there is no syllable in the original. The fraud was exposed in the council to the confusion of the Roman legates by reading the original. It is narrated by St. Jerome as a matter of history that Constantine the Great was baptized on his death bed in Nicomedia, an Asiatic city, by Eusebius, the bishop. Nevertheless, a fable was invented at Rome in the fifth century, that the Emperor was a leper, and was healed of his disease by means of baptism administered to him by Pope Sylvester; and this falsehood, invented for a political purpose which it effectually served, holds its place in the Roman Breviary, and is read by every priest on December 31st of each year. Other fabrications followed in the sixth century, e. g., the forged acts of the council of Sinnessa and the legend of Pope Marcellinus, the forged constitution of Sylvester, the forged geste of Liberius and Pope Xystus III., the pretended history of Polychromus, exhibiting the Pope, 485, judging an Eastern patriarch. Then the forged letter of the council of Nicea to Pope Sylvester, and his reply, and the acts of the council held by him. Then the famous passage in St. Cyprian's book on the unity of the Church was amended by a fabrication which first appears in Pope Pelagius II.'s letter to the Istrian bishops. St. Cyprian said that all the Apostles received from Christ equal power and authority with Peter. This was too glaring a contradiction of the Papal claims that were now being put forward, so the Pope interpolated these words: "the primacy was given to Peter to show the unity of the Church and of the chair. How can he believe himself to be in the Church who forsakes the chair of Peter." This forgery was quoted as genuine by Archbishop Lynch in a controversy with myself a few years ago. Then followed, in the year 780, the first edition of the Liber Pontificalis, every historical notice of which is false. Its special object was to represent the Pope as teacher of doctrine and supreme judge of men. This book thoroughly misled our own Bede and prepared the way in the west for the reception of the fabrications of Isidore. After the middle of the eighth century the fable about the baptism of Constantine by Pope Sylvester is enlarged into the pretended donation of Constantine, a forgery which was successfully palmed off on Pepin, King of France. In 754 Pope Stephen III, forged a letter (still extant, in the name of the Apostle Peter) to Pepin, his adopted son, King of the Franks, in consequence of which that monarch bestowed on the Pontiff a large territory

containing more than 20 cities. And this was the foundation and beginning of the temporal power of the Pope. Fleury, in recording this event, describes it as an artifice without parallel before or since in Church history. And another eloquent Roman Catholic writer says it was a falsification which for strangeness and audacity has never been exceeded. But in spite of these dishonest attempts to push the claims of the Papacy, no change had taken place at the beginning of the 9th century in the constitution of the Church, as I have described it, and especially none as to the authority for deciding matters of faith. But about the middle of that century, 845, was put forth the fabrication of the Isadorian decretals—a forgery before which all its predecessors sink into insignificance, and which gradually resulted in that completed change of the constitution of the Church which I have described. About a hundred pretended decrees of councils and formal official letters of the earliest Popes were fabricated in the West of Gaul by Isador Mercator, and were eagerly seized upon by Pope Nicholas I., and were used both by him and his successors—especially by Gregory VII.—as genuine documents to support the new and extravagant claims which they put forth. Dr. Littledale says that Pope Nicholas I., solemnly and publicly lied about these forgeries, assuring certain Frankish bishops that the Roman Church had long preserved all these documents with honor in her archives, and that every writing of a Pope was binding on the whole Church, knowing as he must have known that not one of these forgeries was or ever had been laid up in their archives. Not only so, but though these forgeries have been known and acknowledged as such for more than three centuries, as, for instance, by Cardinals Baronius and Bellarmine, the two greatest Ultramontane writers, and by Pope Pius VI. himself, who said they ought to be burned, yet they are still wrought into the whole texture of the Roman canon law, which is largely made up of them. They are quoted as genuine in Liguori's Moral Theology, the chief text book on this subject in the Roman Church, to prove Papal infallibility, and they have been asserted in a new edition of the Breviary by the above-named Cardinals, who knew that they were false. I think I have said enough to justify my strong language about the forgeries. I can multiply proofs a hundredfold to any who may desire it, for the system thus audaciously begun was imitated with unflinching steps by many successors, and has been carried on up to our own time. Cardinal Wiseman was deeply involved; and even Cardinal Newman, the soul of truth and honor when with us, has not escaped this terrible contagion and guilt. Forgeries and lies go hand in hand, and are alike the foundation of Rome's practical system to day. Dr. Littledale, who has searched this subject through and through says:—"Nevertheless, the Roman Church, which professes to worship Him who said 'I am the truth,' is honeycombed through and through with accumulated falsehood, and things have come to this pass that no statement whatever, however precise and circumstantial, no reference to authorities, however frank and clear, to be found in a Roman controversial book, or to be heard from the lips of living controversialists, can be taken as true, nor accepted, indeed, without rigorous search and verification. The thing may be true, but there is not so much as a presumption in favor of its proving so when tested. Truth, pure and simple, is almost never to be found, and the whole truth in no case whatever. Nor is this to be wondered when Liguori, the most authoritative teacher of morals in the Roman Church, lays down that equivocation is certainly lawful at times, and may be confirmed with an oath for a just cause, any cause being just which aims at retaining any good things that are useful to body or spirit, while mental reservation, so long as it is not pure, that is not such unqualified lying as leaves the hearer no possible loophole through which he may, by exceptional shrewdness, guess at the truth, is always lawful for a just cause; and as no cause would be more just in Roman eyes than to win a convert, it follows that every security exists for the use of deceit in controversy." The Rev. E. S. Foulkes, who, in the early days of the Oxford movement, verted to the Church of Rome, but after seventeen years' trial came back to us again in utter horror at what he had proved the Roman practical system to be, writes:—"I have occupied the greater part of my life in the study of ecclesiastical history, first as a member of the Church of England, and then as a member of the Roman communion, and the deliberate conviction to which I was constrained to come, while yet a member of the Roman Catholic body, was this: That if ever there was a system that deserved to have the words 'man-slayer' and 'liar' branded on the most conspicuous part of it, in indelible characters, it is the existing system of the Roman Catholic Church." I have been cramped all through for time. I have, however, said enough to show, not only that the Roman Church differs, in constitution, but that in its inner spirit and life it differs *toto celo* from the Catholic Church,

On Sunday evening next I will go with Archbishop Lynch in examining the practical results of the system that rests upon this foundation. May the Holy Spirit of Truth descend in all His illuminating, convicting power upon those who thus come to us demanding our submission with a lie in their right hand. May He lead them back into the land of righteousness and truth, and give them repentance true and deep for the sin that they have sinned, not only against their brethren, but against the God of truth, whom they profess to serve.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

ONTARIO.

RENFREW.—A special thanksgiving service was held in St. Paul's Church, on Sunday evening, Nov. 1st, being All Saints Day. The church was tastefully decorated for the occasion with grapes, flowers, wheat and vegetables, which were artistically arranged. The Rector, the Rev. D. V. Gwilym, preached a practical sermon from St. Matt. xiii. 59. There was a large congregation.

OTTAWA.—St. George's Church.—The services in this church on Thanksgiving Day were well attended. At 10:30 o'clock in the morning, the Holy Communion was celebrated at which the rector, Rev. P. Owen Jones officiated. The evening service begun at 8 o'clock, when the Rev. F. R. Smith, rector of St. James' Church, of Montreal, preached an eloquent sermon, appropriate to the occasion. For this service a special musical programme had been prepared, which was rendered in a magnificent manner by the choir, consisting of some twenty-five voices. For the success which has so far attended this choir too much praise cannot be bestowed upon Miss Lampman, the talented and painstaking organist and choir directress, whose ability as a pianist is well known.

TORONTO.

THANKSGIVING DAY.—Our churches were unusually well attended on the day of Thanksgiving, and we trust that the offertories will aggregate a large sum in aid of the Mission Fund.

Toronto Church Sunday School Association.—The Executive Sub-committee have made arrangements to begin the winter series of Association meetings at the Church of the Ascension on Thursday next, the 19th inst., when there will be evening prayer at 7:30 p.m., and a sermon to Sunday school teachers by the Rev. Canon Dumoulin, M. A., followed at 8:45 p.m. by a meeting of the General committee of the Association to arrange the programme of meetings for 1885-6.

A circular containing this information has been sent to every Sunday school teacher whose name appears on the secretary's roll.

THE BEGINNING OF THE END.—A daily paper contains an advertisement of a large square pew in the best position in St. James' Church for sale. Speculation is rife as to who is the seller, and hopes are expressed that this pew will be bought and handed over to the Church as a free one forever. This looks like a break in the order of this all too notorious congregation. The pew owners find the burdens of supporting the service and routine of a parish Church too heavy to be borne without the excitement and enjoyment of lording it over the diocese. This being no longer possible, there is trouble ahead, and other pews will come into the market. Canon Dumoulin has a very simple course before him—to do his duty without fear or favor towards "big square pews."

St. Peter's Church.—Although the power of ex-communication is not possessed by our clergy, they do possess the right to defend themselves against malicious malcontents, who attend church and meetings in order to create strife. The Venerable Archdeacon Boddy, has recently exercised this right in, it is reported, a highly amusing way, the desired result being attained of the withdrawal from his congregation of one of the Mission Union party, whose real work "is to create disunion in every parish."

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News.

St. James' Church.—On Sunday, the 8th Nov., the Rev. Canon Dumoulin preached a special sermon to young men. The discourse was marked with much practical power and the eloquence of plain, earnest speech. The temptation of young men, especially in regard to drink, were forcibly dwelt upon. Warnings were given against these dangers and affectionate, yet manly counsel to walk as became those who had been baptised into Christ. The canon took occasion to deal a scathing blow at those who at home are plotting against the grand old Church of England, "some Protestants being in union with even libertines," said the preacher. Men are judged by their associates, and it is not for churchmen to be the open friends of men, who are the open friends of atheists and others of God's foes.

THE SOCIETY OF THE TREASURY OF GOD.—The Rev. C. A. B. Pocock, Organising Secretary of the Society, has taken up his abode in Toronto. We note that an English paper with delightful vagueness gives his address, "Ontario-Canada." Mr. Pocock writes in regard to this highly commendable work, "We have added to our plan an association of parishes for the purpose of discouraging worldly methods of obtaining money for Church purposes, and advocating a trial of God's system of finance. I renew my offer, and hope for many more applications. Our society started in Advent with ten titles papers scattered over the country, between Virginia and Philadelphia. There are now in the American Church twenty-three Bishops who are patrons, eight members, and thirty clergy and laity who have written for our papers. In Canada we have nine Bishops, twenty clergy and ten laity who are members. The work has hitherto been done by two honorary secretaries. Here appears to be the commencement of a great society, which has been blessed by the Head of the Church, and it is time that the management should no longer be centred in Canada. We want two organising secretaries in the United States. Two branches of the society working side by side with the same patrons and the same aims, bearing witness to the identity of the American and Canadian Churches, will exercise a far greater power, and bring a strong influence to bear on the Mother Church, and in the other provinces of the Anglican communion. It appears to us very strange that in proportionate giving, Dissenters are, both as individuals and as congregations, far ahead of us. Why should there appear to be so much more covetousness among Churchpeople, who have every advantage in means of grace?"

THE BISHOP OF SASKATCHEWAN.—The Bishop of this diocese is meeting with great success in his canvass on behalf of the mission work in the North West. It is good and certainly indefatigable Bishop could only remember more vividly and continuously that he is not the Bishop of a party, but was consecrated a Bishop of the Catholic Church, he would find his sphere of usefulness and his sources of help considerably enlarged.

CENTRETON.—A pretty little church, 54 ft. x 30 ft., constructed of red brick, with white brick facings and composition stone, was opened for the worship of Almighty God, on All Saints Day, Sunday, Nov. 1st., by the Venerable Archdeacon Wilson, M.A., rector of the parish. Morning prayer with celebration of Holy Communion, was held at 11 o'clock, preacher, Rev. Dr. Roy, of Cobourg. Evensong was at 8 1/2 o'clock, preacher the Venerable, the rector. The offertories at both services amounted to nearly \$75.00, and were in aid of the building fund of the Church.

NIAGARA.

CHURCH OF ENGLAND SUNDAY SCHOOL INSTITUTE.—Teachers Examination, 1885.—SIR,—Permit me through your columns, again to remind the clergy and Sunday school workers of this diocese, of the examinations of Sunday school teachers held annually in May by the Church of England S. School Institute. Apart from the rewards and honours offered, these examinations have been found useful in deepening the interest in S. School Institution, and making the latter more systematic and efficient. This is important, if the children of the church are to be trained up in Christian and Churchly principles. Many useful "helps" to teachers are among the later publications of the institute, and may be obtained from Messrs. Rowsell & Hutchison, Toronto. The subjects of examination for 1886 are:

Scripture.—St. John, chapters xi. to the end of the Gospel.
Prayer Book.—Church Catechism: To the close of the answer, "I desire my Lord God, our heavenly Father," etc.; and Articles xix. to xxiv.
Lesson.—To be selected from St. John, chapters xi. to the end of the Gospel.

The examinations are conducted in two sections,—an advanced, and an elementary,—and thirty prizes are offered in each. Besides which, certificates of qualification are awarded to those obtaining a certain number of marks. Any further information desired may be procured from the local secretaries in each diocese. As the examination for this diocese during the past two years has been held in Guelph, I propose to hold the examination for 1886, (D.V.) in Hamilton, should a sufficient number of teachers offer themselves. Perhaps, informing their Bible classes for the winter, some of the clergy within convenient reach, may choose to take up the above-mentioned subjects. William Belt, M.A., Local Secretary, C. E. S. S. Institute, for Niagara Diocese.
Burlington, Advent, 1885.

HURON.

MEAFORD.—The Rev. George Key, Rural Dean of the County of Grey, has been actively employed in holding missionary meetings in the various parishes in the county. He preached on Sunday Nov. 1st, in Christ Church, to large and attentive congregations.

WARDSVILLE.—At the last meeting of the Church of England Temperance Society, which was an open one, there was a very large gathering. The basement of the church being crowded. The meeting opened, in the usual manner, with singing and prayer, the Liturgy of the Society being used. After the reading of the minutes, a short statement of the work was given, showing that this branch is in a most flourishing condition. After this a programme of songs, recitations, etc., was thoroughly enjoyed. The Band of Hope gave two pieces capably, one of them to the tune of "One more river to cross—and that is Prohibition," causing much merriment. The Rev. T. Newton, of Bothwell, gave an excellent address upon total abstinence. This gentleman is vice-president of the society, and the incumbent, Rev. W. J. Taylor, president. The meeting closed with the benediction.

LUCAN.—In the township of Biddulph, a township not long since of enviable reputation, the old, old church holds her ground; Rev. Thos. Magahy is rector of three prosperous churches in that township: Trinity Church, Lucan; St. James', Biddulph, and one in Granton lately built principally by his exertions. In Lucan especially the church and its aids—the Sunday school—are doing good service. The population of Biddulph are almost all from the south of Ireland, and they both of the Church of England, and of Rome are very firm in adherence to their religion. There is no room for latitudinarianism in a place such as Biddulph.

DELEWARE.—At the re-opening services in Christ Church, Delaware, the collection of the day amounted to \$155, a good collection for a small village church. The preachers of the day were the Lord Bishop at matins and evensong and Rev. Canon Newman in the afternoon. The Canon's sermon was highly appreciated by a large congregation. The people here are all delighted to meet their old pastor, who ministered to the spiritual things for fifteen years. Happy are the people, who for many years are naturally united with the pastor in the bonds of Christian affection.

HURON COLLEGE.—A special meeting of Huron College council was held on Wednesday, Oct. 28th, in the Chapter House. The Lord Bishop presided and there were present, members:—Ven. Archdeacon Sandys, Rev. Canons Innis, Hinks, Hill, Smith and Richardson, Rev. Principal Towell, W. Davis, Messrs. V. Cronyn and E. B. Reid. A resolution was unanimously passed in favour of continuing the affiliation for the time being, with the Western University, and appointing a committee to confer with one from the Synod to frame a deed of affiliation and report at the next meeting.

ADELAIDE.—We learn with much pleasure that the Rev. J. P. Curran, incumbent of St. Ann's, Adelaide, has returned from Manitoba, feeling his health much improved.

WESTMINSTER.—The Lord Bishop of Huron preached in James' Church, London South, on Sunday p.m., the 21st after Trinity. The down-pour of rain prevented a large congregation, but making fair allowance for the rain there was a good attendance. The friends of the rector of St. James will be glad to learn that his health is greatly improved. The good parish work progresses continuously. The Sunday School house, thought to be

too large for a church, for which it was built and on the building of a new and much larger church, became the Sunday school, has become too straitened for that purpose. The vestry have now expended about \$1,000 in enlarging it. They have added two transepts—one for the Bible class and the other for the infant class.

STRATFORD.—The vestry of St. John's parish are determined to have a comfortable house for their minister. They are expending \$1,000 in putting the rectory in thorough good order. The rector and his family have arrived at the scene of his future labours, but the parson's home not being completed for his reception, they are enjoying the hospitality of friends.

ALGOMA.

PORT SYDNEY.—The harvest services lately held in this mission were of a most bright and encouraging character, displaying in a very marked way greater zeal and earnestness than ever before shown at such a time. The first held was at Uford, on Tuesday evening, the 13th inst. Here the Church was very nicely adorned with the season's fruits. Two striking features besides, were a handsome altar cloth, the gift of Rev. Wm. Crompton, and a beautiful new carpet inside the altar rail, the gift of the children of St. Timothy's Sunday school, Collingwood. Although a rainy night, yet the church was crowded. The service was hearty and a larger offertory than usual gave evidence of sincerity. The following evening saw a full church at Beatrice. The decorations here surpassed previous efforts, and would have done credit to a more highly favoured community. The service bore its usual bright and earnest character. On Thursday evening, the service at the "town line" (between Stevenson and Macaulay) was one never to be forgotten. Although wanting the externals, a church building and its furnishing, there was a spirit of real earnestness seldom witnessed. Not one appeared empty handed. Even the smallest children had their offerings of thanksgiving. The amount of the offertory was upwards of \$15. The next evening a large congregation assembled in Christ Church, Port Sydney. Here the evidence of careful and loving work was seen in a beautifully decorated church. The appearance of our decoration was made all the more attractive by the gift of two seasonable banners from Mrs. Gilkinson, of Toronto. The offertory at this service also bespoke sincerity, amounting to upwards of \$30. On Monday evening, 19th inst, the last of the harvest services for this mission this year, was held at Brunel. Here the congregation was small, but the service was hearty and an unusually large offertory, upwards of \$15, showed that the true spirit of the services was not wanting. Unless otherwise specified the offertory at each service is to be applied to the Widows and Orphans fund of this diocese.

The Rev. R. W. Plante, desires to express his gratitude for the following gifts for this mission. From the children of St. Timothy's Sunday school, Collingwood, per Miss McMaster, a very handsome carpet, which has been placed in St. John's Church, Uford. From the Rev. Wm. Crompton, a beautiful altar cloth, also placed in the Church at Uford. From Mrs. Gilkinson, Toronto, two banners for harvest decorations, and \$6, for providing a carpet for the church at Brunel. Also a fresh supply of Sunday school papers for the children, from All Saints Sunday school, Collingwood, per Miss Jennie Hamilton.

RUPERTS' LAND.

The annual meeting of the Diocesan Synod held at Winnipeg last week, was a harmonious and successful one, and well attended by delegates, rectors and other dignitaries. Much business of importance was transacted in spite of the airing of individualities and countering of hobbies inseparable from these gatherings, the stereotyped batch of "thanks" was duly noted; the dispersion followed; and the newspapers told us that this was the most successful session of Synod ever held in Ruperts' Land.

High above this sympathy of gratulation, however, rises the wail of distress. This seemed to be the key-note of the episcopal address. Taking that address as our guide, we conclude that church work in this diocese is relatively at a stand-still. I say "relatively," with a double reference: (1) to the rapid progress of the country; (2) to the rapid progress of the sects. A great deal of work is being done, but what would pass for success in an old country may be but dismal failure in this. The Church is very far from keeping pace with the in-

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crease and dispersion of the population; and farther from marching in the van of the Christian communities. The Presbyterians and Methodists have come up in full force and possessed the land, bountifully supplied have they been, by their brethren in the east, with the sinews of war. They have the courage of their convictions; and the spiritual statesmanship as regards this country commands admiration. Meanwhile the history of the church in Eastern Canada is repeating itself out here in an aggravated form. Thousands of church families scattered over the vast prairie, are as sheep having no shepherd; or, at best, seeing a missionary as men see a comet. Another generation of churchmen will be seen putting forth efforts not more frantic than futile to regain ground which a little sacrifice now would make a solid and permanent possession. Who is to make that sacrifice? Our infant community, "scattered" by the exigencies of life and "peeled" by harvest failures, in their struggle for existence, cannot compass the work. There is hardly a parish in this country that can do more than its own clergyman's stipends; and the mass of them are very far indeed from doing even that. How are new missions to be instituted in the hundreds of localities now calling aloud for aid from a helpless Bishop? We cannot look to England. The Mother Church has done her duty,—is still doing it. Has the Sister Church of Old Canada done hers? Her sons and her daughters are here by the thousand; has she no interest in their spiritual welfare? Hitherto her contributions in aid of missions in the North-West have been a *bagatelle*.

Why so? One reason is this. An impression prevails down east that the church of Rupert's Land is very richly endowed. Nothing can be farther from the truth. Possibly at the epoch of the "boom" she may have imagined herself wealthy, as did many a fancied millionaire who to-day "lodges satan in his purse." Her endowment is a present fiction, even should it prove a prospective fact. We are dealing with the present. It will be "too late to look the stable, etc." Stripped bare, the question is this: Will the Canadian Church look on with folded arms whilst her infant sister, a child of boundless promise, sinks beneath the waves? Is she content to be distanced and laughed at by the despised denominations? Must it be confessed that Catholicism is immeasurably poorer in the missionary spirit than is sectarianism? or the average eastern churchman more poverty-stricken or more penurious than his Presbyterian neighbour? It must be one or the other. The facts are these: the church here, both as a whole and disjunctively, is poor, very poor, not rich; struggling, not prosperous; not aggressive, but rapidly losing ground. And all this from lack of that timely help of her elder sister, into whose lap the great cities and the solid yeomanry of the provinces pour of their abundance; a help which she can spare, and which she will freely furnish when the whole matter is honestly and fully laid before her. The Churchmen of this diocese are doing all in their power to help themselves; but, as all the world knows, the calamity of the "boom," followed by the triple calamity of untimely frosts, has prostrated this country for the time being; and a few thousands of dollars now would effect more towards securing the destiny of the church in the North-West, than would ten times the amount later on, to be wasted in vain endeavours to undo an irreparable mischief.

Another false idea is current in the east. The Bishop of Rupert's Land is considered a "Low" Churchman, at least in certain quarters; and although this has brought little but "sympathy and prayers" from Huron and Montreal, it may have had something to do in minimizing cash receipts from Ottawa and Halifax. The impression itself is unjust. Bishop Machray is a sound Prayer Book Churchman, a most tolerant and Catholic minded prelate. True, in certain quarters there floats on the ecclesiastical atmosphere a pretty strong London-Montreal aroma; and the *alibi* of the parson is disproven mainly by the liturgy and the surplice; but, in the main, fair churchmanship prevails; and the clergy of all schools are welcome, provided always they have no marked reputation for ability.

This is quite natural. In all new countries ambitions which, in the old and cultured communities would be inconceivable, flap their little wings and soar to heights of success, amazing not less to their own possessors than to their fellow men. Mediocrity, or worse, sits in the high places of both Church and State. The third class pedagogue of Ontario "shakes Senates" in Manitoba; and the "Literate" from Canterbury, or the "Hivite" from St. Bees, moves in the firmament ecclesiastic as a star of the first magnitude. Upstartism, universally, haunted by a pestilent "inner consciousness" of the unfitness of things, keeps an ever watchful eye over its privileges; and so it comes to pass that the warm hand of welcome is extended to cognate mediocrity, or congenial and imperious inferiority, where intellect and scholarship would get the "cold shoulder." Time, under the beneficent operation of the law of gravitation, will

establish its equilibriums; and these little greatnesses will vanish from the horizon. We shall not grudge the enterprising "pioneer," sacred or profane, his dazzling altitudes; although we may find ourselves unequal to the task of ceasing to marvel at the phenomenon. Meanwhile it would prove sweetly grateful to the intense good nature we so abound in, could we but breathe a placid calm over his spirit, in the assurance that "vested rights" are in no sort of jeopardy through the advent of merit.

I do not mean to say that all this obtains in Rupert's Land, or that it does not. If it did, it would not tend to attract excellence from the older dioceses; or to shed a halo of intellectual glory round the Church of the Prairie. We do, however, lament bitterly the effacement of the bloom of our verdant boyhood; when a Church dignitary was an awful presence, and a "belted knight," as one of the gods of Olympus!

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

"WHY I AM A METHODIST."

SIR,—For the information of the clergy and laity that have so promptly, and, in many cases, so liberally responded to the appeal for orders to the Methodist tract entitled as above, I may say my letters are now in the hands of the printer, and that the work of publishing them in pamphlet form will be prosecuted as speedily as possible.

I have to thank many of the clergy, many of whom are unknown to me, not only for their liberal patronage, but also for their letters, which have not a little encouraged me to go on with the work of republication. I may observe that the prices named in the circular sent out, are based on an issue of 5,000 copies, but the guarantee orders received to date do not warrant a larger issue than 2,000, the cost of which to me will be proportionately greater than the larger issue. In fact a loss will be incurred. However, should the pamphlet be considered worthy of a larger circulation by Canadian Churchmen, I may state I shall be able to supply the demand at prices named in the circular, having arranged to have it stereotyped. May I ask all intending subscribers to forward their orders without delay, as I must determine on the number of the first issue within the next ten days. In conclusion, permit me to thank "Rector" for his commendatory letter in a recent issue. Yours, truly,

Pembroke,

W. P. SWEATMAN.

10th November, 1886.

P. S.—For the information of those who may not have seen the circular alluded to above, the prices of the pamphlet are:—100 copies for \$6.50; 50 for \$3.50; 25 for \$2; single copies 10 cents. It will contain about 25 pages of about 8x5½ inches.

W. P. S.

UNFERMENTED WINE.

SIR,—In your issue of November 5th, appears a letter from the *Scottish Guardian*, signed "Total Abstinence," protesting against even the discussion of the use of unfermented wine at the holy eucharist. Will you kindly give your readers your opinion of the theory held by some, that our Saviour at the institution of the eucharist used the unfermented juice of the grape. The Jews now use the unfermented article, and they say their people have always been as careful to exclude fermented liquor as leavened bread from this celebration. The theory that our Lord, being a Jew, would not use fermented liquor in what, though the institution of the holy eucharist, was also a celebration of the Jewish Passover, seems to be a reasonable theory, at any rate might it not be left an open question, and Churches be permitted to use which they choose.

INQUIRER.

THE CLERGY TRUST.

LETTER No. 2.

SIR,—I now take up a few ideas in reference to the administration of the Trust. Dr. Beaumont will recognise that I am replying to his letter, and that our personal relationship in the ministry and friendship, do not enter into the discussion. sentiment and earthly relationship of any kind have to retire, when duty calls to a holy conflict in behalf of just and equitable rights. The assertion is made that the "Synod had legal powers to administer, and do what it liked with the surplus, after the payment of the claims of the commuted clergy." If so, it would be

the property of the Synod, whereas the Synod only holds it in trust. It no more belongs to the Synod to "do what it pleases with," than it does to the Governor General to do what he pleases with it. The Synod holds it in trust to execute the will of the donors, which was that the surplus should be "for the maintenance and support of the clergy within the diocese." Those who desire to understand this trust should read it. It is set forth in the judgment of Mr. Justice Henry. The assertion is also made that the non-commuted clergy who received the surplus "had no legal right to it." Then, what business have they with it? I am satisfied that putting it into the mission fund, and thereby giving it to the laity to help them to fulfil their obligations to the clergy, was anything but moral. I wonder that laymen with honorable ideas, and possessing a spirit of Christian chivalry should permit it, when exercising the power committed to them in administering the trust. The laity have no right to it, for it belongs to the clergy, and their province as trustees, is to see that the trust or any part of it, is administered for the clergy, and not for themselves. It would be as lawful to take any other private trust given you for a specific purpose, and apply it to the mission fund, as to take this for such a purpose. The Church Society is spoken of as acting "in its generosity" when "dividing the surplus according to seniority, and irrespective of income." The latter condition is incorrect, the by-law of 1869, excluding them if having an endowment of \$300 per annum, whilst the amended by-law of 1874 excluded them if they had an income of \$1,200. The statement would be true, if applied to the incomes of the Bishop and Archdeacon, of which I shall subsequently treat. But wherein does the generosity consist? Whatever had been appropriated to the clergy, they are entitled to receive, and there was no generosity about it. The laity consented to appropriate that "which cost them nothing," how could they be called generous? They were faithful in the first administration of the fund, but they were not generous. In the administration of the Trust at the Synod of 1876 they were not faithful, because they applied a part to the mission fund, which is a fund provided for their own voluntary offerings. What reasonable, just, honorable, or even sane man can say, that the clergy should contribute to their own stipends? "Who goeth a warfare any time at his own charges?" If the manager of a bank should have a salary of two thousand dollars per year, what would be thought of the directors if they were to say, we expect you to pay two hundred dollars per year of the salary we agree to give you? Would it not be called a fraudulent transaction? Generosity, indeed! Where was the generosity, or even honesty, of appropriating to clergymen, and promising it in good faith, two hundred dollars per year in addition to their income after long and faithful service, for their "maintenance and support," and then to take it away without giving an equivalent? I cannot help what the Synod says, I assert it was "wrong," it took from their wives and children that which was necessary and lawful for "their maintenance and support," and who, in many cases paid as if they were but "hewers of wood and drawers of water." Will not honourable Christian laymen view the procedure of 1876 with shame, and endeavour to rectify that which is manifestly wrong? In other dioceses having a similar Clergy Trust, the trustees appropriate in addition to a clergyman's income, an annuity of \$400, and what is but just, they keep faith with him by paying it. Having referred to the so-called generosity, the writer stated:—"It now resolved in its justice to throw the surplus into the Mission fund." I will review this act of justice, in the mirror of the Episcopal and Archdeacon's fund. Justice! "Justitia suum cuique distribuit."

The Parsonage.

J. T. WRIGHT.

St. Mary's, November 9th, 1886.

(To be continued.)

THE SYNOD GREETINGS.

SIR,—It seems acknowledged that the great sacrament of holy baptism, is simply the blessed instrument by which we, the branches, have been grafted into His body which is the Church, but it is certain that such branches do not of necessity all remain branches of the true vine forever.

If lay and schismatic baptism has always been acknowledged as valid by the Church of Christ, then all baptized people have been baptized into the body of Christ as distinguished from the loyal, sound part of that body which has remained true to the apostolic ministry, the legitimate ruling and teaching body in the Church of Christ. Because an arm or leg is defective or deformed by malformation, it by no means follows that we are to deny that it is part of the body, and the same with a stunted branch of a vine. The word schism is used in the New Testament, for a division in the body of Christ, and not from it, apostacy would be the word to describe the latter. Schism is doubtless a sin but apostacy is spiritual death. What

Synod only the Synod to the Govern- with it. The will of the old be "for and this trust ment of Mr. made that the surplus "had have they it into the the laity to the clergy, was laymen with of Christian ng the power trust. The to the clergy, hat the trust e clergy, and wful to take specific pur- s to take this is spoken of dividing the pective of in- t, the by-law ndowment of 1874 1,200. The e incomes of shall subse- nerosity con- to the clergy, as no gener- appropriate ould they be in the first re not gener- at the Synod they applied nd provided reasonable, ay, that the nds? "Who arges?" If alary of two e thought of pect you to be salary we led a fraudu- Where was roprating to th, two hun- income after tenance and ut giving an ynod says, I r wives and r lawful for be, in many e wood and le Christian shame, and stly wrong? Trust, the gyman's in- it just, they ing referred :—"It now las into the justice, in soon's land.

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is the sin which invalidates the sacrament of regener- ation? It must be a sin unto death, for regeneration is the reception of spiritual life. Is schism a sin unto death? I do not think so, for then how would the baptism of an adult be valid if administered by schis- matics? He would be in a state of schism after bap- tism.

And if schismatics are guilty of such apostasy as makes the sacrament of baptism of none effect, then it were futile to even hope to see them ever in a state of salvation.

"For it is impossible for those who were our enlight- ened" (baptized) "and have tasted the heavenly gift and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away to renew them again unto repentance," Heb. vi. 4, 6 vs.

There is no second "regeneration," there is but "one baptism."

So we come to the conclusion that the cutting away of the branch from the true vine, after having been grafted in by the sacrament of regeneration, can only be brought about by the sin against the Holy Ghost, spiritual lifelessness, may not that be apostasy? Is schism ever represented as being that sin?

Excommunication was of different kinds in the early church, the lesser excommunication or separa- tion was expulsion from the church, and was not for the most deadly sins, the greater excommunication or anathema, or total separation, was entire exclusion from the body of the faithful.

St. Paul did not excommunicate the Corinthian schismatics, but only the man guilty of incest. Yours truly, W. B.

SIR.—As good a Catholic, by which I mean a Pro- testant Catholic, all the more Catholic for being Protestant, all the more Protestant for being Catholic since all sound Protestantism is an appeal to Catholi- city, and though the word Protestant has become ambi- guous as you say, yet the noun must, I think, mean one who holds the doctrines in the main at least, that the first Protestants did hold. I will, with permission, say a word more on greetings, because, as one of your readers asked for an answer to a certain question, and one should have the courage, I suppose, to say what one thinks. I am in Synod and called to vote. A body of professing Christians, send official greetings, they are dissenters, that is, they think differently from us, if they do not feel differently; they are a separate organisation, they represent a schism by inheritance, for which their forefathers were in a de- gree, (I am not going into decimals) not wholly re- sponsible, and a schism for which my forefathers were so partially. It is proposed to address them as brethren, and emphasize the brotherhood. I do not object. I propose an amendment in addition, and to this effect (it was what I said to myself as I read of the first precedent to which my attention has been called, and which shall be nameless, I should have done on the first blush) "and we send this message be- cause time fails to tell you all we wish to say or ad- equately represent our feelings or our views." My conscience would have been satisfied, because, if schism is a sin, I presume that to approach schismatics with a view to healing schism is a duty. I do not say that I have cut the knot, but certainly have solved nothing. But the Synod is, I should suppose, in no way compro- mised, and can prepare an address distinctly stating its position, it can suggest a meeting of representatives, to discuss this thing. Logic we believe to be alto- gether on our side; if the whole end in nothing, we have done our duty, and the time could hardly, I be- lieve, be wasted if we sent men of calm temper on our side. Could we not meet as men, if nothing, higher in organisations for charitable work as a preparation for discussion and to remove the odium theologium, or at least to lessen it. These supposed men believe in the name of the Lord Jesus and love Him, they accept much of His doctrine, and in a sense work in His cause. They do not seem to us to accept the word Christ as representing one appointed with authority, and giving authority through human channels, but seem rather to hold that any volunteer has a right to assume the uniform of the grand army, and that his efforts must be tested by apparent results, and the members wounded, without considering at all the demoralization of the army itself. Distinguishing of course between matters of opinion and matters of faith, I would say, let the two lines of thought be tested side by side. Let us hear and let the world hear in the most distinct manner possible, their side of the question and our own as well.

October 19, 1885. H.

ST. ALBAN'S.

SIR.—Being in the neighbourhood of St. Alban's lately, a dutiful interest much more than an idle curi- osity, led me to inspect the beginnings made in what is indeed a noble undertaking. The walls of the See House are nearly completed, and there is every pros-

pect of our Bi-hop having a comfortable residence which will do no discredit to the Diocese of Toronto. Beside it is springing up the chancel of the cathedral that is to be; and I am fain in this letter to convey to fellow churchmen through our province, some of the pleasure which I had in seeing a noble enterprise so well begun. The ground plan of the chancel measures, including the walls, 90 by 39. The foundation wall is five feet thick at bottom, and is narrowed twice as it rises, till the destined limit of three feet is reached. The work thus far is beautifully done, and seems as solid as it should be. The older people can hardly expect to see, even, the chancel completed in their day, as it must be a costly work, and time will be necessary for obtaining funds, which no congregation will feel under pressing obligation to raise. In one sense it is all the better, perhaps, as the foundation will be more consolidated; and it will be safer too, that the spiritual fabric should grow slowly, under the guiding influence of experience and emergent needs, instead of being an ecclesiastical *chateau en Espagne*.

Explain it as we will, the Church's instinct has led her to build cathedrals, and our Bishop deserves the praise and hearty support of his diocese in the work which he has so bravely inaugurated, and which well deserves to be commended as a "venture of faith." The most commendable feature of his work thus far seems to me to be the absence of any haste to under- take too much. The grand churches of our mother land are as much as man's work can be, symbols of eternity; and the venerable cathedrals were built just as the spiritual fabric itself, with no irreverent haste. "One age would build a chancel, and another a nave, and a third would add a chapel, and a fourth a shrine, and a fifth a spire," so says Newman in a sermon entitled, "The Gospel Palaces," (sermon xix. vol. vi., of Parochial Sermons), which I earnestly wish all who are interested in St. Alban's would read. In much the same way spoke St. Chrysostom long ago, (in Actage viii.,) encouraging landed proprietors to build churches on their estates. They object "consider how great the expense;" and he replies, "Build for the present a small church; your successor will build a porch; and his successor will make further addi- tions; and so the whole will be ascribed to you." Every English cathedral is a commentary upon this, to say nothing of Cologne, begun in 1248 and finished in 1880, Aug. 15. Those who believe in the perman- ence of the Church, can be content with the prospect of a completed St. Alban's after the labours of several successive bishops, but whensoever completed, the present Bishop will have the honor of being the founder. Let me add a sentence from the sermon referred to: The Christian "can endure to be one of an everlasting company while in this world, as well as in the next. He is content to begin, and break off; to do his part, and no more; to set about what others must accom- plish; to sow where others reap."

It requires no imagination to see a dense population around St. Alban's in a few years, and but little to feel assured that this greatest of the Gospel Palaces will be the venerated abode of devotion and the honoured centre of manifold good works.

Yours, Port Perry, 30th Sept. 1885. JOHN CARRY.

THE PROTESTANT PURGATORY.

SIR.—Your correspondent "J. R." in your issue of the 1st October, writes under the heading, "The Pro- testant Purgatory." He says that "every one knows that Purgatory is supposed to be a place where spirits, separate from the body, dwell: a heaven to the good, a hell to the wicked." Where does he get such a definition? The very word "Purgatory" conveys the idea of "purging," or a place of purification, and his sense of the word would make eternity itself a Purgatory, for is there not a heaven for the Lord's people,—a hell for those who are not in Christ. Now people,—a Protestant and a member of the Church of England, thoroughly believe that the souls of those who have fallen asleep in Jesus are in the Paradise of God, and that the souls of the wicked dead are in a place of misery. So to me says the Word of God. Where does the Church of England teach to the con- trary? "J. R." quotes the words, "for they rest from their labours," applied to the dead who die in the Lord, as proving that the souls of such are in the Lord, surely not, but they are in that rest which is in Paradise. Standing this day by the grave of one who fell asleep within a few days, I heard the clergy- man read or repeat from our beautiful order for the burial of the dead, these words: "Almighty God, with Whom do live the spirits of them that depart hence in the Lord, and with Whom the souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity." There, as I contend, is the teaching of the Church of England. Our Lord in Luke 16, by means of the beautiful parable of the rich man and Lazarus, gives a clear and distinct teaching as to the state of the soul after separation from the body. "The beggar died and was carried by the angels into

Abraham's bosom; the rich man also died and was buried, and in hell, (the Revised Version says "Hades"), he lift up his eyes being in torment." And that this does not refer to the state after the final judgment, is made clear by the fact that the rich man wished to have Lazarus sent to his father's house to testify to his brethren, "lest they also come into this place of torment." St. Paul, in 2nd Corinthi- ans, 5, speaks of the willingness "rather to be absent from the body, and to be present with the Lord," and in Philippians 1, 23, he says: "for I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better." See 2nd Samuel, 12, 23; Ecc., 12, 7, and Rev. vi, 9, 10 and 11. I must pass by your correspondent's reference argument as to "pictures," merely saying that when we wish to know what are the doctrines, or tenets, or principles of a communion we go to creeds and formularies.

I am, etc., HERBERT S. McDONALD.

LAY HELP.

SIR.—In many of the country districts where the clergyman has three or four stations, he is unable to hold more than one service in each place on Sunday, consequently the Church people frequently attend the Presbyterian and Methodist Churches, of course contributing to their funds and sometimes becoming proselytes. It has occurred to me that it would be worth while seeking lay help, which would both in- crease the Church funds and keep the congregation together. Now, if some person near each, or the principal station, could be found to hold a service either in the morning or evening, while the clergyman officiates elsewhere, it would, I believe, prove a boon the congregation would appreciate. There are edu- cated and capable men to be found who would gladly render this assistance for the good of the cause. I, for one, in this district would hold myself ready when called upon. The question is too delicate for me to moot through any other medium until it has been fully discussed in your columns.

I remain, dear sir, Yours respectfully J. A. MACPHERSON, L.L.D. &c.

THE PROTESTANT PURGATORY.


SIR.—Whatever "J. R.'s" theories may be as to the present condition of the disembodied spirits, "Another J. R." evidently misinterprets the word of the holy patriarch Job (xix. 26), which, whether in the version of James I., or in the revised edition, are not spoken of the soul but of the body. The patriarch is arguing solely for the resurrection of that flesh, which shall reappear whether destroyed by worms as the older version has it, or in any other way. "After my skin hath been thus destroyed, yet from my flesh shall I see God, Whom I shall see for myself, and mine eyes shall behold not another," is the reading which the revisers accepted as the best. But in the margin they read, "And after my skin hath been destroyed, this shall be, even from my flesh" &c., or "And though after my skin, this body be destroyed, yet from my flesh," &c. Job's meaning is clear if we refer to verses 20, 25 in the same chapter. In the first, he notes the gradual destruction of his skin by the disease with which he had been visited, "the hand of God hath touched me." Yet even this eating away of his flesh was not sufficient to prevent the persecu- tion he endured from his friends, "Why do ye persecute me as God, and are not satisfied with my flesh." But, he triumphantly adds, torment me as ye will, there comes for me the complete vindication of my right- eousness. For, although you think this destruction of my flesh a punishment from God for some unright- eousness on my side, ye shall see the day when I shall again stand in my lot, re-clothed in this flesh, face to face with my God. For I know that my Vindicator, my Redeemer liveth, and that He shall stand up at the last upon the earth, "on my side, and then shall I see Him for myself with mine own eyes, and in my proper flesh, that which shall be after the general resurrection, "when this corruptible shall put on in- corruption." Surely "Another J. R." cannot be ig- norant of the use of the word *ek* in Peek to signify "in," a classical use which approved itself to be the trans- lator of the version put forth in the reign of James I. and is more than tacitly acknowledged by the revisers of 1885, whose marginal suggestion of "without" for "from my flesh" is merely an admission of the bare possibility of an interpretation that should convey the idea that Job, like some of the Sadducees of ancient and modern times, denied the "resurrection of the body," the flesh, which we profess to believe whenever we recite the Apostles' Creed, or, as in the Nicene, sing our belief in the "resurrection of the dead."

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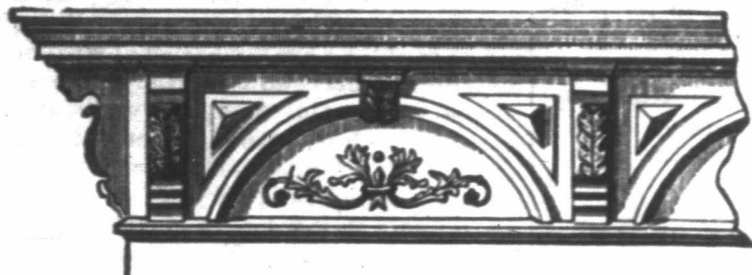


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FOR SUNDAY SCHOOL TEACHERS, ON THE INSTITUTE LEAFLETS.

Published under authority of the Sunday School Committee of the Toronto Diocese.

Compiled from Rev. J. Watson's "Lesson on the Miracles and Parables of our Lord" and other writers.

NOVEMBER 29th, 1886.

Vol. V. Advent Sunday. No. 1

BIBLE LESSON.

"The Wondrous Works of Jesus." St. Matthew xi. 1, 6.

In taking up, at the commencement of another Ecumenical year, a series of Bible Lessons on the Miracles and Parables of our Blessed Lord, let us pray, at the outset, that the spirit of truth may guide us into all truth. We live in an age when unbelief is rife; it therefore behoves all, who have the spiritual instruction of the young entrusted to them, to see to it that the foundation of their own faith is sure. Man is a complicated being, made up of body, soul and spirit; made in the image of God, he possesses what animals do not, a soul. It is immortal, therefore most valuable. (St. Matt. viii. 36.) This soul of man belongs to a higher world than this, the world of "things unseen," (2 Cor. iv. 18,) compare Gen. ii. 7. When sin entered into the world, and death by sin, the fate of mankind was sealed, had it not been for God's great love wherewith He loved us, see what He did, St. John iii. 16, 17; 1 John iv. 9, 10.

(1). *Who the Miracle Worker was.* The collect for Advent Sunday supplies the answer, God's Son, Jesus Christ! Of whose first coming the Church at this season reminds us and calls upon all to prepare for His second coming. He who was co-eternal with the Father, (St. John i. 1,) the Creator of the world, (St. John i. 8) its master, its owner, was "made flesh," "was incarnate," the real Godhead and manhood combined. But how did He come? not as a great king, but "in great humility," (Phil. ii. 6, 8,) came in the form of a poor man, no outward grandeur, (Isaiah liii. 3,) outwardly like other men, but different in one great respect, (1 Peter ii. 22,) though tempted like us, yet He was absolutely sinless, (Heb. iv. 15,) God manifest in the flesh, He Himself the greatest miracle the earth ever saw.

(2). *What His Miracles were.* There are three terms used in the Holy Scriptures to denote miracles, viz: "miracles," "mighty works" and "signs." A miracle is a suspension of the laws of nature, God is a God of order, He governs the universe by certain laws, but they do not fetter the will of Him who made them, they are the manifestations of His will. The law giver can, at any time, suspend his laws, when He so wills. Just what our Lord did when He came on earth, He did miracles; but they were not mere expressions of power, they were all works of grace and mercy, types of the salvation He came to bring. No wonder men were astonished at His miracles, (St. Matt. ii. 12.) He whose name was Wonderful, (Isaiah ix. 6,) did "wonderous things." His teachings was illustrated by His miracles, His miracles were interpreted by His teachings; so when John the Baptist sent his disciples to Christ, He told them (v. 4 of lesson,) to show John "those things which ye do hear and see." If we look at some different kinds of miracles wrought by Jesus, we shall see what a deep significance they had. When He stilled the tempest, (St. Matt. iv. 39,) He showed that it was His creature by making the sea obey Him, "The sea is His and He made it," (Psalm xcvi. 5) and when He healed diseases and raised the dead, He showed that He had conquered sin and death; and in His victory over Satan, (St. Luke iv. 41,) He showed that He had power over evil spirits.

(3). *Why His Miracles were wrought.* Our Lord's miracles had all a deep meaning, they were not wrought merely to amaze people, and to attract attention. He did them as the Redeemer of men. They were to teach men who He was. Seeing His

miracles obliged men to think, whose power is this? (St. Matt. i. 28.) (Acts ii. 22) (St. John iii. 2.) (St. John ix. 16, 33) Miracles stamped His work as Divine. Notice how it is the voice of God Himself who says to the sea, "Peace be still," or to the dead "I say unto thee arise," or "Lazarus come forth." His miracles all showed how He loved men, He went about "doing good." They were done chiefly on men's bodies, but were intended to teach us about men's souls. God once pronounced everything He had made "very good," but sin had spoiled all, and so He would teach that poor blind, dumb, lame, feeble souls can be changed by Him, His hand is still present in the world, He still blesses men's bodies, and blesses men's souls. Shall we not thank Him for all His mercies, and earnestly pray for grace to enable us to devote ourselves more entirely to His service.

Family Reading.

ONCE!—AND NOW?

Have you ONCE been nearer to God and Heaven than you are NOW? Consider—

ONCE perhaps you prayed to God earnestly, as if you wished and expected Him to hear you. You sought Him in your own chamber. You were glad to meet Him in His House of Prayer. Now His service has become a weariness to you. Your private prayers are cold and formal. You come to Church still, but you are not sorry for an excuse to stay away. It is no disappointment to you to miss the public worship of God.

ONCE you were afraid to sin, and if you fell under temptation, the thought "Thou God seeest me" troubled you, and kept you safe. Now you sin easily. The voice of conscience is weak or silent altogether. You no longer dread God's anger as ONCE you did.

ONCE you read your Bible with a real wish to know God's will, that you might do it; and as you thought on Christ's love for you revealed in that Book, you felt, "How can I show my love for this gracious Saviour who died for me?" Now you still read the Bible, but it does not change your life, or warm your heart. Nothing comes of it.

ONCE you drew near with joy to the Table of your Lord, and found your soul strengthened and refreshed there, by the precious food of Christ's Body and Blood. Now, it may be, you have altogether ceased to communicate, or if you come sometimes to that Holy Sacrament you come without an appetite; you do not hunger and thirst after righteousness, so you are not filled, you are in no wise partaker of Christ. You have gained not good but harm, by coming thus to God's Altar.

ONCE you felt a great desire to be of some use in the world for Christ's sake. So you began to visit the sick perhaps, or undertook to teach the young; you subscribed to a Missionary Society, and interested yourself in other works of mercy and piety. Now you may still be seeming to do or to give something for Christ, but grudgingly, not, as before, willingly. You do not take the same interest in His service. You think you have less time and less money to spare, but the truth is, you have less heart to give to Him.

ONCE, at your Confirmation, or after some severe illness, or when a dear friend was taken from you, you felt that the one thing needful for you was to sit at Jesus' feet and hear His Word. Now the lust of other things entering in, the cares or the pleasures of this life, have choked the Word, and it has become unfruitful.

Reader, do you feel about you any one of these symptoms—"This is my case?"

If so, you have been going back from life Eternal.

You are falling away. It is a state full of danger. See in what awful words the Scripture speaks of it.

Jesus said, No man having put his hand to the plough, and looking back, is fit for the Kingdom of God. S. Luke ix. 62. If any man draw back (saith God), my soul shall have no pleasure in him. Heb. x. 38.

For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. 2 Peter ii. 20.

REMEMBER LOT'S WIFE. Luke xvii. 32. Learn from her fate that there is no safety in standing still, that there is fearful danger in looking back—how much more in going back! Therefore, flee for thy life; look not behind thee, lest thou be consumed. Gen. ix. 17.

THE OLD PATHS.

In the times of the old dispensation, God sent this message to the people of Judah by His prophet Jeremiah. "Ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls." It is a message to us also, and most suitable for these times which are not altogether unlike theirs. Quiet reverent lives—lived in accordance with the old Faith delivered by Christ to His Apostles—are sadly rare in this nineteenth century. The daily reading and pondering upon Holy Scripture, the frequent assembling for prayers and for breaking of the Bread, have too little about them of excitement. Fresh pictures of God, and fresh ways of worshipping Him, are constantly being created; and this because the old moorings have been left, and men drifting out to sea, clutch at each object they meet. In the face of the two almost overwhelming foes, Infidelity and Sin, the Christian army presents the sad spectacle of a camp split up into innumerable sections; and amid the Babel of tongues in the religious world, the honest, truth-seeking man turns away bewildered and perplexed.

The remedy for this evil lies in the words of our text. If the waters are muddy far down the stream, we must journey to the neighbourhood of the source. There can be no question that the maxim, "To be in the world and not of the world," was more fully realised in the first ages of the Church. In the Epistles of St. Paul, and in the writings of the holy men of the early centuries in the Christian era, there are plenty of pictures of lives lived along the old path. Many are the facts that we should do well to take to heart. The same ordinance admitted into the Christian society as admits now—Baptism. Only the Christians of those days valued it as the gift of Christ more than we. They were perpetually reminding themselves that they had solemnly turned their backs upon the world, the flesh, and the devil. Did a Christian doubt whether he might attend a heathen spectacle,—"Think of your pledge," was the reply. Was he tempted to complain when imprisoned for the Truth's sake,—"Call to mind the engagement you made as a soldier of Christ, and take heart," was the exhortation given. Was he employed in a trade which he found to be unlawful,—"You have nothing to do with the devil's service; do not break your word," was the rebuke. Was he in danger of forgetting his high calling amid worldly honours and offices,—"Remind yourself of your compact with Christ, and its terms," was the suggestion made. Thus the habitual recollection of the pledges of the Baptism influenced the actions of Christians, and kept them true to their Master.

And, further, their whole life was a life of watching. In the morning betimes, they assembled for Common Prayer, and probably the reception of the Holy Communion. At nine, and twelve, and three o'clock, they again made opportunities for short devotions. After the evening meal, they were wont to return thanks for the blessings of the day, and even at night they woke up to praise God. Frequently a psalm would be chanted as they sat at their repast; and a hymn would serve to cheer the hours of ordinary occupation. Moreover, this fervent Christian life was free from fanaticism. The prayers were sober, modest, and under regulation; the language weighed and premeditated. No Christian in those days turned away from the Lord's Table, unless under the ban of the Church, and all questions of dispute were referred to the Bishop, as the representative of the authority of the Apostles.

Such were some of the old paths which brought

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rest to the souls of our forefathers in Christ, such the influences which made them victors in the fight. The Archbishop of Canterbury has recently called attention to the need of a wider and deeper knowledge of Church History on our part. Did we inquire more into the nature and constitution of the Christian Body in its early days, there would not only be less wandering into self-devised paths, but that very earnestness and enthusiasm which is the object of our admiration in the Saints and Martyrs of old, would communicate itself to us, and we too should be "among the prophets." "Blessed is the man whose delight is in the law of the Lord, and in His law doth he meditate day and night. So is he like a tree planted by streams of water, that bringeth forth its fruit in due season; and whose leaf also doth not wither."

THOUGHTS AND RULES FOR DAILY LIFE.

1. Remember always that you are not your own, but God's. God's because He created you, because He has redeemed you by the Precious Blood of His dear Son, because he has made you His child by His Holy Spirit.

2. Remember always that in your Baptism, you were made God's Child, and a member of Christ, and that you received the gift of His Holy Spirit to dwell in your heart.

3. Remember always that in your Confirmation you renewed the vows and promises made in your Baptism, and that God confirmed you, that is, gave you more strength, more of His Holy Spirit's Grace.

Then try to live, by the help of that Grace, as a member of Christ, a child of God, and an inheritor of the kingdom of Heaven ought to live.

4. Pray to God every night and morning, at least; kneel down and ask for what you want for your body and for your soul. And pray for others as well as for yourself.

5. Read every day a verse or two of the Bible; think over what you read, and try to act up to it.

6. Every night think over what you have done wrong during the day, and pray to God to forgive you, for Jesus' sake, and to keep you from sinning again in the same way.

7. Keep the Lord's day holy. Never miss going to Church at least *once* every Sunday. Go to the Holy Communion whenever you can. Prepare your heart for it beforehand, and make thanksgiving to God for it afterwards. Go to Church on Holy Days, when you can.

8. Never attend any other religious service than that of the Church. Never be led into argument about religion with those who are of a different way of thinking. But hold fast to the Church.

9. Avoid bad company; and never go to any place where you may be tempted to do wrong.

10. If you have got wrong confess it, and get right as soon as you can. Pray to God for help, and if you want advice do not be afraid to go and ask your own clergyman.

11. Never be out of heart when you have done wrong. The Lord will forgive you if you are really sorry. Never be overconfident when you have done right. You may fall next time.

12. Think sometimes of the four last things, Death, Judgment, Heaven and Hell. That will help you to be earnest. Think often of God's goodness. That will make you love Him. And if you love Him you will take delight in His Commandments.

13. Be patient. Be watchful. Persevere.

He that endureth to the end the same shall be saved.

Stablish the thing, O God, that Thou hast wrought in me, and take not Thy Holy Spirit from me, for Thy Son, Jesus Christ's sake.

WHO HAS SEEN CHRIST IN YOU TO-DAY.

"The parson asked a strange question this evening," said John Sewell to his wife, Ann, on his return from church one Sunday.

"What was it, John?"

"Who has seen Christ in you to-day? I wish you had been there to hear him, Ann, he made it pretty plain that all who love Christ ought to show by their conduct that they are in earnest."

"That's true, John, I know I often fall short of what a Christian should be."

"I'm sure that you and the children have not seen Christ in me to-day. If I'd remember to be like my Master, I should not have been so cross with you, because you wanted to take your turn out this morning."

"And I shouldn't have snapped you up and been so vexed," interrupted Ann.

"Then I used Tom roughly because he worried me, and when he cried I boxed his ears, when a kind word would have made all right. There are plenty of things I should have done even to-day, if I'd acted up to the parson's question."

"We'll try to begin fresh, John. You're quick and I get vexed. We've both a deal to learn. We must just pray that the children and our friends may see Christ in us."

Monday morning came. John was up early, and before he went off to work he asked that Christ might be seen in him that day. Ann did not forget that she, too, wished that Christ might be seen in her; and at breakfast time the children were told how Christ might be seen in them, and they were cautioned to be kind and loving toward one another, and toward their companions.

Thus, throughout the family, tempers were quelled for Christ's sake, and John was able, in that same strength, to ask a fellow to forgive the sharp words he had spoken to him the previous Saturday.

"I've had the happiest day I ever spent," John remarked to his wife that evening. "I know I've long been a professing Christian man, but I have not shown by my behaviour that I do really want Jesus to be seen in me."

"I'm sure it's been just the same with me," replied Ann.

"I know why some of our fellows in the shop find fault with religious people, and call them no better than those who have no religion at all. We Christians are not shining lights: we get into the same tempers, and use the same sharp words, and do the same actions as men of the world, and so we bring reproach on Jesus."

"That's well said, John. I mean to ask myself every night, Who has seen Christ in me to-day? I know that I shall often have to tell God that I've failed, but Jesus will help me to be true to Him, and you know there is a text which says, 'I live, yet not I, but Christ liveth in me.'"

Dear reader, will you take this question home, "Who has seen Christ in me to-day?"—*Friendly Greetings.*

GODFATHERS AND GODMOTHERS.

Holy Baptism is a very solemn and serious thing, is it not? Christian people ought often to think of their Baptism. This is why the Church puts the Baptismal Service after the second lesson, that all the congregation may be reminded of their own Baptism, of God's goodness to them, and of their promises to God, in that Sacrament.

Godfathers and Godmothers have other thoughts, besides, put before them. You have brought your Godchild to be baptized. And you have done well. You have obeyed the command of the Lord Jesus. You have brought a little one to God. He has accepted it as His child by adoption and grace. By adoption, that is, by receiving it into His own family, among His own children, so that it may call Him Father. By grace, that is, by washing away its natural guilt by the Precious Blood of Jesus, and giving it the help and power of His Holy Spirit.

But you have also made promises for your Godchild.

Let us consider, (1) who those promises were made to; (2) what they mean, and (3) how they are to be kept.

(1). It is to God that you have made these promises; the Great, the All-seeing God of Heaven.

(2). Those promises were:—

That your Godchild should renounce the devil and all his works;

That he should believe all the articles of the Christian faith;

And that he should keep God's holy will and com-

mandments, and walk in the same all the days of his life.

These are the promises you made for your Godchild, who was then baptized, and made a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven.

But suppose he does not keep these promises. Whose fault will it be?

It will be his fault, of course, his loss, if he should turn to unbelief and sin; if he should despise God's love, and perish everlastingly.

And if you do not do your duty, if you never try to teach him better, it will be your fault, too. But if you do your duty as a Godparent you need not be afraid. God will never punish you except for your own sin.

Let us be sure then that you understand what your duties are, and how you are to keep these promises. You ought to take care,

(I). That the child is taught the meaning of the solemn promises he has made by you:—

(II). That he gets proper teaching for his soul in all those things which a Christian ought to know and believe:—

This is not a very hard task. It is what every parent ought to do for his own child, what you can help the parents in doing, what you must try to accomplish if the parents neglect it. And at any rate you can do a great deal for your Godchild.

You can set him a good example in godly living.

You can give him a word of affectionate advice, now and then.

You can pray for him every day.

Do your best for him, for his soul, that is. God is not a harsh judge. He will look kindly on all you do, if you do it for His sake, and He will reward you richly for your work of mercy and love in bringing His children to His arms.

You may pray for your Godchild thus:

O Heavenly Father, bless my Godchild with Thy continual grace and mercy, and enable me to do my duty towards him, by the help of Thy Holy Spirit, through Jesus Christ, Thy Son, our Lord. Amen.

ROMAN INFLUENCE IN ENGLAND.

All statistics and evidence prove that the Roman Church is making no way in England. It is not holding its own, and such an experienced proselytiser as Mgr. Capel has confessed that if it were not for the Irish contingent, it would be nowhere now. This he did in a lecture he delivered a short time back in America. Clearly, no blessing from above has rested on the Anglo-Roman mission. Next, the Romanizing clique has established its own powerlessness by its failure to maintain any organ in the press. It may be taken as certain that any and every cause and interest in England which has real life in it, will keep at least one journal going to represent it. Now the Romanizers have started newspaper after newspaper, only to see them perish rapidly one after another, from their own congenital faults, as well as from the lack of a following large enough to support them. Where are now *The Pilot*, *The Church Herald*, *The Church News*, and *The Anchor*? Dead, as the moral influence of the party they tried to galvanize into life. No, our alarmists may calm their fears, and until they see a Romanizing newspaper paying its way, there is no reason for them to trouble themselves.—*The (London) Church Times.*

—Every now and then the secular press proclaims throughout the land the perversion of some individual member of the English Church (usually a raw curate or a titled nonentity), to the Church of Rome, and the impression produced on those who do not know the facts is that Romanism is making great progress in the Mother-land. The following figures tell a different tale. The total number of marriages in London, according to the latest annual return was 85,612, of which no fewer than 29,696 or 88.8 per cent. were solemnized in church. The Roman Catholic marriages were only 1,428 or nearly 4 per cent. When we consider how large a colony there is of Irish and foreign dwellers in London, there cannot be much room left for English Roman Catholicism.

THREE JIMS.

"Uncle Harry, I'm so glad you've come at last! I want to show you my birthday present!"

"Which one, small Hal? I heard that you boasted of having a dozen this year."

"Yes, so I did, and they were all nice. Here's the smallest of them in my pocket; see, uncle, little Nellie sewed this round pin ball for me with her own cunning little fingers; wasn't she a darling!"

"And I had three books; and a box of papers; and a new ball; and some games and goodies. But the best of all is Jim."

"Here, Jim, where are you? Come and see Uncle Harry! Why where is the scamp?"

"I guess he is asleep in his old box!" laughed little Nellie.

"Oh, yes, I dare say. Come and see him, uncle, please."

"Here's the little rogue; isn't it funny that he has laid claim to this old hat-box? See he has made a doorway to suit himself. Hi, Jim!"

The four footed treasure roused at this call, and stood gravely surveying the new comer.

"Isn't he *cute*, Uncle Harry? Don't he look knowing? Oh! I mean to teach him lots of funny tricks! He's just the kind for a performing dog; don't you think so, uncle?"

"I dare say he will learn easily," answered Uncle Harry.

"A very promising pup, you are, Jim; but you will need to be wide awake to deserve your name!"

"Why, Uncle Harry? Do you know any other dog named Jim?"

"Yes, I have the honour to be acquainted with two of the name."

"Tell me about them, please!" coaxed Hal.

"Here, Jim; come sit up and hear about your namesakes!"

"One is a bull-terrier; a funny fellow, who belongs to the family with whom I boarded this summer. We had great sport with him on the Fourth of July; he was so excited over the boys' fire-crackers."

"They had a good stock of them, and Jim would rush after each one as it was lighted and thrown. He hawked and barked at them frantically and even caught them in his mouth; we could not hold him back when he saw one lighted. The poor fellow's hair was burnt black in spots all over him, from his encounters with the exasperating squibs."

"What made him do so?" laughed Harry.

"Why, he had been taught to put out fire when he was a pup; and so he felt it his duty to put out the lighted crackers. Poor Jim! What a martyr to duty he was that day, to be sure!"

"Jim has one particular chair, with a cushion in it, in which he sleeps at night. One evening I chanced to be sitting in this chair, reading by the lamp; I sat there until it was past Jim's bed-time, and he grew very uneasy."

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 1 Bird, 4 1/2 inches
 1 design, 2 Owls on Branch
 1 Star and Anchor
 1 design of Child's Face
 1 Sprig of Daisies, 4 1/2 in.

1 growing design of Violets, for Lambrequins, &c., 4 inches high
 1 single Daisy and Forget-me-not, 2 1/2 in.
 1 sprig of Bachelor's Button, 3 1/2 in. high
 1 cluster of Strawberries, 2 1/2 in.
 1 sprig of Forget-me-nots, 1 1/2 in.
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"He came and looked at me, and whined; then ran and fetched his blanket, laid it down by the chair, whined again and pulled me by the sleeve. His mistress offered him another chair, but that did not suit so, after keeping my seat a little longer to tease him, I was obliged to let him have the chair."

"Another time the cat curled herself up in it. Now Jim had been taught to be very respectful to Mrs. Puss, so he did not venture

to disturb her. He stood still a few minutes, watching the intruder and whining, then he ran away and coaxed his mistress to the spot by pulling her apron; when there he looked beseechingly at her, and then at the cat, as much as to say; 'Do please make her get out of my chair!'

"I think he was a good Doggie Jim," said little Nelly.

"Why, my wee girlie?"

"'Cause he worked so hard to

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CONTRACT FOR SUPPLY OF MAIL BAGS.

Sealed Tenders, addressed to the Postmaster General, (for Printing and Supply Branch), and marked "Tender for Mail Bags," will be received at Ottawa until 12 o'clock, noon, on Monday, the 2nd November, 1886, for the supply of the Post Office Department of Canada with such Cotton Duck, Jute, and Leather Mail Bags as may from time to time be required for the Postal Service of the Dominion.

Samples of the bags to be furnished may be seen at the Post Offices at Halifax, N.S., St. John, N.B., Charlottetown, P. E. I., Quebec, Montreal, Ottawa, Toronto, London, Winnipeg, Man., Victoria, B. C., or at the Post Office Department at Ottawa.

The Bags supplied, both as regards material and manufacture, to be fully equal to the samples, and to be delivered from time to time in such quantities as may be required at Ottawa.

The contract, if satisfactorily executed, shall continue in force for the term of four years, provided always the workmanship and material be satisfactory to the Postmaster General.

Each tender to state the price asked per bag, in the form and manner prescribed by the form of tender, and to be accompanied by the written guarantee of two responsible parties, undertaking that in the event of the tender being accepted, the contract shall be duly executed by the party tendering for the price demanded, undertaking also to become bound with the contractor in the sum of two thousand dollars for the due performance of the contract.

Printed forms of tender and guarantee may be obtained at the Post Offices above named, or at the Post Office Department, Ottawa.

The lowest or any tender will not necessarily be accepted.

WILLIAM WHITE,
 Secretary.

Post Office Department, Canada,
 Ottawa, 1st October, 1885.

N. B.—The time for the reception of Tenders for the supply of Mail Bags has been extended by the Postmaster General for one month (until noon on Wednesday, the 2nd December, 1885), certain changes having been made in the form of tender, as shown in the amended form of proposal, to be had from the Postmasters of the following places:—Halifax, N. S., St. John, N. B., Charlottetown, P. E. I., Quebec, Montreal, Ottawa, Toronto, London, Hamilton, Winnipeg, Man., Victoria, B. C., or at the Post Office Department at Ottawa.

WILLIAM WHITE,
 Secretary.

Post Office Department, Canada,
 Ottawa, 24th October, 1885.

put out all the fire, and 'cause he didn't hurt the pussy!"

"So I think. I'm afraid I can't say as much for the other Jim. He is an English pug, and is a great pet with his master and mistress—in fact, he is a good deal like a spoiled child; but he is very funny sometimes. This Jim likes to be fed from a plate with a silver fork, and he is best pleased when his mistress feeds him herself. Sometimes when she is busy, she asks Betty to feed him. In that case Jim puts on a great many airs. He insists that Betty shall stay outside the dining-room door, in the kitchen, and feed him over the sill; she must get down on her knees, too, and hold the plate. Betty is generally very good-natured with his lordship's whims; but one day she got out of patience, and thrust a bit of meat into his mouth rather ungently. Away ran Jim, with his napekin about his neck, found his mistress, pulled her dress and whined, looking back towards Betty.

"What's the matter, Jimmy?" she asked. "Did Betty tease you? Tell her she mustn't do it."

"Jim went back to his dinner with a triumphant air, which plainly said, 'You'd better not try it again!'"

"There is one dog in the neighborhood to whom little Jim has taken a very strong dislike. When he is looking out at the window, if he is heard to give a peculiar, short, angry bark, one need not look out to be sure that that dog is in sight. One day the lady who owns the obnoxious dog, called to see Jim's mistress, and Jim behaved so rudely to her that he had to be sent from the room.

"Jim's home is in the city, and he is not trusted out for a walk alone; so when he sees either of the family preparing to go out, he is delighted, and begs and coaxes in the prettiest way to be allowed to go.

"When his mistress goes out without him, Jim invariably watches at the window until he sees her coming; then he jumps up and kisses her, frantic with delight.

"One day, when his mistress was returning from some errands, she saw a crowd of children in front of her house, gazing up at the window, highly amused at something. And no wonder; for there sat Jim, demurely holding in his mouth his master's meerschaum pipe!

"Jim's love for his mistress is very remarkable. He is a proud and happy doggie when he can find and bring her slippers, or any article she is inquiring for. When she is ill he will lick her hands and whine and cry piteously.

"If Jim sees his master start for the depot with a valise in his hand, he instantly sets himself to watch over his mistress with special care; he is very fierce towards any intruder, and no one can coax him away from his charge, until her proper protector returns home.

"He never spoils any of her be-

longings, in his most mischievous mood; and he does not like to see any one else wearing them; if she gives any half-worn garments away he always recognizes them, if he sees them worn.

"He dearly loves a frolic: he may seem to be asleep, but if some one says, 'Where's the strap?' Jim will rush to the drawer like a crazy thing, and whine until a leather strap is produced. He fastens his teeth in one end, and then they may slide him the whole length of the hall, upstairs and down, or whirl him round and round, and he will not let go his hold. If he wants a young lady of the family to frolic with him, he will rush into her room and seize something that he ought not to have, and wave it in her face to provoke a chase.

"Last winter poor Jim was very sick with pneumonia. Poor little fellow! there was no fun in that. He breathed so hard that a little child who came in exclaimed: 'Hear him squeak!' 'Squeak' she meant, Nelly.

"But Jim liked the petting and coddling which he received, and when he was better and able to indulge in some of his old antics, if any one said: 'Poor Jim is sick!' he would take a languishing attitude directly.

"But, dear me, haven't I told you enough about little Jim, the pug?"

"It's funny, Uncle Harry, I wish you could think of some more!" said Nelly.

"There, Jim," cried Hal, "have you heard what those other doggies can do? I want you to go ahead of them both by and by—but you must not be a 'spoiled child!'"

Poodle Jim here put up his paws in a deprecating way, as if promising to try to be good.

"Uncle Harry, they did not have such nice, dear doggies as we have, in the Bible days, did they?"

"I hardly think they did, Hal; but why do you ask?"

"Why, I don't remember the words, but some verses I've read speak of dogs as if they were ugly and mean."

"Yes, there are many such expressions. I think these refer to the wretched dogs which are still found in troops prowling about the streets of Eastern cities. They have no owners, and live upon the garbage which comes in their way. They know enough to keep out of the way of the strict Mahometans, who would feel themselves defiled if their garments should touch one of them.

"But the Bible speaks of shepherd dogs, Hal, and watch-dogs; and of dogs which fed under their masters' tables; so they may have had some that were as intelligent and affectionate as ours.

"The ancient Egyptians worshipped the dog, under the name 'Anubis.' The Greeks and Romans had valuable breeds of dogs, and they trained some of them for hunting, and for war.

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"Good-bye, Uncle Harry, and thank you for the dog stories,"

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