

Dominion Churchman

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 9.]

TORONTO, CANADA, THURSDAY, FEBRUARY, 15, 1883.

[No. 7.]

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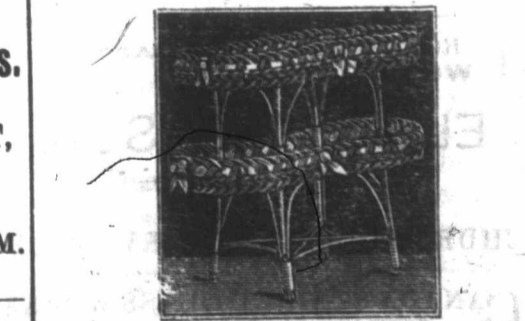
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LESSONS for SUNDAYS and HOLY-DAYS.

Feb 18. SECOND SUNDAY IN LENT

Morning. Genesis xxvii, to 41; Matthew xxvi. 57.
Evening. Genesis xxviii, or xxxii; Romans ii. 17.

THURSDAY, FEBRUARY 15, 1888.

THE KEY NOTE OF LENT.—If the person who has succumbed to social fascination, or to the pleasures of the club, or the "deceitfulness of riches," were to give himself one hour of self-scrutiny, to ask if indeed there is any love of God left in his heart, he would do himself the greatest service. We cannot believe that that hour would be followed by indifference and irresolution. To have it revealed, in all its odious reality, that the heart has lost its first love, ought to inspire the coldest nature with the purpose to find the lost pearl.

THE WORK AND REWARD OF LENT.—Lent is the Church's warning voice that bids each person stop and consider, and just as strength develops strength in the physical nature, so reviving love increases love in the soul. The fire that is a spark kindles to a flame, and a flame to a conflagration that burns out the dross of self, and self-denial becomes a pleasure instead of being a misery. Lent becomes, as George Herbert sang, "the deare Feast of Lent," and Easter comes all too soon. It will be something gained if one well-kept Lent brings us to the vow never to neglect another, and to exchange for the frivolous life of a worldling, or the self-indulgent life of a sensualist, the calm, devotional simplicity of those Churchmen who love the Altar and obey the commands of the Church.

THE SCHISMATICAL TEMPER.—The second of a series of lectures on "The Unity of Christendom" was delivered on January 9th, by the Rev. C. Gore, vice-Principal of Cuddesdon College. The address was mainly devoted to the elucidation of the principal causes which have led to divisions in the Christian Church from Apostolic to modern times. The lecturer maintained that it was evident from history that a "schismatical temper" was promoted, both in corporate societies and in individuals, by impatience of control, want of charity and tolerance towards the opinions of others, and misdirected zeal and fervour. Quoting passages from the early Fathers of the Church, he showed that schism and divisions had always been regarded as the greatest evils that could be caused amongst Christians, some ancient writers going so far as to say that to suffer martyrdom rather than deny the faith was less meritorious than enduring a similar trial rather than cause a schism in Christendom. Self-esteem, self-assertion and self-conceit were usually the foundation of division and separation, while the zeal, which was not in accordance with knowledge, tended too often to bring about the same result. The lecturer gave an interesting resume of the historical aspects of schism, and showed what deplorable consequences had followed from the separation between East and West, and later on from the rending asunder of

Western Christendom, by which the progress of Christianity and civilization had been retarded. In conclusion, Mr. Gore urged his hearers to pray and work for the healing of all divisions in the Church, which, however, he contended, could never be achieved while Christians obstinately refused to recognize the smallest diversity of opinion as compatible with allegiance to the fundamental doctrines of the Church Catholic.

A MUCH NEEDED INSTITUTION.—A Girls' Friendly Society has its home at Brixton Rise, and its house of rest at Sunninghill, the aim of which is to provide a friend for every working girl in England, by enlisting the aid of ladies in every parish, who, becoming associates, search out and make friends with the girls, and hold classes, and do all they can to raise a proper *esprit de corps* among them. No girl who has not borne a virtuous character is admitted, and it is said that not only are there already some sixty thousand members in England, but that Scotland, Ireland, America, and Australia, have formed their Girls' Friendly Societies. Many of these girls are in domestic service, others are employed in shops, or in various occupations. People are often touchy about any interference with their servants, and one of the rules of the G. F. S. is specially noticeable. It is, that when a member in service is commended to an associate, she should first communicate with the mistress, asking permission for the member to go to her to pay her quarterly subscription, and taking the greatest care to do nothing without the sanction and approval of the mistress. There is no class more neglected than that of domestic servants. The good old custom of the whole household worshipping together has gone to pieces, thanks to the sects, who have thus deprived many millions of Gospel teaching, without a shadow of compensation in any form.

A KNOTTY QUESTION.—Bishop Magee has rebuked sharply certain Churchmen in his diocese, who had protested against a clergyman using "prayers for the dead." The Bishop lays down that such prayers are not forbidden by the Church, and are not Romish, but rather Catholic, which is a totally distinct thing. Of course Bishop Magee is right, but it is not desirable to cause offence to weak brethren by introducing such knotty questions into parish work. Far better work and pray for and with the living, the state of the dead would be less sad were the living more faithfully shepherded.

BISHOP ELlicOTT ON PARTYISM.—This Bishop, in a recent address, said, that in maintaining the law of the Church the Bishop must be supported by the loyal members of his diocese. And this involves the third course that must be adopted, if we are to remain an Established Church. The old and loyal High Church party, the party (in no party sense) of Hooker and Hammond, of Pearson and Barrow, of Bull and Waterland, must dissociate itself from those who may claim the name, but are really as far removed from what deserves the name as Hurrell Froude was from the sober and stable leaders of the Church movement of fifty years ago. If this old and true party, recruited, as perhaps it may be, by some members of the Evangelical party, could solidly reform, disavow extreme men, rally round legitimate authority, reassert those Anglican principles which it is now the fashion to sneer at—then verily we might avert the dangers that are now at our very doors, and remain the true Church of the nation, a light and a blessing to our country far, far into future.

A CONTEMPTUOUS REPLY.—To this suggestion of Bishop Ellicott, the *Church Review* makes this bitter reply: "Before we can admit the possibility of a coalition between the members of the 'historic High Church party' and the 'Evangelicals,' it is necessary that we should fully comprehend the Bishop's terminology. Who are the historic High

Churchmen? Who are the Evangelicals? If the infatuated persons who belong to the Church Associationist school are historic Evangelicals, surely the Ritualists must, by a parity of reasoning, be the historic High Churchmen. But the fact is, there is no historic "High Church" party. The light of historic High Churchmanship, of the sort indicated by Dr. Ellicott, flickered itself out, unregretted, before the dazzling brilliancy of the Oxford Tracts, and its place in the economy of the Church has been taken by a mild and beautiful aesthetic Anglicanism, which is leading its disciples whither no one, not even Bishop Ellicott, knows. Probably it, too, is doomed to euthanasia. Again, as to the Evangelicals, where are they? The representatives of a party that dishonours and neglects the highest ordinances of the Christian faith, that under the cloak of religion feeds rationalism and fanaticism, cannot be called Evangelicals, even if they can be called Christians." All which is a most deplorable outburst of spleen.

MORE CHRISTIAN COUNSELS.—The *Church Times* ranks as "High" as the *Review*, but it takes a more Christian view of the proposal of Bishop Ellicott, and says wisely and kindly: "Has not the time come for a conference between leading men on both sides, and for laying down by mutual consent, not a rigid line, but certain boundaries which neither side should pass? Even then we should deprecate any attempt at legal enforcement; but if a concordat between the E. C. U. and a representative body of earnest, pious and hard-working Evangelical clergymen could be arrived at and endorsed by the right rev. bench, or a considerable majority of it, there would be little danger of extremes prevailing on either side." The great curse of party is the hardening of opinions and tastes into stony prejudices and creating personal antipathies. It is very, very strange that certain clergy and laity are most effusive in showing their friendship with Dissenters they avoid even showing ordinary courtesy to their brethren of the Church. Surely that is a subject for Lenten discipline.

TEMPERANCE, NOT ABSTINANCE, SCRIPTURAL.—A living preacher of note lately said:—"I maintain that wine in itself is one of God's good gifts; it was intended, in its moderate use, for man, and that to take it in moderation is no more a sin than to eat bread or to take meat. The sin is in this—if you allow yourself to take too much. Food is the gift of God, and you do His Will by eating food. But if you abuse eating, and become a glutton, you commit a grievous sin and abuse God's good gift. Sleep is the peaceful gift of God, and you do the will of God by closing your eyes in restful sleep. But if you abuse sleep and become a sluggard, you do violence to God's good gift and sin against Him. Health is the gift of God, and you do right to study health; but if you neglect your plain duty, and become the slave of all that needs the merit of exertion, energy or earnestness, you abuse God's good gift of strength and health. Home comforts are the gift of God, but if you sacrifice religion and your attendance at God's house at the shrine of earthly comfort, you abuse God's good gift. Tobacco.—What was tobacco created for? Not to grow for no purpose. God never creates anything without a purpose. But it was grown to soothe, in some instances, tired brains, and minds exhausted, with hard work. But if you smoke to excess you are abusing a good gift. Or take our churches and their services. Even these may be abused. If you go so constantly to church as to neglect plain home duties, you abuse one of God's best gifts. In fact, there is no gift of God that cannot be abused, and as a celebrated writer has observed: "Things which do not admit of abuse have very little life in them." Now, against all this I preach the doctrine of "Temperance." The Apostle St. Paul summed up the whole of our duty in this respect when he said "Be ye temperate in all things."

Let us speak not in a spirit of defiance, but in a spirit of love, let us eschew all needless expressions which may give offence; above all let us remember that the grand object which we have in view is the discovery of the wisest methods of work, the strengthening of peace, the firmer cohesion of the members of the Body. By this course our very differences will serve to bring out more clearly the unity of our faith, and our diversities of thought will be at once a safeguard and protest against any narrowing of the limits which define the membership of our branch of the Catholic Church.—
BISHOP MACLAGAN.

THE LATE DEAN CLOSE.

THE death of Dr. CLOSE, ex-Dean of Carlisle, removes from the ecclesiastical stage one who, in his day, filled a very prominent role. With all his failings the late Dean was of great service in furthering great causes, he did yeoman service in educational and temperance reforms. It is to us doubtful whether his true vocation was the priesthood. His energies certainly were far in excess of the necessities of the sacred office of the Christian ministry, as he understood them. It seems, therefore, manifest that his conception of the functions of the sacred calling was faulty, for that calling has not only a supreme claim to all the powers of him who is devoted to it, but, beyond all others, is capable of utilizing all the gifts and forces in man.

Born in a rectory, Dr. CLOSE was devoted from childhood to the Church. At the age of nineteen he entered St. John's College, Cambridge, of which he became a scholar, taking his B.A. degree in 1820, about the time when the Church touched its lowest point. In 1826 he was presented to the incumbency of Cheltenham, which was just about developing into a fashionable watering-place. He was thus at the most sensitive and formative period of life placed in a whirl of secular excitements, into which the young men of that period could hardly fail to be drawn. He remembered the days of the battle of Waterloo, Catholic Emancipation, the Reform Bill, and the education and temperance crusades. The Church was beginning to stir with the new life which had come in from the revival of WESLEY, and it was very natural, it was inevitable, that the seed thus sown should bring forth fruit after its kind. Hence the so-called Evangelical movement, the leaders of which, with pardonable haste, took their inspiration and ideas of work from those whose methods, phraseology, and tenets were not in full accordance with the doctrines and discipline and usages of the Church of England. It was a mistake, but an honourable one, their error was not a wilful discardance of Church principles nor an avoidance of Church practices which lived before their eyes as examples and models, but rather the shunning of forms of doctrine and forms of ritual displaying no signs of spiritual vitality, which were therefore naturally associated with the deadness they shrouded. Dr. CLOSE and his school sought to revivify the Church without reviving also its material form. They forgot that in this world spirit is not known to us save through the medium of the body. They overlooked the fact that he would bring the spirit of man into new life from a state of collapse, must first bring his material frame into vigorous health. They and their successors refused to see this connection between Church forms and Church spirit, hence the transiency of the success they achieved, hence, as the *Times* puts it, "While the religious principles the Evangelical preachers inculcated are living and vigorous still, the public shape the Evangelical party wore is not merely dormant, it is apparently incapable of awaking."

The policy of working the Church on the lines of nonconformity, the policy of incessantly beating the tom-tom of party, the policy of spending strength in attacking comrades who are as zealous and as successful evangelists as themselves, the policy of playing the Devil's game by stopping CHRIST'S work for the sake of engaging in party rows, each and all are being utterly avoided by our brethren the Evangelicals of England. They have discovered that "the endurance of docile adherents is exhausted." The admirable letter from CANON INNES, in our last issue, is a striking evidence that the Evangelicals of Canada are equally sagacious as those at home. Indeed, from all parts of the Dominion come to us assuring signs and tokens of this elevation of tone, this reactive elimination from the Church life of to-day of all that in the past militated against the loving, sympathetic, brotherly co-operation of every rank and order in the Church in loyal service to Him who is the head of all and each. As MOXLEY says in one of his University sermons, "there is an end of all religious progress when a man's mind is taken up in the morbid excitement of small enmities, when he derives gratification from these jarring relations to others." But there is much to be done to place peace on a solid foundation. There can be no permanence to so happy a state, however, while institutions exist amongst us whose vocation is, whose entire reason of existence is—the perpetuation of strife. Let then those who love peace cease to give aid and countenance to those who break it as part of their official duty or by the persistent working of a prolonged habit of combativeness.

There was, too, in Dr. CLOSE's case especially, a startling inconsistency between his anti-sacerdotal fulminations; the mysteries of faith and Articles of religion being shouted by him from the platform with all the passion of a stump orator, and the life he was leading. The *Times* speaks of Dr. CLOSE as "the Pope of Cheltenham with pontifical prerogatives from which the temporal had not been severed. His decrees were accepted in thousands of households without a thought of opposition as submission was extorted by the terrorism of clamour." There is one Diocese in this free land which knows how potent a weapon, in beating down the freedom of the less learned and less socially independent laity, this "clamour" is. We quote again from the *Times* some very significant and highly valuable reflections on the ultimate results of all this party drum beating and uproar: "Churchmen unaddicted to partizanship will congratulate themselves on their escape from constant liability to religious riots and tumults with which they could feel no sympathy. Evangelical Churchmen may congratulate their cause no less. While they lament, as he deserves, a stout and valiant champion of their side, the sincerest among them will acknowledge that the energies Dr. CLOSE managed so skilfully and the scenes in which he occupied so large a space are grown out of date. Possibly he may have had a superabundance of force, sufficient to storm in one capacity before a mob and in another to win hearts. They will understand that for the majority of their brethren the double task both is and was incompatible. A pastor, by whatever party name he chooses to be styled, who is to be the comforter of the sick-bed, a guide to the weak, and a preacher of the Gospel, has more than enough employment for all his faculties without attempting to arouse the passions of the multitude in party strife."

The latter sentence would make a splendid sen-

tence for illuminating as an adornment to the library of those clergy who, like the late Dr. CLOSE, have energies and gifts in excess, as they think, of the requirements of their sacred calling, and who spend these forces in flourishing the obsolete sword of their party. A leading journal says: "The name of Dr. CLOSE is associated with the platform phase of Churchmanship, which finally exhausted the endurance of docile adherents. He was in reality much more than his popular reputation implied. Evangelical chiefs thundered against sacerdotalism as a tyranny. They were themselves inveterate martinets. All issued their edicts, and endeavoured to compel obedience."

It will be well for themselves, well for the Church, and better still for the world, for those who are trying to restrict the liberties of CHRIST'S freemen by clamour, by inventing suspicions, by inflaming passions, by endeavouring to compel obedience through the humiliating agency of party discipline, it will be well, we say, for such to study the career of Dr. CLOSE. They will discover that all his party zeal was vain, all his party successes were overwhelmingly reversed, all his party fruit turned to Dead Sea apples, and his honour in the Church now is, and ever will be, not as a party warrior, but simply and alone as a builder of churches and schools, as a temperance reformer, and, above all, as a noble worker in promoting a system of national elementary education under the government of the Church.

SUNDAY SCHOOLS AND SUNDAY SCHOOL UNIONS.

IN discussing this question, we cannot forbear to say that religious instruction should be given at home and in church; that if parents fulfilled their duties, and if the old Church rule of afternoon catechising were systematically observed, Sunday-schools would become to a large extent unnecessary. But we must take things as they are and not as they might or should be. It is unhappily the fact that many parents are very ignorant about Christian truth, and are careless in following out Christian precept; whilst there are not a few who openly acknowledge that they care nothing at all about religion of any kind. And, as regards the catechizing, we venture to think that the mere repeating of the Catechism, and the struggles of the children to repeat its answers, which are often very puzzling to them, would not be very edifying to the congregation, to say nothing of the real trial which it would be to the children to undergo this examination of their memory in public. But catechizing, where the subject matter is made easy, and familiar explanations are given, would be found a pleasure to the children, and also be instructive to the older members of the congregation, who would learn in this way many things which they did not know, and which they were ashamed to ask about. This kind of catechizing, however, requires practice on the part of the questioner, and perhaps some of the clergy would shrink from attempting it. We are glad to know that this mode of instruction is becoming much more common, as also are children's services, and thus our children are being led gradually to associate religious teaching with the house of God itself.

Meanwhile the agency of the Sunday-school proves most valuable as one of the many arms which the Church puts out to draw the people into her fold. By means of it, children, who would often be neglected or allowed to run idle in the

streets, are gentle but with many things up utterly greatest imp

And the decided influence. Some of them of a fixed principle different to children, and any belief at thing, somehow once let the affection for child's welfare and surely heart of a parent error. Ther the parents b the faithful teacher, and been convert given to the

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streets, are gathered together and trained under a gentle but wholesome discipline, and are taught many things of which they would otherwise grow up utterly ignorant, but which must prove of the greatest importance to them in after life.

And the Sunday-school exercises an indirect but decided influence upon the parents of the children. Some of them are Presbyterians who, from want of a fixed principle in their religious belief, are indifferent to the school to which they send their children, and some are careless themselves about any belief at all, who nevertheless think it a good thing, somehow or other, for their children. But once let the teacher show that he or she has an affection for the child, and is anxious for the child's welfare both temporal and spiritual, and surely, though possibly slowly, the heart of a parent is won, and truth will replace error. There have been numberless cases where the parents have been won to the church through the faithfulness and zeal of the Sunday-school teacher, and where those who were ungodly have been converted to the truth through the teaching given to the little ones.

To some extent also Sunday-schools might be looked upon as taking the place of the catechizing in church by the clergyman, who divides the children into classes, and obtains the help of Sunday-school teachers, whom he appoints as his representatives to act for him. And here we would say that we believe that one great source of mischief and misunderstanding that may sometimes arise in the Sunday-school is due to the forgetfulness of the fact that the teacher is distinctly acting as the deputy of the clergyman, and should be careful not to intrude his own peculiarities at his own discretion, but rather strive to form one of a harmonious whole.

And as a means for attaining this, and also for improving the whole character of our Sunday-schools, we most heartily welcome the formation of Diocesan Sunday-school Unions.

These Unions and similar associations, must help to organize and to consolidate all Church work, and help to break down that wretched congregationalism which has been so terrible a drawback to Church life amongst us.

Sunday-school teachers, by meeting together from all parts of the diocese, will be lifted out of the congregational atmosphere, and will feel more than ever how great the work is in which they are engaged—that it is a real Church work; they will find sympathy in thus meeting together; they can relate their own experiences, whether difficulties or successes, and they will return to their own particular work cheered and instructed. And if there should be, as we see was proposed at the Edinburgh meeting the other day, a special service and an annual celebration of the Holy Eucharist, to which all teachers will be invited, they will be more than ever bound together in Christian love, and strengthened in earnest and enthusiastic service.

In conclusion, we would say that if our Sunday-schools are to be really valuable, there must be definite Church teaching. Of course the order of the Creed is to be followed—first the great foundation truths, but afterwards let clear instruction upon the Holy Catholic Church follow. Let the children know what the Church is, and why they belong to it, and the reason why schism is wrong and dangerous. Let them have clear teaching about the Sacraments, the plain teaching of the Catechism. Let them also have clear teaching upon Church

History, from the beginning of the Christian Church down to our own day—teaching which can be made most interesting even to young children, if only the teacher will take the trouble to acquaint himself with stories of Christian heroes and martyrs and the lives of many Saints in every-day life.

Then we may hope that our Sunday-schools will be powerful agencies in the spread of the Church and of the Truth; and anything which shall help on this result is most welcome, and such, we think, are these Sunday-school Unions.—*Scottish Guardian*.

LENTEN THOUGHTS.

WHAT IS TRUE DEVOTION?

WHAT is devotion? Each one defines it in his own way. For a worldling, it is to believe in God and to have some religious principle. For a saint it is to be absorbed and lost in God. Between these two extremes there is an almost infinite number of degrees, more or less just according as they are near to the one, or removed from the other. If we would define it exactly, let us look at the word itself. It is derived from the Latin, and means a vowing or consecration,—in short, a giving up. For a person to be devoted, then, is the same thing as to be given up, or vowed, or consecrated to God. It is upon this idea which the term "devotion" presents to the mind that I shall establish all I have to say upon the subject I have undertaken to treat, premising that, so far as devotion relates to us and to our duty to God, it must be taken in its broadest and most serious sense. We have no stronger word in our language than that of "devotion" to mark intimate attachment, absolute and voluntary dependence, affectionate zeal,—in short, a disposition to submit one's self wholly to the will of another, to anticipate his desires, to study his interests, and to sacrifice all for him. It is thus one speaks of a child, a servant, or a subject, who is devoted to his father, his master or his king. We say, also, that a man is devoted to ambition, or to some other passion, when he thinks of nothing but to satisfy it, and seeks every means to that end; when he gives to it all his thoughts, and is so absorbed in it that he can hardly occupy himself with any other object. Devotion to God comprises all this in the highest degree; and it is, over and above this, a consecration, by virtue of which the person consecrated is no longer his own—has no right over himself; but belongs, by an act of religion the most holy and irrevocable, to the SUPREME BEING. The practice of devotion has, I admit, its beginning, its progress, and its perfection; but the act of devotion must be full, entire, and perfect in the will at the moment it is formed. Without proceeding further, and upon this simple definition, one can already judge how rare devotion is among Christians, and whether one is one's self devoted.

WHAT WE DEVOTE TO GOD. THE MOTIVES OF OUR DEVOTION.

The devotion which we owe to God is an entire and complete self-surrender. It is founded upon the titles which belong only to Him, and which He cannot share with any created being. God is our beginning and our end. He has created us, and He preserves us every moment. We owe to Him every thing we possess, both physical and mental: the heavens, the earth, and all we enjoy are the works of His hands, and the gifts of His beneficence. He disposes all events according to His will, and

His Providence has no other end in its designs and arrangements than our good. He has created us to know Him, to love Him, to serve Him, and thereby to merit the possession of Him eternally. Enriched as we were in the beginning with every blessing of nature and of grace, a lasting felicity was attached for us to the observance of a very simple, just, and easy command. But, fallen as we are from that supernatural state by the disobedience of our first parents, God has re-established us in it by a wonderful device of His love; giving us His own Son, and laying upon Him our sins, that through JESUS CHRIST He might restore to us His grace. To the general blessing of redemption He joins particular blessings,—a re-birth by baptism into the bosom of the Catholic Church, a good Christian education, many graces of preservation, many sins pardoned, many tender reproaches, and secret invitations to return to Him, in short, many tokens of special kindness. God is our sovereign good—to speak justly, our only good. As we have received every thing from Him, we also expect every thing from Him, and can be happy only through Him. He is our King, our Lawgiver, our Benefactor, the Supreme Arbiter of our destiny. Add to this what He is in Himself, the eternity and infinity of His being, and His perfections. Above all this, consider what He is in the person of JESUS CHRIST. Stop now a moment; reflect upon each one of these points which I have only alluded to; think of it in all its force; estimate it in all its value; appreciate the duties and the affections it demands of you, and the obligations it imposes upon you. After having considered each separately, combine them, and conceive, if you can, the immense extent of their united claims upon you. Measure the capacity of your heart; see, if even it should exhaust itself in respect, in love, in gratitude, in submission, it could ever acquit itself of its obligations to God. Judge if your devotion, how far soever you may be able to carry it, will ever be proportioned to these many and great requirements.

CLERICAL CONTRIBUTIONS.

COMMUNICATED.

IT is tolerably notorious that as a rule the contributions of the clergy exceed in amount those of the laity, man for man; the contributions, we mean, to the various diocesan objects, the Mission Fund, W. and O. Fund, etc. Take any country parish; the clergyman probably is the poorest man in the missionary meeting, yet his contribution is the largest. The cards are sent round; the list of subscriptions is headed by the clergyman with, say, \$5; while, following this liberal lead, prosperous farmers, well-to-do business men, and others, put their name down for \$1 each, if not 50c. or a quarter. There are of course exceptions, chiefly among our professional men—lawyers and doctors. Now, by a clergyman's liberality, injustice is done to the parish; the people gain a false credit. This is especially true if the clergyman has private means, and can afford to give with extra munificence. We have known a case in which the worthy parson and his wife made annually handsome contributions, for which the parish obtained credit; on his removal his successor, being entirely dependent on his stipend, was quite unable to subscribe as heretofore, and the parish consequently got a bad name for "falling off." Deputations visit parishes with last year's report in their hand; they eloquently urge increased liberality. Probably the people do materially augment their contributions. But there has been a change of pastor, from a bachelor to a married man with a family, and the subscriptions as published falls a good deal short of those of previous years. Both parish and deputation suffer in general estimation. Again, suppose a town parish, in which a clergy-

man faithfully puts by his tenth *pro Deo*, while the people as a rule are mean, and give comparatively little. Hard work to screw out half a dollar from a wealthy shopkeeper, whose private dwelling is furnished luxuriously, or from our friend the prosperous farmer, who drives in on Sunday in a handsome covered carriage, and whose drawing room boasts a costly piano. The clergyman's contribution is made a mean use of, to cover all manner of stinginess, to every thing as well as himself. He can give ever so much more than others, therefore he wants nothing from anybody. The Bishop, committee, the diocese, commend the liberality of the place, and the people only too readily appropriate the eulogy. We write that which we know.

Surely this state of things should if possible be amended. It is not very easy to say how; but we may suggest one remedy. Let the clergy elect a treasurer of their own order, and send through him their contributions, those especially for the Mission Fund. The names need not be published; it would suffice to hand in a sum as "from the clergy of the diocese." This would have a good effect generally; the clergy themselves would not give less than heretofore, perhaps would give more; the laity would then see that their clergymen were not always begging and receiving, and giving back nothing to the Church. We believe the laity have very little idea of what is given by the clergy. Each parish would have just as much credit as it deserves—and no more—for what it contributes. And there would be fair and honorable rivalry between parishes similarly situated, which would operate beneficially. At all events we beg to throw out the suggestion as worthy of consideration.—A.

OUR BIBLE CLASS.

THE following very sensible and timely letter appeared in a Toronto daily on the 9th inst. The question is one of very great importance, as there are indications of the movement alluded to spreading and inflicting grave injuries upon the Church, not the least of which will be diverting the minds and energies of the clergy and lay workers from higher duties to the painful task of self-defence, and the protection of the young from the baneful influences of those who have entered upon a systematic attack upon the peace, order and good feeling, which are so needful in our parishes. The letter was inserted by a layman whose sound judgment is well known in Church circles:

OUR BIBLE CLASS.

SIR,—As an old Sunday-school worker, I have been examining this new feature in the Church of England, and beg to present my views of it, as there are indications of this evil example being followed. First, then, as to the name, "Our Bible Class." This proclaims that it is a self-contained, self-governed institution; that all in it are equal in rank and authority. It is therefore based upon socialism or the extreme form of democracy. It declares that the pupil shall direct who is to teach him, and what is to be taught. Is this in accordance with the order, or the governing principles of the Church of England?

In the declarations of the Bishops of British North America, made in 1851, they say: "In every possible case the Sunday-schools should be under the personal direction and superintendence of the minister of the parish or district, or otherwise the minister should appoint the teachers, choose the books, and regulate the course of instruction." Who appointed Mr. W. H. Howland as teacher of this class? Not the rector of the parish, but a few young people whom Mr. Howland had been entrusted with by the rector, but whom he has detached from the school and church, and whom he is now training up on the principles of ultra radicalism to despise the teaching and government of the Church in which they were baptised and confirmed.

No thoughtful person can question but that "our Bible class" must greatly weaken the respect of all its members for law and order in the Church. If the point is conceded that any person in the Church of England has a right to recognize as he chooses, and teach what he likes; or if he as a Sunday school teacher secede, and carry his class with him, if the rector does not submit to his dictation, then chaos instead of order, confusion and not good government, must follow. In every congregation there is a weak man or an ambitious one who would be willing to copy Mr. Howland's example. We see that a Mr. B. Flynn, of

Wingham, took serious offence because the rector put a lectern in the church, although the lowest Churches in the land have this piece of furniture. Then because the Rev. Canon Innis, the Bishop's commissary, a very Low Churchman, did not support his unwarrantable action, he (Mr. Flynn) threatened to open a Sunday school on the same basis as "our Bible class." In answer to his threat Canon Innis wrote to him as follows:—"Of course should you and those who are associated with you choose to establish a Sunday school, and not under the clergyman of the parish, you have a perfect right to do so," that is, there is no law to prevent you, but he says:—"You must clearly understand that such school will not receive the sanction or approval of the bishop of the diocese, nor will those taught in it be accepted as candidates for confirmation until they have been instructed by the clergyman of the parish and are presented by him for the rite." Now if the bishop could not give his sanction to such a school or class, if no faithful clergyman could present for confirmation a member of such school or class unless he or she had first withdrawn from it and become obedient to the law and government of the Church, does it not clearly follow that all those who have joined such school or class are violating the solemn conditions upon which they are presented for confirmation? Are they not breaking their confirmation vows? Surely Mr. Howland and Mr. Flynn assume a very grave responsibility when they introduce such irregularities. They may try to turn their prejudice and passion into religious zeal, but good Churchmen must condemn this effort to subvert authority and destroy order and discipline.

Yours, &c.,

A CHURCH WORKER.

Toronto, Feb. 9.

OBITUARY.

On Friday, February 2nd, at the residence, 79 Bay street, Hamilton, the Rev. Wm. Lumsden, M.A., after a brief illness, passed away, in his 72nd year. Mr. Lumsden was born in 1811, in Wexford, Ireland. His father was an officer in the army, and came to Canada in 1832, settling near Peterboro'. After remaining on the farm a short time, he studied law in the office of Hon. W. H. Seward, at Albany, N.Y. He found, however, that he preferred the ministry of the Gospel, and prepared himself for it. In 1846 Mr. Lumsden married the daughter of Rev. Mr. Hayden, a Congregational minister, of Cold Springs, who survives him. They had a family of eleven, nine of whom are living. Over forty years ago Mr. Lumsden laboured in the districts around Oakville and Hamilton, and worked unceasingly for the Master he loved so well. He entered the ministry of the Church of England in 1874. For four years he had charge of a parish at Cayuga, and only gave it up last year at the earnest wish of his family. He was a man of strong constitution, and despite of his advanced age, he continued to preach up to three weeks ago. On a Sunday, two weeks ago, the weather was bitter cold, and, in response to a request from Rev. Mr. Mockridge, Mr. Lumsden took a service at St. Luke's mission church. The cold weather proved too severe for him. Years ago he told his family that it was his wish to die in harness, and his wish was granted. His son, George Lumsden, was at one time editor of the *Hamilton Times*, and another son, John, was also a journalist. The members of the firm of Lumsden Bros., wholesale grocers, are also sons of the deceased. He has done a good work, and has entered into the reward of the faithful.

FOREIGN MISSION.

CHURCH OF ENGLAND ZENANA MISSIONARY SOCIETY.—The object of the Church of England Zenana Missionary Society is "To make known the Gospel of Christ to the Women of India" by means of Normal Schools, Zenana Visitation, Medical Missions, Bible Women, Hindu and Mahomedan Female Schools, and such other agencies as may from time to time be determined on. English and Canadian Christian sisters will ye not rise and go? Will ye not work and pray to win these souls for whom Christ died, that they may shine bright Indian gems in His redemption crown? Contributions in aid of the above society will be gladly received by Miss Kirkpatrick, associa-

tion secretary, Peterborough, Ont., or Mrs. Gaviller, association secretary, 21 Herkimer street, Hamilton, Ont., who will gladly forward information as to the working of the Zenana mission.

THE CHURCH AND WORKMEN.

THE Church of England Working Men's Societies are doing a wonderful work in the old land in arousing the love of the artisan class for the Church, and enlisting their zeal in her behalf. We give an extract below from a sermon preached by the Bishop of Peterborough before one of these societies. The text was "And because he was of the same craft he abode with them and wrought." (Acts xviii. 3).

The Bishop said:—"It is this lesson I would have you learn to-night, as you look into the tent-maker's shop at Corinth, and behold Paul the Apostle labouring day by day; but glorying above all things in the Cross of Christ his God. Secondly—I have spoken so far of the union of personal religion with the hard work of the world. There is a second lesson to learn. It should be yours, my brethren, not only yourselves to be devoted servants of God your Saviour, but to take it as part of your calling to draw others after you. I am reminded, too, that St. Paul had but slight success amongst the learned people at Athens. In busy Corinth, he founded a flourishing Church; and so you have two Epistles to the Corinthians, but you will not find any to the Athenians. No doubt, one of the greatest difficulties with which religion has to contend, is the tenacity of populations to concentrate in great towns. Our country population gets thinner, and the cities become larger. Here arises a severe trial. Men in masses lose the sense of individual responsibility. So it happens that a young man in his country home had taken an interest in his village church, and had perhaps been a member of the choir, in London or Manchester is lost in the ocean of life; unknown, unencouraged, he forgets the teaching of his boyhood, or it may be he is drawn aside to some other form of religion. How is this to be met? Well, you may answer, it is the duty of the clergy to look after these people. Quite true. But, then, I want you to see how very much such a body as yours may do in this matter, if only they will recognize it as a duty and privilege to persuade others to join them in upholding Christ's cause. As a fact you can do more than the clergy can. You can gain an entrance into houses where we cannot penetrate. You can get the ear of a person who will not listen to a parson. He is known to live by the church; he is supposed, naturally enough, to like to see his church full, as the tradesman likes to see his shop frequented. Then, again, it is very difficult for the best parish priest to have much conversation with the men of his flock. He finds the wife and children at home; but the man is abroad—as he must be—in the shop or elsewhere. This puts men very much outside religious influence. And how is the difficulty to be met? You must come back to the story of the tent-makers at Corinth. St. Paul found means to bring Aquila to Christ whilst the two worked together at their own trade. And there is not one of you whom I am specially addressing who, if he were to lay himself out for it, might not in very deed build up the Church of Christ, and be a winner of souls for God. This is especially the lesson which the Church of England working-men have to learn. Many a man feels deeply that he is afraid to speak out his convictions, and so settles down into fancying that he can only do what he thinks right himself, and leave others to go their own way. Surely this is nothing but selfishness. It is saying again, 'Am I my brother's keeper?' St. Paul might have made his own time bright enough for himself alone by revelling in the glorious vision of Christ which had entered into his soul, or in rejoicing in the crown laid up for him in the heavenly treasury. But what he did was quite different. There was a man who was working just opposite who knew nothing about Jesus Christ, nothing about the Church of Christ, nothing about the Sacraments of Christ. And St. Paul the tent-maker set himself to work upon that other tent-maker, and never rested till he had brought him to the same oneness of faith with himself. And so I would send you forth from this cathedral to-night to work that awaits you, for the purpose of winning over your brethren that work with you, to the pleasant ways of godliness; to stand with you in the old paths, to feel that to you belongs the honor of sustaining the Cross of Christ, to promote the cause of Christ in the world, to keep up the congregation of His Church, to maintain the faith of our fathers, to make the Church more and more the spiritual home of those thousands of the people—those thousands of working labourers, sailors, soldiers, craftsmen, slaves—who, while the princes of the earth stood aloof and scorned, formed the Church of the first-born whose names were first written in hea-

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ven. One thing in conclusion. How much the future of the Church and Kingdom, how much the future peace and order of English life, wherein each man enjoys in security his own gain, none making him afraid—how much, I say, of this depends upon the course which events may take in the next few years needs no prophetic eye to forecast. Changes must come. We probably as a nation are on the eve of very great changes. But amidst them all—the passing of political power more and more into the hands of the people, the heart burnings and jealousies and enmities which cannot but accompany such a transition state—amidst all these things, I say, there is no institution which occupies such vantage ground as the old Church of England; for among the jealousies, and distrust, and hostilities that prevail between various classes of the communities the Church lays her hands upon the two extremes of English life, the rich and the poor. She was cradled among the lowliest; she was adopted in her maturity by the princes of the earth. This Church seems to be marked out more than any other for the binding of the whole social system; it she but gather round her altars the strong hearts of the thousands who day by day go forth to their labour—only, as in earlier times in English history, she will learn to champion the weak against the strong, to get herself felt to be the friend of the many rather than of the few. And to this, my brethren, you may contribute by the society you have formed, by spreading among yourselves knowledge, sound knowledge, where the enemy is ever sowing false knowledge; by drawing others after you in the ancient ways of Christ's Catholic Church; by speaking one to another in your daily task, as Paul to Aquila; by not waiting for the clergyman to do it, but yourselves kindling the flame of love to the old Church of your fathers. This you may do if you will. For this I understand, you have banded together. May God the Holy Ghost who guided that first Church of the lowly and the oppressed, that church not of the master, but of the slave—may the same Holy Spirit preside over your operations and accept the work of your hands.

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

MONTREAL.

DURHAM LADIES' COLLEGE.—The success of this institution has exceeded the most sanguine expectation of its friends. There are now over forty resident boarders, exclusive of a very large number of day and special pupils. The Church was exceedingly fortunate in securing as Principal Mrs. J. R. Holden, and it is owing, almost wholly, to her admirable management that the school and its prospects are as they are to-day. Present indications are that the size of the buildings must be considerably increased before very long.

ORDINATION.—At the general ordinations, held on 21st January, in Trinity Church, Montreal, Rev. Josiah Ball, the respected incumbent of Morcouche, was ordained to the Priesthood, and Messrs. Duvernet and I. Rodgers, were made Deacons. The former of these two gentlemen was a student in the P. E. D. School of Toronto, he is well known in Montreal, and is greatly respected alike for his piety and zeal. Mr. Rodgers is a student of our Diocesan Training College and is a young man of much earnestness and promise.

TRINITY CHURCH.—It will gratify to all Churchmen who know anything of the history of this fine church, to learn that it is making great progress in strength and usefulness. Rev. Mr. Vills the rector, has revised the young peoples association, and established a woman's society, and set on foot other organizations of a philanthropic nature. The Sunday services are bright and hearty and are attended by a constantly increasing number of adherents.

MISSION FUND.—The annual missionary meetings in aid of this fund were held in the city during the month of January. The Bishop attended each meeting and presided. A somewhat unusual plan, viz., that of having the meetings a part of the Sunday evening services, was adopted, in some instances, and with marked success. It is probable this innovation will soon become the rule with us. It certainly has much to recommend it. Speaking of the mission fund, suggests the reflection that the question of existing grants is one that needs careful looking into, if the fund is to retain its old popularity with our people.

SOUTH STUKLEY.—In this parish the work pursues the even tenor of its way, not seeking to attract much

attention from the outside work, but merely to strengthen itself in the hearts of the people. The present incumbent, Rev. J. W. Farland, has been in charge of the parish for the past eight years, no short stay in these days of frequent changes.

BOLTON.—The Rev. Mr. Clayton missionary, at this place, was the recipient, a few days ago, of a sum of \$61, a token of love and esteem, from the people amongst whom he has laboured for the past twelve years.

MONTREAL. St. George's.—This congregation is as strong, if not stronger, than ever before in its history. In truth the difficulty now is to get a sitting at St. George's, either for love or money. Last Sunday the collection for our diocesan missions amounted to over \$2,000, actually placed upon the plate. Last year the house to house visitation amongst the people of this congregation resulted in the collection of a sum of about \$1500. This year there will be no house to house appeals, the assessment having been more than met by the offertory. More than most men, Canon Carmichael seems to have the art of doing the right thing in the right way; and his way is usually that of plain common sense. To follow people around and beg from them a trifle, has heretofore been the *modus operandi* in nearly all our parishes and missions. Surely the Rector of St. George's has shown us a "more excellent way."

St. James the Apostle.—It is not unlikely that Mr. Duvernet, lately ordained deacon by Bishop Bond, will be appointed assistant at this church in the room of Canon Norman, promoted to the rectory of St. Matthias.

WEST FARNHAM.—The growth of this parish is truly astonishing. Not many years ago it was looked upon as one of our weakest and least prosperous of missions, from which the total withdrawal of the Church, by reason of the increase of French Canadians and the departure of the English speaking people seemed only a question of time. Almost the only one who never lost faith in the future of his parish was the Incumbent himself; and so for years and years he toiled on patiently sowing the seed, and leaving the result in His hands to whom results belong. And now what do we find? Why, that Farnham is a self-sustaining rectory, sending to the Mission Fund instead of taking from it, and that it bids fair to be one of our strong Church centres in the eastern townships. Farnham has lately become a place of much importance in the railway and manufacturing; circumstances which have quite changed its prospects.

ONTARIO.

ORDINATION NOTICE.—The Lord Bishop of Ontario purposes holding an Ordination in Ottawa on St. Mark's Day, April 25th. Candidates should notify immediately the Archdeacon of Kingston, Napanee, of their intention to present themselves for the examination, which will begin on Thursday, April 19th, in the school room of Christ Church, Ottawa at 10 a.m.

JOHNSTON MISSIONARY MEETING.—The church missionary meeting was held at St. James' Church, Johnston, on Monday evening, the Rev. W. Lewin of Prescott, assisted by the Rev. W. B. Carey, Convener. Although the night was blustry and the cold fierce, the church was crowded. The offerings were \$7.50.

PRESCOTT MISSIONARY MEETING.—The annual missionary meeting of the Diocese of Ontario, was held on Sunday evening at St. John's Church, when the Rev. Buxton Smith, of Christ Church, Ottawa, and the Rev. W. B. Carey, rector of St. Paul's Church Kingston, the appointed deputation, delivered telling and instructive addresses. The former speaker put before the congregation firmly and clearly the grounds of our sustaining missions. The latter, the Convener, gave most interesting statistics relating to the growth of the diocese, its work in the past, and its needs for the future, ending with a powerful and eloquent appeal to the people to continue and extend the good work that had been done. The offerings were above \$32. The choir was as usual very effective. Notwithstanding the cold, stormy evening, there was a large congregation present.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending February 8th, 1888:

MISSION FUND—January Collection. Haliburton, \$2.50; Uxbridge, \$22.00; Orillia, \$9.00; Cavan, St. Thomas', \$5.00; St. John's, \$2.00; Christ's, \$4.00; Trinity, \$1.00; St. Mark's, East Oro, \$1.46; Omemece, Christ Church, \$2.46; St. John's, \$1.56. *Missionary Meetings.*—Clairville, \$5.00; Brampton, \$10.50; Wye-bridge and Waverly, \$6.02; Cavan, St. Thomas',

\$5.00; St. John's, \$5.00; Christ's, \$3.37; Trinity, \$2.01; Omemece, Christ Church, \$5.46; St. James', \$1.05.

PAROCHIAL MISSIONARY ASSOCIATION—Mission Fund. St. Thomas', Shanty Bay, \$5.00; Port Perry, Church of the Ascension Sunday School, \$1.00; Brooklyn and Columbus, \$2.70; St. Stephen's, Toronto, \$12.10; Ivy, \$7.18; Etobicoke, St. George's, Domestic, \$2.50; Diocesan, \$1.00; Church of the Redeemer, Toronto, Algoma, \$2.45; General Mission Fund, \$39.12.

WIDOW AND ORPHAN FUND.—October Collection.—Cartwright, \$9.00; St. Mark's, East Oro, \$2.54.

St. Matthias.—Rev. C. E. Whitecombe has been conducting a ten days mission in this Parish with much success.

Holy Trinity.—We regret to hear that the Rev. John Farncombe is taking a three months leave of absence owing to failing health. We hear that a new three decker organ is about being erected in this church, in the chancel, cost to be \$3000.

St. Luke's.—There is also a prospect of this congregation being left without its Rector for several months as the Rev. J. Langtry is likely to be sent to Florida to recruit. We trust this trip will restore him to robust health. One of the leading low churchmen of Toronto, recently said to us "we cannot afford to lose Mr. Langtry."

Trinity College.—One of the most successful entertainments ever given by the students of Trinity, came off on the 10th inst. The hall was crowded with the clergy, and members of the leading lay families of the City and suburbs. Judging by the late hour at which we hear the crowded company broke up, we should infer that the proceedings were not of an academic character, or that the co education of the sexes being carried on was under Professor Terpsichore.

EAST YORK RURAL DEANERY.—Missionary Meetings.

The closing meetings of this deanery were held during the late cold spell, and doubtless the severity of the weather was the chief cause of the very slim attendance. Yet some of the missionaries expressed the opinion that it is very difficult now to get a good attendance at a meeting, owing to the people having been so often disappointed through the deputation failing to put in an appearance. But is there not sometimes good reason for this shortcoming on the part of the deputation, and for the difficulty which is experienced in getting clergymen to attend these meetings? On the present occasion the last two meetings were to be held at different stations in the same parish. In the village where the last meeting was to be held a "Sabbath" School convention was in session in a Quaker meeting house. And there was the missionary welcoming the Church's enemies into his parish. In this work he was joined by the clergyman in whose parish a missionary meeting had just been held, and by a portion of the deputation, which the remainder of the deputation, finding that his ordination vows, of which he is reminded every time he says the Litany, as also at other times, when, in reading the Scriptures, he comes upon such passages as "Mark them which cause division and offences contrary to the doctrine ye have learned and avoid them" precluded his attendance at the convention, was left to spend the day hanging about an hotel in an adjoining town, and in the evening to find his way, as best he might, without guidance or direction to the missionary meeting. And here the strange announcement was made that, as the minds of the well trained and loyal churchmen of the parish were completely engrossed with the "Sabbath" School Convention, it would be useless to attempt to hold a Church missionary meeting. And thus for the sake of addressing eighty people—all told—the deputation was put to a considerable expense, to his great discomfort and inconvenience, and to a loss of much valuable time, while he discovered how disloyal to the Church are some of her members, both clergy and laity, and how discourteous to their brethren the former can be when engaged in helping the Church's enemies in their warfare against the Church.

RURI-DECANAL CHAPTER.—A meeting of the Rural-decanal Chapter of Durham and Victoria was held at the parsonage in Lindsay on Thursday February the 1st. There were present, the Revs. Rural Dean Allen, Dr. O'Meara, Dr. Smithett, Mr. Jones and I. W. Forster. The following resolutions were carried: moved by the Rev. Dr. Smithett, seconded by the Rev. M. Forster, "that the members of this Rural Deanery desire to express their deep and heart-felt sorrow at the sudden and early removal from our midst of the late Rev. H. C. Avant, of Bobcaygeon, and we take this opportunity of testifying our appreciation of his self-denying and arduous labours as a missionary and his devotion to the cause of Christ and His Church. And that the secretary be requested to send copies of this resolution to the DOMINION CHURCHMAN." Moved by Dr. O'Meara, seconded by

Mr. Jones, "that the Rural Deanery be requested to ask the Midland Railway authorities for the same reduction of fare to clergymen attending the meetings of the Ruri-decanal Chapters as when attending meetings of the Synod." The rest of the afternoon was spent in considering the last part of the 2nd chapter of Philippians. The service was held in St. Paul's church, which by the desire of the Incumbent was missionary in its character. The mission service appointed by the House of Bishops for such occasion was used. The prayers were said by the Revs. Dr. O'Meara and I. W. Forster. The lessons were read by the Rev. Mr. Jones. After service, missionary addresses were delivered by the Rev. Mr. Jones, of the diocese of Huron, and by the Rev. Rural Dean Allen of Millbrook. There was a large and influential congregation present, and all seemed to take the liveliest interest in the proceedings.

NIAGARA.

ROCKWOOD AND ACTON.—A new and well-designed stone church is nearly completed at Rockwood. A small amount of three or four hundred dollars is however required before the building committee will venture to proceed with the work. We commend such prudence and beg to solicit donations from Church people to aid the worthy brethren of Rockwood, the name of which is indicative of *rock* and *wood* abounding in that parish. Acton is a growing and very interesting part of the mission, at present under the charge of the Rev. W. J. Pigott.

HAMILTON.—*Foreign Work.*—The cause of the Zenana mission field, India, occupies the earnest attention of an increasing committee of ladies in this city. Meetings are held once a month, when Zenana reports are read, showing perhaps the most interesting ground anywhere occupied now by the Church. Mrs. Gaviller, of Herkimer street, is secretary, and will receive subscriptions on behalf of the parent society in England.

FONTHILL.—We are glad to hear that efforts are being made to build a church here. More churches are required in the mission. We heartily commend the zeal of the missionary in charge, the Rev. A. C. Jones, and ask for him the sympathetic aid of our readers.

ROCKTON.—On Tuesday the 6th of February a very successful concert was given under the auspices of the congregation of St. Alban's Church, at the Township Hall, Beverley. Miss Minnie Hore, of West Flamborough, Miss Kernighan, of Rockton, and the Misses Jackson, of Beverley, kindly gave their valuable assistance. The choir of St. Alban's Church, under the leadership of Miss Kernighan, the organist, did themselves much credit in the way they filled their part of the programme. Professor Humphreys, Mr. James Black, of Greensville, and Mr. C. E. S. Radcliffe also sang. Mr. Canavan, of Toronto, gave in his own particularly happy way several splendid readings. The concert was a great success.

HURON.

LONDON.—*B.C. Memorial Church.*—On the 29th January, the Sunday-school rooms were crowded, on the occasion of the second evening of Song and Speech. Mr. Whitehead spoke upon temperance, and the importance of maintaining a good character by keeping to the right. Mr. Whitehead then sang "The lost chord," and other popular songs, which were received with acclamation. The Rev. J. B. Richardson, who presided, extended to the lecturer a cordial invitation to return.

LONDON TOWNSHIP.—*St. John's Church.*—The Churchwardens, and some of the prominent members of this church, waited upon their organist, Miss Frances Marsh, on the 1st inst., and presented that young lady with a substantial token of their esteem and appreciation of her services. The presentation was made by Mr. Robert Elliott, on behalf of the congregation, after which those present spent a pleasant evening together.

Emmanuel Church.—Some few months since, the readers of the DOMINION CHURCHMAN heard the glad tidings that a new church had been organized in this old Church township, through the instrumentality of Rev. Rural Dean Fletcher. This church, named Emmanuel, was opened for Divine worship, on Quinquagesima Sunday. There were three services; at 11 a.m., at 3 p.m. and 7 p.m. The Rev. Rural Dean Fletcher, incumbent, conducted the first part of the service on each occasion, and Rev. Cannon Innes preached at matins, Very Rev. Dean Boomer, in the afternoon, and the Rev. Canon Smith, at evensong. There was a very large attendance at each service, at evensong especially, the church being crowded.

The church, a very handsome brick edifice, has sittings for about 250 people, and fully one thousand were present at the three services.

MISSIONARY MEETINGS AND SERMONS.—Friday, March 2nd, London East. Sunday, 4th, Dresden, 11 a.m.; Wallaceburg, 3 p.m.; Dresden, 7 p.m. Monday, 5th, Delaware. Tuesday, 6th, Oneida, 10 a.m.; Muncey, 2.30 p.m.; Burdell Memorial, 7 p.m. Wednesday, 7th, Mt. Brydges; Thursday, 8th, Byron. Friday, 9th, Glanworth, 2.30 p.m.; Lambeth, 7 p.m. Sunday, 11th, Wingham and Teeswater; Monday, 12th, Summerhill; Tuesday, 13th, Seaforth; Wednesday, 14th, Thorndale; Thursday, 15th, Missouri; Friday, 16th, Hyde Park; Sunday, 18th, Glencoe, Wardsville, Newbury; Monday, 19th, Thamesford; Tuesday, 20th, Lakeside; Wednesday, 21st, Belmont; Thursday, 22nd, Harrietsville; Friday, 23rd, Dorchester.

ALGOMA.

THE BISHOP'S JOURNEYS.—The Bishop arrived at Gravenhurst on Monday the 15th ult., and as there was some pressing work to be done there, stayed a few hours at the parsonage, and in the evening drove over to Bracebridge, twelve miles north, to be the guest of Dr. and Mrs. Bridgland, who are among the oldest and most prominent of the Church workers here. In the morning, according to programme, the Bishop drove to Baysville, a village of about a hundred population, and some seventeen miles east of Bracebridge. In this village there is no place set apart for public worship. Some four years ago I made my first visit there on foot, but when I talked of putting up a Church hall, they told me there was no chance of doing anything of the kind. However, I stayed the day, and towards evening resumed the subject of church building. In the course of a couple of hours I had \$150 subscribed in work or cash, most of which has since been realized and spent. We soon got enough logs together and sent them to the mill. Next year we got our lumber hauled to the best site in the village, bought two-fifths of an acre for \$40 and deeded to the Bishop in trust. But no sooner was the building partially erected than an exceptional blizzard blew it to the ground. When we came to rebuild we had lost our lay-reader, Mr. Walker, on whose energy and skill in carpentering we depended very much. Mr. Padfield was appointed reader and worked away also with hammer and plane. Still when the fall of 1882 arrived no shingling had been done. This was effected in December; a double floor was laid and the place battened, while its completion, that is so far as to be serviceable at this visitation, is owing principally to the arrival of Mrs. Redmond, a most active, skilful and energetic leader in these things; and to the presence of Mr. Slemont, a determined and thoughtful Churchman, who is now the reader. Mr. Wiman, of the Mercantile Agency, New York, some three years ago presented us with an organ, and the party of his friends who came up here for hunting, subscribed \$50, to which they lately most generously added \$25 more at the instance of Mrs. Redmond. Here then the Bishop held a service on the Tuesday evening, and presided at a vestry. We await the grant now from the S. P. C. K. for the completion of the hall, but before it could be claimed \$50 more had to be raised and spent. One member present subscribed \$2 and another \$5; and then, the locality having done all it could, the Bishop gave a grant of \$25; so that only \$18 are required, we may say to complete the building. The gracious words of the Bishop have left the people in a mood more determined than ever, with God's blessing, to put the thing through and hold together. This is the seventh church building erected in the mission during the past seven years, and almost without that outside help which has been so prolific of church building in other places; but they have been erected by infringing upon that attention to Bracebridge which so important a centre undoubtedly demands.

(To be continued.)

HILTON, S. JOSEPHS ISLAND.—On New Year's Day the Church people held a concert here to provide funds for the increase of the Sunday-school library. A very pleasant evening was spent, and \$31 taken. On the 11th a few people gave the missionary and his wife a pleasant little surprise party, and presented Mrs. Beer with an address acknowledging her efforts in behalf of the Church and Sunday-school. Accompanying the address was a silver cruet-stand, a silver butter dish, and a set of dishes. These tokens of goodwill on the part of the congregation give great encouragement to the missionary and his lady in their efforts for the spiritual welfare of the people of the island. On the 17th a bazaar and concert were held at Mud Lake to raise funds for the new church there. The sum of \$60 was raised, and the ladies of the C. W. M. A. will rejoice to know that the box received from them contributed very materially towards the success of the bazaar.

FRYBROOK.—On the 29th of January the people of Dufferin Bridge had the pleasure of a visit from our much esteemed Bishop, accompanied by the Rev. Mr. Crompton. At 7 p.m. service was held in St. John's Church, when there were seventy-five present. The Holy Sacrament was administered. All present were much pleased with the Bishop's address, also with the good news of a stationary missionary as soon as possible. Mr. Crompton has kindly consented to give service as often as he can. The Bishop and Mr. Crompton were the guests of Mr. R. Irwin, who invited several Church people to meet them.

MONTEITH TOWNSHIP.—On the 30th the Bishop, accompanied by Mr. Crompton, held service at St. Luke's in this township, when there were fifty present and eleven communicants. Two children were baptized. Mr. Crompton promised the people that the Bishop had some good news for them, which kept them rather uneasy, yet all parties were much pleased with the sermon, after which the Bishop partook of a luncheon provided by some of the members. The Bishop then told them of the arrangement of getting a clergyman to give a regular service as soon as possible, and Mr. Crompton promised to give an occasional service until this can be arranged. In 1879 the Rev. W. Crompton organized both these congregations, and with the assistance of the settlers both churches were built. Mr. Crompton then left to push further north. Those places were then attached to the Rosseau mission, and after a while we were forsaken altogether. Previous to our Bishop's visit we had only one service during the last eighteen months, that was given by Mr. Crompton. The Bishop was much pleased with Mrs. Fry for carrying on the Sunday-school, and he requested the people to assist her in carrying on this good work. The Bishop told us what occurred with the Indians when he told them he would give them \$100 to build a church, they said, "Big Black Coat very good, we hope he will be good," that is to say, they hoped he would keep his word with regard to the \$100. We also hope Big Black Coat will be very good respecting a clergyman. The day after, a settler, a German, who was at church, said it was the best sermon he heard since he came to Canada, and would drive his team ten mile to hear the Bishop preach again. That the Giver of all good things may take care of and bless our Bishop until his next visit among us are the prayers of his beloved people.

GRAVENHURST.—Will you please allow me space to acknowledge—which I do most gratefully—the following: Three copies DOMINION CHURCHMAN, box of useful articles, and valuable music, prepaid, for my family, from Mrs. H. W.; box of useful articles for my poor, prepaid, supposed to be from branch C. W. M. A.; two parcels of Sunday-school papers from friends in Toronto; and many small tokens of goodwill per post. Thomas Lloyd, Missionary.

RUPERT'S LAND.

ST. JOHNS.—The January meeting of the Mission Board of the Diocese of Rupert's Land was held at St. Johns on Wednesday at 8 p.m. The following members were present, viz: The Most Rev. the Metropolitan of Rupert's Land in the chair; the Ven. Archdeacon Cowley, Ven. Archdeacon Pinkham, (Secretary), Rev. Canon O'Meara, Rev. Canon Matheson, Rev. O. Fortin, Rev. R. Young, Rev. S. Pritchard, (Treasurer), Rev. E. S. W. Pentreath, Rev. A. E. Cowley, and Messrs. Rowan, Leggo, Spencer, Whitcher, Murdoch, Howell and Fonseca. Mr. C. J. Brydges sent his regrets for his inability to be present. The Bishop announced that the S. P. C. K. had set aside \$20,000 to be paid towards a clergy endowment fund for the diocese of Rupert's Land. The grant is voted to meet \$60,000 from other sources, including the \$15,000 promised by S. P. G. It is payable in instalments of \$250, each instalment to meet \$7,500 from other sources. The Bishop further announced that he had received \$2,000, which he thought could be devoted to this effort. It was determined to try to raise the remaining \$3,000 at once, by which \$10,000 would be secured for the endowment fund.

UNITED STATES.

LONG ISLAND, NEW YORK.—St. James' Church, Brooklyn, the Rev. Newland Maynard, D.D., rector. During the coming Lent, the following prominent clergymen will preach for Dr. Maynard: the Rev. Samuel Cook, D.D., of St. Bartholomew's, Madison Ave.; Rev. F. C. Ewer, D.D., of St. Ignatius; Rev. Alexander MacKay-Smith, of St. Thomas', 5th Ave.; Rev. Charles C. Tiffany, D.D., of Zion, Madison Avenue; Rev. Thomas Gallander, D.D., will interpret the services to deaf mutes, who are invited, and preach orally.

We understand Edinburgh, by the Bishopric, about the beginning of a vacancy in the Church, which Dean Ramsay, resign his seat, the next meet

The special as usual during The Redemption take the place and will be alternately on

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BRITISH.

We understand that the Rev. Dr. Sandford, Edinburgh, has indicated his intention of accepting the Bishopric of Tasmania, which was offered to him about the beginning of the year. This will occasion a vacancy in the incumbency of St. John's Episcopal Church, which he has occupied since the death of Dean Ramsay. Dr. Sandford will, it is understood, resign his seat as a member of the School Board at the next meeting of the Board.

The special services in St. Ann's, Soho, will be held as usual during the coming Lent. Gounod's oratorio *The Redemption*, with orchestral accompaniment, will take the place of Bach's Passion Music (*St. John*), and will be conducted by Mr. Barnby. The work will most probably be given in two parts, to be sung alternately on Friday evenings at eight.

A further block of buildings adjacent to the church of St. John the Divine, Kennington, is in course of erection, mainly at the expense of the present vicar, the Rev. C. E. Brooke. A large portion of the cost of the church itself, which has already involved an outlay of about £20,000, was borne by Mr. Brooke, who has since erected a mission chapel, and more recently additional schools, which alone cost him about £6,000. The new buildings consist of a parochial hall and rooms for the purposes of the parish.

We understand that the Bishopric of Llandaff has been offered to the Ven. Richard Lewis, Archdeacon of St. David's, rector of Lampsey-Velfry, and chaplain to the Bishop of St. David's. He was scholar of Worcester College, Oxford, and was awarded an honorary fourth in classics in 1842. The Archdeacon is reported to be a sound Churchman and a good Welsh scholar.

The Queen has approved of the nomination of the Rev. George Howard Wilkinson, vicar of St. Peter's, Eaton square, as successor of Bishop Benson in the See of Truro. He was educated at Oriel College, Oxford, and took a Second Class in Classics in 1855. Mr. Wilkinson was chaplain to Bishop Benson, who, it is said, desired to have him for a successor. His successful work at St. Peter's is well known in and out of London.

On Sunday the Rev. A. Mackonochie, vicar of St. Peter's, London Docks, commenced an eight days' mission in a poor district of Edinburgh. Mr. M., we notice, is using Moody and Sankey's hymns in his missions.

Speaking at a public meeting recently, Mr. Mundella said it was only after tremendous opposition that Parliament gave its first grant of £30,000, in aid of education, and then came grants in aid. More than twenty years ago some of them were convinced of the inadequacy of the voluntary system to meet the demands of education, and they commenced to ask that there should be an obligation upon every parent, under penalties, to send his child to school. To show what progress had been made under the Act of 1870, he would mention a few statistics. In 1870 they had school places in elementary schools for 1,878,000 children; in 1882 they were 4,538,000. The scholars on the registers numbered, in 1870, 1,693,000; and in 1882, 4,190,000. The average attendance in 1870 was 1,152,000; and in 1882, 3,015,000—nearly three times as many. Not only had there been this increase in the educational provision of the country, but a still more satisfactory thing was the increase of the quality of the education. As to the expenditure, he would state what had come from the Exchequer. In 1869-70 the grants amounted to £1,072,000; in 1882 3, to £3,599,000; and the next Budget it would probably be £3,800,000.

The fiends who murdered Lord Cavendish and Mr. Burke are in custody, and have been identified. They formed part of a society for assassinating public men, and murdered their victims out of fidelity to their party. The question has not yet been discussed how it comes to pass that such men, so many of them, exist in a Christian country? After all they are simply following in the line of Cromwell, and carrying out the teaching of Carlyle and those who glorify that sanguinary Puritanical hero.

On Monday week the committee of the Church Missionary Society resolved to expel from their employment one of the ablest and most useful missionaries in their service, in consequence of his public adoption of the doctrine of Life in Christ, which involves the denial of inherent immortality, and of the doctrine of endless misery. The Rev. Walter Denning has embraced these views after long and careful study of the questions concerned, and in full experience of their bearing upon the faith of Buddhists and Confucianists. The committee required his presence at home, in order to give an account of his change in belief. Leaving his wife and family on the other side of the globe he returned to England, to learn within a fortnight, and without a hearing before the general committee, that the Church Missionary Society will tolerate no teaching in its stations among the heathen

except that of natural immortality and the endless torments of the un saved. Mr. Denning has laboured for ten years in Japan, has translated works such as *Mosley on Miracles* into Japanese, and has gained a strong hold upon native scholars of the upper classes, as well as on the common people. His church will follow him in a position separate from the Church Missions, but he will not resign his position as a clergyman of the Church of England. *Christian World.*

S. S. Teacher's Assistant.

TO THE INSTITUTE LEAFLETS.

THE CATECHISM.

Q. Will Christ always remain seated at God's right hand?

A. No: from thence He will come to judge the quick and the dead.

Q. When will He come?

A. On a day known only to the Father.—S. Matt. xxiv. 36.

Q. What is our duty as to this unknown second coming?

A. To watch earnestly for it.—S. Mark xiii. 34-37; S. Luke xii. 40; xxi. 36.

Q. Do the Apostles teach the same?

A. Yes: they insist on nothing more than on this: "Our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body." &c.—Phil. iii. 20. (Also 1 Cor. i. 7; 1 Thess. i. 9, 10; iii. 13; iv. 7; v. 1-9; Titus ii. 13; Heb. ix. 28; S. James v. 8; 2 S. Peter iii. 10-12; Rev. xvi. 15.)

Q. But are not all these meant to prepare us for the day of death?

A. No: we are not to look for the day of death, but for Christ's return.

Q. Do we not fulfil these commands by watching against Satan?

A. No: we are to watch not only against an enemy, but for a friend. (2 S. Tim. iv. 8); for a bridegroom, (S. Matt. xxv. 1, 5, 10, 13); for a Redeemer from death and corruption, (S. Luke xxi. 28); and for a just, yet most merciful Judge, (1 Cor. iv. 5).

Q. What thought will be ever present in those who thus look for Christ's second coming?

A. They will regard this present state of things as doomed, and liable to come to a sudden end at any moment.

Q. How does S. Paul describe the state of mind, with respect to this world, of those who look for Christ's second coming?

A. ReaJ 1 Cor. vii. 29.

Q. But would not preparation for death have the same effect on the soul as looking for the day of Christ?

A. No: they who look for the coming of Christ will have far less respect for a world which they believe may come to an end at any moment.

Q. But did not the Apostles look for the second Advent in their own life time, and were they not mistaken?

A. The Apostles did so look, and so fulfilled the will of God in looking for a day which He purposely kept secret, that all Christians may live as if Christ's coming were ever at hand.

Correspondence.

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

NEW MISSION.

SIR,—Will you kindly allow me through your columns to make known this new mission of the Diocese of Ontario. This district is situated about fifty miles south-west of the Ottawa River, about 45 miles from Pembroke. The country is rocky and mountainous, and the farmers are very rough and strong. Some of the settlers came to this country about twenty years ago, and although many of them belong to the Church of England, they have never before had a resident clergyman. We have no churches; at Rockingham there is a union building. On the first Sunday after my arrival the service at Rockingham was well attended, and, with the exception of a few little mistakes, it was hearty and earnest.

At the second station, after a ride of about an hour and a half, I found a congregation assembled, but only one person was able to re-pond. At the third station we had service in an untenanted house, the congregation being seated on strips of wood laid across saw-logs. After the service one man told me that he had never heard the Church of England Service for 17

years, another man had never before seen a clergyman.

I am anxious to erect a church, of a very simple design, but it is necessary to have some building set apart for the glory of God. About \$600 would suffice. I would especially ask the Churchmen of Ontario to help by a donation, however small. I will gladly furnish details to any enquirer.

Yours sincerely,

A. W. MACKAY,
Missionary.

Rockingham, Ont., Feb. 6th, 1883.

FREE SEAT SYSTEM.

SIR,—As a member of a committee appointed by the vestry of St. John's Church, in this town, to report on the expediency of introducing the free seat system, I should feel very much obliged to any of your readers who would, through your columns or otherwise give us facts respecting the working of that system in their own parishes, especially if un-endowed and with a small Church population. We should particularly like to know how it affected the raising of the clergyman's stipend, and the attendance on Divine Service, and whether any practical inconvenience has arisen through families not being able to sit together, or in any other way.

Yours respectfully,

J. W. CONNOR.

Berlin, 5th Feb., 1883.

ST. ALBAN.

SIR,—If the ignorance of the writer to the *World*, who says "it would be interesting to know" who St. Alban is, be not invincible, may I suggest its enlightenment by the perusal of a few pages of a truly Protestant author. In "Sketches of Christian in England," by the author of the Schomberg Cotta Family Series, pp. 25-59, will be found some information about "the two Martyrs of Verulam," one of them St. Alban—interesting reading enough.

Yours, etc.,

T. BEDFORD JONES.

Feb. 8th, 1883.

Family Reading.

LENT.

Welcome, dear feast of Lent: who loves not thee,
He loves not temperance or authority,
But is composed of passion.
The Scriptures bid us fast: the Church says, now;
Give to thy Mother what thou wouldst allow
To every Corporation.

The humble soul, composed of love and fear,
Begins at home, and lays the burden there,
When doctrines disagree:
He says, in things which use hath justly got,
I am a scandal to the Church, and not
The Church is so to me.

True Christians should be glad of an occasion
To use their temperance, seeking no evasion,
When good is seasonable;
Unless Authority, which should increase
The obligation in us, make it less,
And Power itself disable.

Besides the cleanness of sweet abstinence,
Quick thoughts and motions at a small expense,
A face not fearing light:
Whereas in fulness there are sluttish fumes,
Sour exhalations, and dishonest rheums,
Revening the delight.

Then those same prudent profits, which the Spring
And Easter intimate, enlarge the thing,
And goodness of the deed.
Neither ought other men's abuse of Lent
Spoil the good use; lest by that argument
We forfeit all our Creed.

'Tis true, we cannot reach Christ's fortieth day,
Yet to go part of that religious way
Is better than to rest:
We cannot reach our Saviour's purity;
Yet we are bid 'Be holy e'en as He.'
In both let's do our best.

Who goeth in the way which Christ hath gone,
Is much more sure to meet with Him than one
That travelleth by ways.
Perhaps my God, though He be far before,
May turn, and take me by the hand, and more,
May strengthen my decays.

Yet, Lord, instruct us to improve our fast
By starving sin, and taking such repast
As may our faults control;
That every man may revel at his door,
Not in his parlour; banqueting the poor,
And among those his soul.

George Herbert.

LENT.

It is observed, by Philo Judæus, that the Law 'sets down every day as a festival; the unfailling celebration of which, however, is to be assured only by a constant and uninterrupted perfection of virtue. From the defect of the latter in human experience arises the frequent solution of the opportunity, and even of the faculty, of rejoicing. Granting that the life of perfect virtue would be a life of perfect pleasure and content, yet the life of imperfection, the only one of which we are actually aware, must be darkened by many a shadow, crossed and chequered by many a sorrow. The sin-laden individual must occasionally and of set purpose 'afflict his soul,' and sin-conscious communities, which are the aggregates of such individuals, will now and again assume the outward signs of a heart-seated penitence and self-deprecation.

The tendency to humiliation on account of sin has found historical exposition in all ages and amongst all people; and has manifested itself in every degree of mortification—from the sincere humiliation of repentance, and the desire to keep the interior body in subjection to the superior soul, to a morose and sanguinary asceticism the object of which was often, by external and mechanical processes, to compel an abatement of the Divine wrath, or a bestowal of the Divine favour.

Traces of fasting, as a particular method of humiliation, are to be discovered in the records of nearly all the principal nations of the world. Now a fast was proclaimed as a state ceremonial for political purposes; now it was observed that a military expedition might be auspiciously initiated or triumphantly concluded; and again, that a social or municipal disaster might be averted, mitigated, or removed. Now a fast was dictated by the will or the necessities of the individual, whether king, emperor, magistrate, or citizen; and again, it was enjoined upon the members of a philosophical school or priestly college, or upon the aspirants after initiation into the various mysterious which the multiform cultus of Paganism so bountifully fostered.

The exceptional occurring or seasonably recurring fasts of social exigencies or of religious privileges were by some of the choicer and severer spirits of the Greek philosophy, extended into a canonical rule and regimen. 'Some of the Cynics fed upon nothing but herbs and cold water, living in any shelter that they could find, or in tubs, as Diogenes did.' Epicurus—a startling fact to those who are familiar chiefly with the degradation of his system and the abuse of his definitions—'was content with water and plain bread,' to which, if cheese were at any time added, it was counted for a banquet. It is more generally known that Pythagoras inculcated the observance of a perpetual Lent; and one account of the death of this philosopher, as given by Diæarchus, and quoted by Diogenes Laertius, is to the effect that, 'he died of starvation in or near the Temple of the Muses, at Metapontum, after having abstained from food for forty days.'

The last few words are remarkable for bringing the idea of fasting, or abstinence, in to contact with that of a quadragesimal interval of time; and to this, as the reader may surmise, we shall very soon have occasion to recur. But in the next two or three short paragraphs we wish to trace generally the history of fasting amongst the Jews, who were given to its observance whenever they found themselves face to face with critical or disastrous circumstances (Judges xx. 26; 1 Sam. vii. 6, and xxxi. 13; 2 Sam. iii. 35; Isaiah lvi. 8-6).

The legislation of Moses was concerned as little as possible about fasts; and in the earliest times of the Jewish polity they were of desultory celebration, the spontaneous product and expression of the nation, the city, the family, or the individual. The great Law-giver enjoined only one season of fasting, but that he inculcated under the severest of penalties and with most solemn of sanctions (Levit. xxiii. 26-32). It occurred on the tenth day of the seventh month, a month which had been initiated by the Feast of Trumpets, and the fifteenth of which was to be the commencement of the Feast of Tabernacles.

It was not till the times of the Captivity that other anniversary fasts were added to the single one of Mosaic institution. These were held severally on the seventeenth day of the fourth month, Tammuz (July); the ninth day of the fifth month, or Ab (August); the third of the seventh month, Tishri (October); and the tenth day of the tenth month, or Zebeth (January); and severally commemorated the capture of

Jerusalem, the burning of the Temple, the death of Gedaliah, and the commencement of the attack on Jerusalem. There is a promise that all these fasts should, at some future period, 'be to the house of Judah joy and gladness and cheerful feasts' Zech. viii. 19. The period thus indeterminately promised of the Lord has not yet arrived, and His ancient and scattered people still continue to observe these yearly seasons as times of fasting and humiliation.

ON THE EARLY TRAINING OF BOYS.

But now one word—a very important one—on the boys in particular. I feel quite sure that we women, rich and poor alike, have made a great mistake in one respect in the way we train our boys. We train them to think a great deal too much about themselves, and not half or quarter enough about the girls. The boy is so dear to the mother's heart, that unconsciously she lets the girl knock under to him. And he grows up to realize that as he has the stronger muscles, and the thicker boots, so he may do with all women pretty much as he likes; that he is the stronger, and, therefore, the master. Be sure of it, the boy who from his earliest years has been accustomed to see his sisters the slaves of his selfishness, will grow up to look upon all women more or less as the slaves of his passions.

Now, dear sisters, is this the right and Christian way to train our boys? True, the man is the head of the woman; but do you remember what our Lord Jesus Christ says about those who are head or chief?—"If any man will be chief, let him be the servant of all." The man, because he is the head of the woman, ought to be the servant of the woman. The strong are to save the weak, not to overmaster and bully them, and make use of them. And the Bible says that the man is to love the woman; the husband is to love his wife, "as Christ loved the Church and gave Himself for it"—not our idea of the self-sacrificing man, the man who sacrifices himself without stint or limit for the good of the woman, as Christ sacrifices Himself without stint or limit for the good of the Church; holding his strength and all that he has for her good, to help her up, and not to drag her down.

So what I want you to teach your boys from their earliest years is, that boys came into the world to take care of girls. Make your boys, I say, knock well under to the girls; and teach them just because they are boys, and are the stronger, they have got to look after the girls, and protect them, and not pull them about and be rude to them. Cannot we teach our boys that a woman is God's trust to a man; that He has placed a woman so awfully in the power of a man, that He has made her both the pain-bearer and the shame-bearer too if he does wrong by her, in order that if he has a spark of generosity and manliness left in him, he may be led to fulfil his trust, and not betray it?

I believe a boy may be brought up in such an habitual attitude of taking care of a woman, of serving her, of subordinating his own good will and pleasure to her needs, that it would become a moral impossibility to him ever to wrong or degrade a woman, or leave her unhelped and unassisted to bear her burden and shame. That very common scoundrel would not exist who leaves the mother of his child without a comfort or even medical help, and flings her on public charity, such as it is in the workhouse, in her hour of great pain and peril. Remember, it is we women who are responsible for bringing up men to be the monsters of selfishness they too often are in their relations to women. "A man is what a woman makes him," says the old saw; and a very poor job we shall make of him so long as we insist on upsetting the Divine order that the strong are to serve the weak, the boys are to serve the girls, by a revolutionary disorder of our own letting the girls slave for the boys.—ELLICE HOPKINS.

Some Bournemouth working men, in a letter to the Bishop of Liverpool in reference to his lordship's recent commendation of evening communion as likely to meet the wants of the working classes, assure his lordship that they find from experience that the early morning is the most convenient time both for them and for their families to communicate.

The proposed consecration of Senor Cabrera as Bishop of the Spanish reformed church is severely exercising us just now. The columns of the *Irish Ecclesiastical Gazette* are filled weekly with letters on the subject. Canon Smith is writing powerfully against the project, as also one of our most eminent dignitaries whose name we cannot publish, since he prefers discussing the question under a concealed signature. The Prayer-Book of this reformed Spanish church is also coming in for a severe handling; and, on the whole, if we except the Bishop of Meath, the warm and chivalrous supporter of Senor Cabrera, and ardent advocate for his consecration, the proposal at present does not seem to be much approved of by the Irish Church.

ARE ALL APOSTLES?

OR A FEW WORDS ABOUT THE CHRISTIAN MINISTRY.

"Are all apostles?" so asks an Apostle, the Apostle Paul. Yes, he asks the question, and yet he means to answer it himself. It is a strong way of saying that all men are not apostles. All men are not apostles; all men are not presbyters, nor deacons; but there are certain men called to the office of apostles, to the office of presbyters, to the office of deacons in the Church of Christ. This is what we are taught in the Word of God, though so many men fancy now, that whoever chooses to teach and administer sacraments, has a right to teach and administer sacraments, especially if he seems to be a good man or a clever man.

Only search the Scriptures and you will see that men did not choose themselves or set up to teach of their own accord. No, it was not so. While our Saviour was in the world He chose certain men to be the teachers and guides of others; He sent them forth; they had power from Him; they did not go of themselves; they were His servants whom He ordered to go forth. Thus at one time you will recollect that He chose twelve men to be His apostles, to have the highest place in His ministry. At another time He chose seventy men not to be apostles, but to fill a lower place in His ministry, and these seventy He sent forth. He did not let all His disciples teach; He did not send them all forth; but He picked out some for the holy and awful work of teaching others.

But if this was His will while he stayed on earth, you may be anxious to know what He did when He ascended up into heaven. Well, then, I will tell you. He then gave His apostles power to ordain other apostles and other ministers. Thus we find them acting on the belief that Christ gave them this power, and meeting together to choose an apostle in the place of the traitor Judas. At first, two men were chosen out of the rest as being best fitted for the work; and then, after they had prayed, one of them was appointed to the vacant place. The other one, Joseph, did not attempt to act as an apostle, or take the office, though he was a good man, though he had "compared" with the rest "all the time that the Lord Jesus went in and out" among them. He submitted at once to their decision as though they had power given them by the Lord in this matter. Again, we find that as the Church increased in size, and the toils of the apostles increased beyond their strength, they even undertook to make a new order of ministers; they acted as if they had the power from Christ to do so. "The twelve," it is said, "called the multitude of the disciples unto them," and said, "look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business;" and when the people had fixed on seven, they set them before the apostles; "and when they had prayed, they laid their hands on them." After this manner was the orders of deacons made, and we find St. Philip, one of the number, exercising his office afterwards in instructing the eunuch and in baptizing him. Though among that multitude of disciples there were of course many other good men, many able men, many full of zeal and love towards souls, yet the apostles only appointed seven, and the whole body of the disciples submitted to the apostles.

Weigh then what I have said so far. First, you see that in the Church of Christ all men are not empowered to teach; all are not apostles or other kinds of ministers, but there is a certain order of men appointed for this

very work, called and sent by the Gospel; the work of the Gospel; but the sent not to undo their own ministers or daring act and ordain.

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very work, chosen for it, set apart for it, sent to fulfil it; "necessity is laid" on them, being called and sent, they are bound to undertake this work; woe unto them if they preach not the Gospel, if they refuse to give themselves to the work of the ministry. And we see that all but these are to be content where they are, are not to undertake to teach, but are to keep to their own place; woe unto them if they act as ministers or perform any ministrations; it is a daring act to minister when not duly called and ordained thereunto.

2. Next, we find that while our Lord tarried upon earth, He Himself appointed such as He willed to be apostles or to any other post as shepherds of His flock.

3. Lastly, we find that when He went, He intrusted this power of making additions to the ministry to those whom He had ordained as apostles. He gave them power to act for Him, and they exercised this power. Of course, as they died, this power was handed on to others, as our Lord is still absent, in one sense, from His Church, and there is ever need of a ministry to carry on the Gospel work. Indeed, we find that the apostles in their lifetime distributing a portion of this power to others, as the Church increased so much and in such various parts, that they could not always be present where new ministers were needed. Thus St. Paul writing to Titus, himself ordained by the apostle to be a bishop of Crete, says, "For this cause left I thee in Crete, that thou shouldest set in order things that are wanting, and ordain elders in every city, as I had appointed thee."

ANSWERED PRAYERS.

A PARABLE.

On the outskirts of a small town there once lived a poor and honest, but very ignorant man, whom, in his declining years, sore trial reduced well-nigh to destitution. He had, however, a rich friend at a distance, from whom he had often received kindness in better days; and he at length resolved to acquaint him with his need, and to ask of him the gift of ten pounds. The request was readily granted; and great was the joy of the poor man when he had succeeded, after much labour, in spelling out the letter which brought a promise of the money. Already a row of bright coins glittered before his imagination, and besides he anticipated much pleasure in the display of his wealth.

On the day appointed, the old man, full of hope, set out for the adjacent town where he should receive the money, but the shame of his patched and faded attire induced him to avoid the public road, and to choose a circuitous route which considerably delayed his arrival at the house to which he had been directed. He reached it at last over-wearied with the needless length of the way.

When ushered into the room of business, the person whom he was about to accost prevented any enquiry, saying that he had been already informed of his errand; and with a pre-occupied air placing in the hands of the stranger a small, carefully directed parcel, dismissed him without further ceremony.

The poor man returned to his bare home. His burden was light but his heart was heavy. Could his friend have deceived him? With trembling hand he tore asunder the covering of the packet. No longed-for gold feasted his sight; he merely drew forth some papers, mean-looking in his eyes, even a little soiled and shabby. Hastily he threw them from him, and unable longer to repress his feelings, he sank down and vented in sobs the bitterness of his grief.

"My friend, my friend, has deceived me! Perhaps I asked too much—perhaps he did not

believe my great want. My hopes are over, yet would that my friend were true!"

By-and-by there was a knock at the cottage door, but the inmate heeded it not. The latch was lifted, and an unknown visitor entered bearing a large basket. He first enquired the cause of the great grief which he saw, and then asked leave to examine the papers that had caused such a disappointment. The visitor unfolded them, five in number, and said to the old man who looked on almost with unconcern, "Your friend has given you liberally. Two of these bank notes are equal to the present you desired; you have therefore received a some of money more than double that which you begged for. Your friend gave you wisely. Had he enriched you with the gold you coveted, your rash exultation would have exposed you to the danger of being speedily robbed of your treasure."

Having spoken thus, the visitor unfastened his loaded basket, and spread before the poor man a plentiful supply for his immediate need, saying: "At my Master's bidding I have come from far. Early this morning I awaited your arrival at the place appointed, but you came not, and after I had stayed long my Master's business required my presence elsewhere. Receive now from my hands this sufficiently bestowed by your friend, and henceforth never more doubt his faithfulness, nor distrust his wisdom."

Straight the sorrow of the poor man was turned into joy. He acknowledged his fault; and recognising in the kind stranger the messenger of his friend, he poured forth the gratitude of an overflowing heart.

God sometimes answers our prayers abundantly, and we know it not.

In our ignorance we prize not His blessings.
CORNELIA NEELE.

THE LION AND HIS WAYS.

A PARABLE.

After having learnt in our childhood that the lion is the king of beasts, a very type of fiery courage and princely generosity, resistless against the strong, but merciful towards the weak and defenceless, it is rather hard to believe what many modern writers say of him, viz., that he is a coward and a sneak, and no more to be feared than a mastiff. Yet so it is. The truth, however, lies most probably between these extreme opinions; the lion is not always so fierce as some say, nor always so cowardly as others affirm. Even the same beast may at one time be ferocious and cruel, attacking armed men, in spite of their fire-rampart, and carrying off one of their number; and at another time he may be timid and cowardly, skulking, out of sight, if discovered, and flying in terror before the shouts and cries of a few savages.

Hunger seems to be the great cause of a lion's defiance of danger; if he has had plenty to eat it seldom happens that he will attack man or beast. Another cause arouses up the lioness. If she has cubs, she is a fearful enemy to all who cross her path: she at once assumes the offensive, and charges the intruders with a fierceness that knows no fear, and heeds no repulse.

As a general rule, the lion is no open foe. He does not come boldly out on the plain and give chase to his prey. He can make tremendous leaps, and with a single blow from his terrible paw can knock over the largest animals, and crush any of the smaller—a dog or an antelope for instance. So he creeps like a cat towards his prey, always taking care to advance against the wind, lest his strong feline odour should betray his approach, and then

leaping on the devoted creature, strikes it to the ground.

In this action his voice is of the greatest use to him.

If he has been prowling about during the evening hours, and has found no prey, he places his mouth close to the earth and utters a terrific roar which rolls along the ground on all sides, and frightens every animal that chances to be near. Not knowing whence the sound comes, they leave their lairs (and cattle their shelter), and rushing frantically about fall victims (one or more of them) to their crafty foe.

Sometimes several lions will unite their wits and forces against the common prey, and creep on in regular order until they come within range; and then the leading one leaps forward and fells its zebra, or springbok, and sets all the rest scampering so as to fall an easy pray to his companions.

The strength of the lion is immense. He can strike down an ox with a single blow of his paw. He can hurl a man to the ground with the sweep of his tail. "I have seen a lion just move his paw," says the Rev. J. G. Wood, "and with that quiet movement send his mate rolling over on the ground, although her weight was little less than his own." He can carry a horse or ox away in his teeth, and has been seen to spring over a fence nine feet high with such a burden!

In *Wood's Illustrated Natural History* (Routledge) from which most of these particulars have been taken, are many anecdotes of Lion-prowess and lion-hunting. The following one exhibits strongly the danger of making a friend of him or letting him taste blood.

One day a gentleman who kept a lion's cub as a pet, and found him as playful and harmless as a kitten, fell asleep with one of his hands hanging over the side of his couch. The cub came up, and by way of affection began to lick the hand. In a very short time his rough tongue had cut through the delicate skin and made the blood to flow, which was eagerly licked off by the animal.

On awakening from the pain, its master began to withdraw his hand from the caresses of the too affectionate creature. But a deep short growl, which was repeated at each attempt to remove the hand, warned him that his pet was being transformed into a wild beast, which having once lapped blood thirsted for more; accordingly with his other hand he took a pistol from under his pillow, and at once shot the poor lion through the head.

What is all this but a parable to the Christian?

An old writer helps us to the meaning of the Parable. Commenting on the Psalmist's words, *Save me from the Lion's mouth*, he says—

"Satan is called a lion and that fitly, for he hath all the properties of a lion: as bold as a lion, as strong as a lion, as furious as a lion, as crafty as a lion, as terrible as the roaring of a lion. . . . He seeks all; let not the simple say, He will take no notice of me; nor the subtle, he cannot overreach me; nor the noble, he will not presume to meddle with me; nor the rich, he dares not contest with me; for he seeks to devour all. He is our common adversary: therefore let us cease all quarrels amongst ourselves, and fight with him."

Let us especially beware of him, when he comes to us as a cub, and would let us make a pet of him, in our pleasant little sins. Our only safety is to slay at once the beast of blood.

For encouragement let us remember he is a great coward before the true Christian. He has already been vanquished through the Cross. *He is afraid of a little child upon its knees.*

Therefore resist the Devil, and he will flee from you.

Children's Department.

IN SMILING MEADOWS.

In breezy meadows where the sun
Is seen without a cloud,
The happy, happy children run,
And play and sing aloud.

And I, who love all sights on earth,
All sounds, revealing joy,
Would crown a thousand days with
mirth
For every girl and boy.

For soon, too soon the days depart,
And soon the golden hair
Is touched with snow, and mind and
heart
Too soon are filled with care.

So let the little children run,
And play, and sing aloud,
In smiling meadows where the sun
Is seen without a cloud.

THE LITTLE DOVE.

There is a true story of the
childhood of a good German Count,
named Von der Recke, who lived
to be a great blessing to the poor
of his country, and an example to
those who would do good in every
land.

It was spring; a storm had just
passed away in the night, and a
very fine morning seemed to make
all nature glad. The flowers were
refreshed by the rain, and looked
bright. The little birds sang a
merry song in the air and among
the trees. Little Adalbert—for
that was the name by which good
Count Von der Recke, was called
when a child—little Adalbert was
not less gay than the birds that
sang that merry song. He looked
up into the clear blue sky, to trace
the little birds like living specks
as they flew across it, and as he
looked he saw some pigeons at a
distance which seemed as much to
enjoy the morning breeze as he
did—all but one tiny dove, which
flew very feebly on its little wings;
its short circle showed its strength
was nearly gone; the rest flew
around it. There was a large pond
in the garden, with a bridge over it
and a boat on it; but the bridge
was so high and the boat so far off,
that should the pretty bird drop
into the water, the little boy could
not hope to reach it. With a sad
heart he looked at the poor little
dove as it faintly spread out its
newly got wings to keep itself up
in the air. It grew weaker and
weaker, till almost worn out, he
saw it fall, just as he feared it
would, into the water. The little
German's heart felt much, very
much for the little drowning dove.
He saw, a short way off, a little
washing tub left by the servant
maids, who had used it for their
linen. He rolled it to the pond,
caught up a pole which lay near,
leaped into it, and pushed off.
With a pole for an oar, he paddled
along till he came close to the
drowning dove, and just as it was
sinking he snatched it from the
water. On getting back to the
bank he wiped its wet wings with

his handkerchief, opened his jacket,
and laid the dove in his bosom,
covering all but its bill, and with
a hasty step reached home, so
happy in his prize. Rest and
warmth soon made the little dove
much better. It opened its red
eyes, and Adalbert took part of his
bread, put its bill to his mouth, and
fed it with all the kindness of a
mother.

The Countess, his own dear
mother, had all this time been
watching from the castle window
all that her boy had done. She
loved him very much, and feared as
she saw him get on the water; she
was delighted with his kindness to
the dove, saw him land safely, but
said nothing. When he came in,
his eyes bright with joy, she let
him tell his own story, for her child
had always been led to tell her all
that was in his heart, and had not
the least wish to hide anything.
When he stopped speaking, she
said:

"I saw all. I guessed what you
were about; but were not you
afraid, my love, to get on the
water in so unsafe a thing as a
washing tub?"

"Oh," he said, "but the poor
little dove was drowning."

His mother looked at him most
tenderly, as she threw her arms
around him, she said, in a very
earnest tone: "God bless you, my
dear child! may you never be less
brave in trying to save unhappy
men?"

These words went to the heart
of her child; they seemed to him
like a message from God; and
through life he showed that this
message was never forgotten.—
Little Folks.

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The Washington (New Jersey), *Star*
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gress of Boonton, New Jersey, accom-
panied by his wife, visited the Beatty
Organ Factory, at Washington, New
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which every young business man has to
confront whose success is rapidly achiev-
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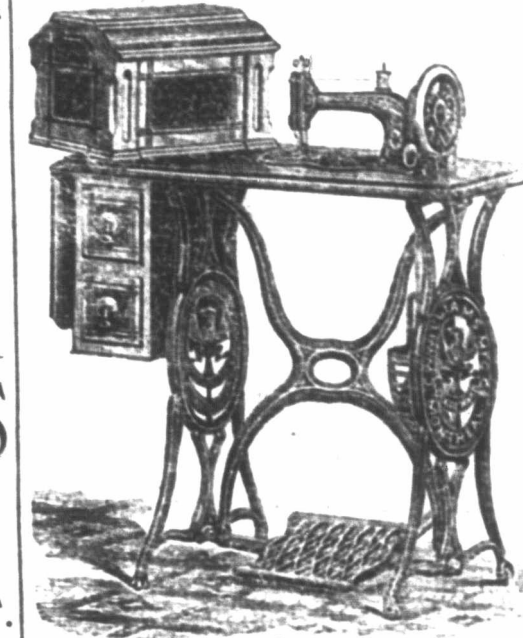


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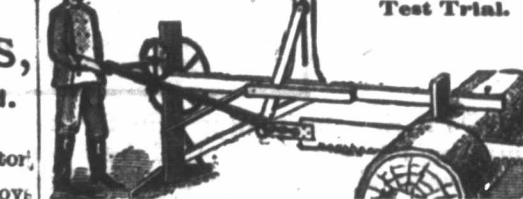
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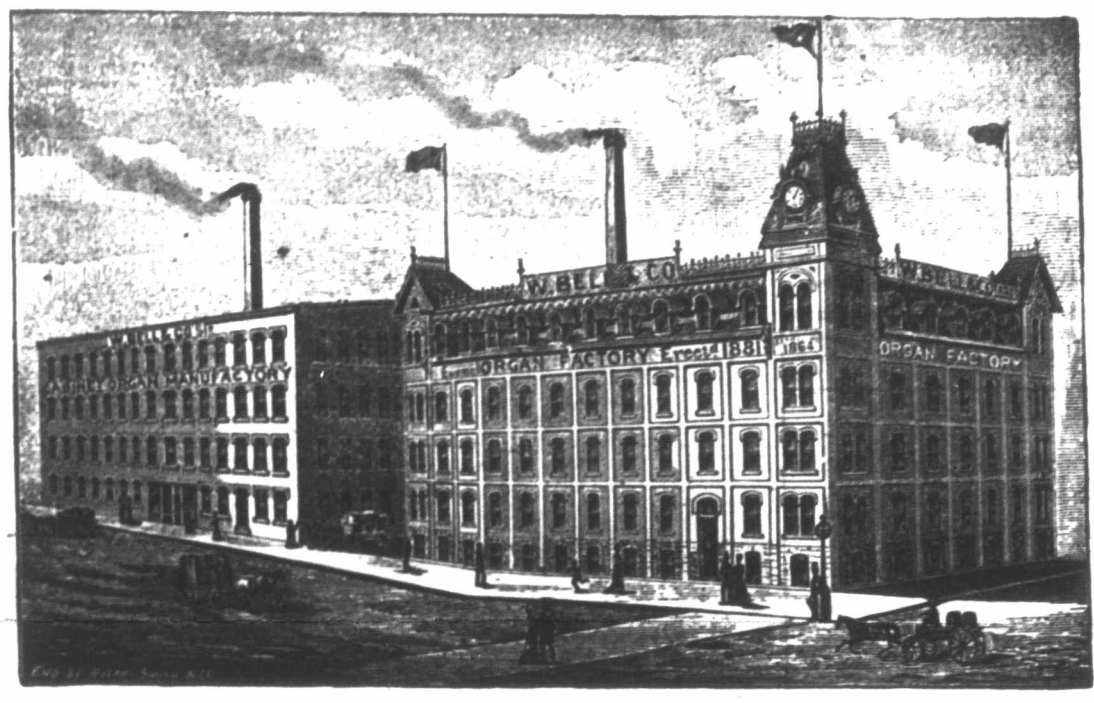
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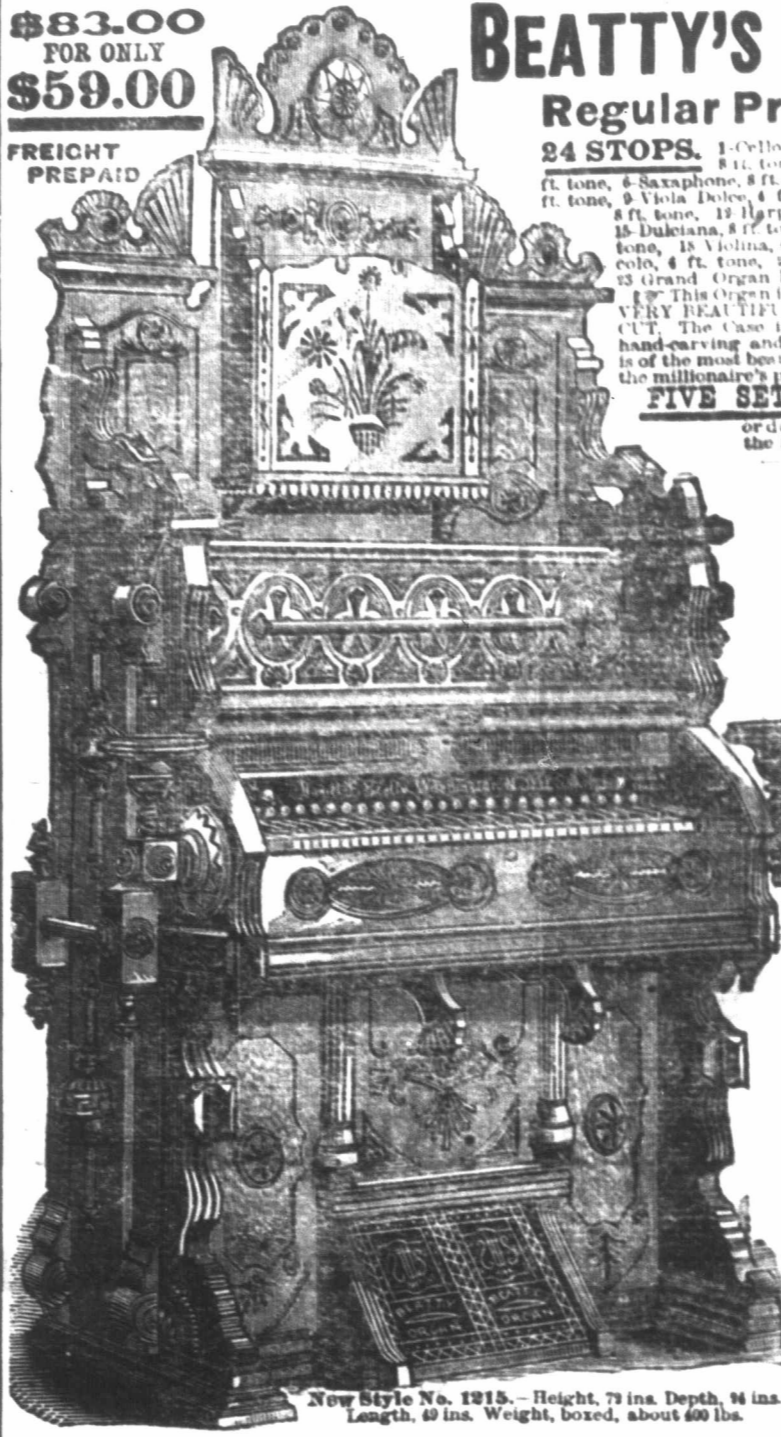
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