

Dominion Churchman.

Vol. 7.]

TORONTO, THURSDAY, MARCH 24, 1881.

[No. 12.]

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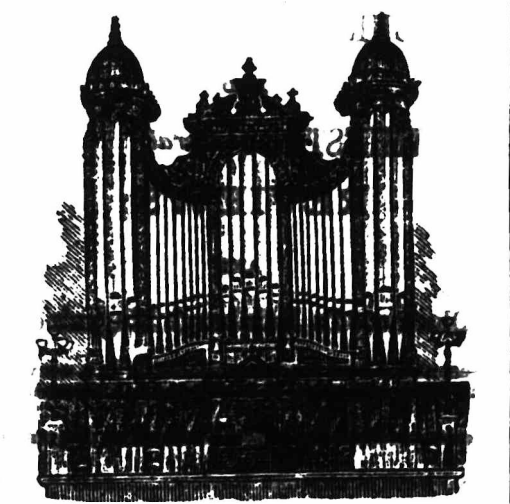
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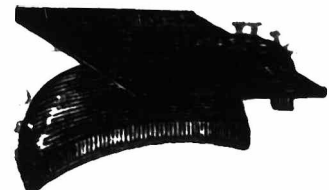
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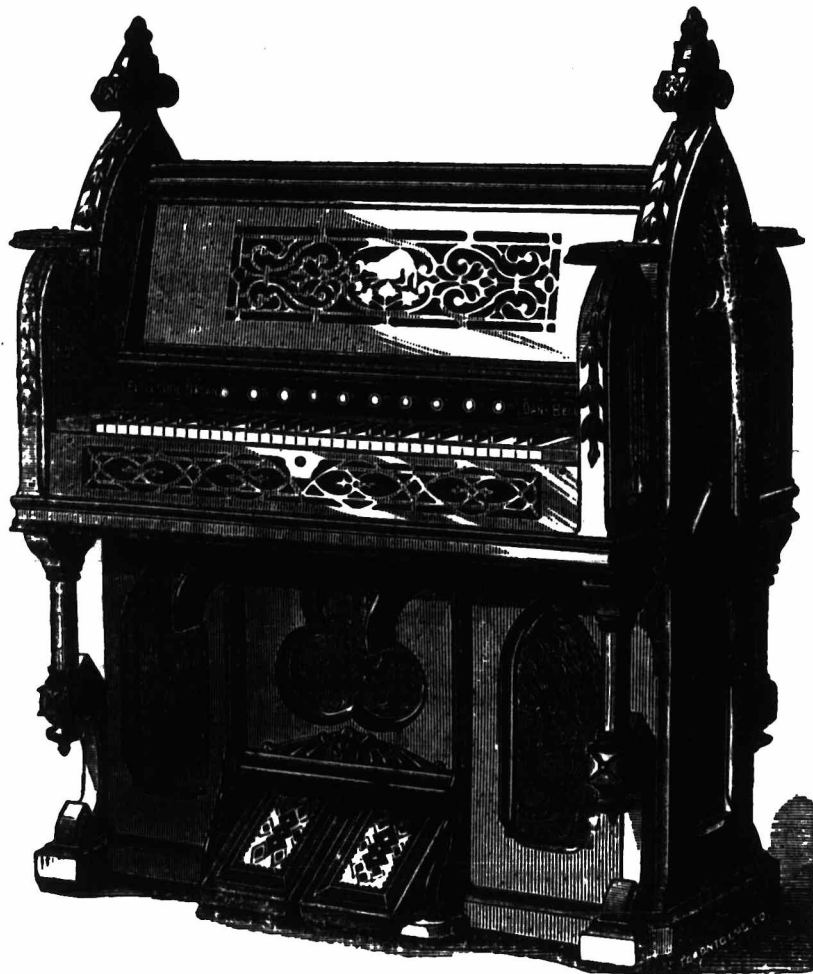
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LESSONS for SUNDAYS and HOLY-DAYS.

- March 25.—Annunciation of the Virgin Mary:
 - Morning...Genesis 3, to v. 16. St. Luke 1, v. 46.
 - Evening...Isaiah 52, v. 7 to 13. 1 Cor. 15, to v. 35.
- March 27...FOURTH SUNDAY IN LENT:
 - Morning...Genesis 42. St. Luke 2, verse 21.
 - Evening...Genesis 43, or 45. 1 Cor. 16.
- April 3...FIFTH SUNDAY IN LENT:
 - Morning...Exodus 3. St. Luke 6, v. 20.
 - Evening...Exodus 5, or 6 to v. 14. 2 Cor. 7, v. 2.
- April 10...SUNDAY NEXT BEFORE EASTER:
 - Morning...Exodus 9. St. Matthew 26.
 - Even...Exod. 10, or 11. St. Luke 19, v. 28, or 20, 9-21.
- Apr. 11...Mon. bef. East. Morn. Lam. 1, to v. 15. St. John 14, to v. 15.
 - Evening...Lam. 2, v. 13. St. John 14, verse 15.
- 12...Tu. bef. East. Morn. Lam. 3, to v. 34. St. John 15, to v. 14.
 - Evening...Lam. 3, v. 34. St. John 15, verse 14.
- 13...Wed. bef. East. Lam. 4, to v. 21. St. John 16, to v. 16.
 - Evening...Daniel 9, v. 20. St. John 16, verse 16.
- 14...Thur. bef. East...Hosea 13, to v. 15. St. John 17.
 - Evening...Hosea 14. St. John 17, to verse 36.
- 15...GOOD FRIDAY: Proper Pss. M. 22, 30, 51. E. 69, 88.
 - Morning...Genesis 22, to verse 23. St. John 18.
 - Evening...Isaiah 52, v. 13, & 53. 1 St. Peter 2.
- 16...Easter Even. Morning Zech. 9. St. Luke 23, v. 5.
 - Evening...Hosea 5, v. 8, to 6, v. 4. Rom. 6, to v. 14.
- April 17...EASTER DAY: Proper Psalms. Morning, 2, 57, 111;
 - Evening, 113, 114, 115. Anthems instead of the "Venite." Athanasian Creed to be used.
- Morning...Exodus 12, to v. 29. Rev. 1, verse 10 to 19.
 - Evening...Exod. 12, v. 23, or 14. St. John 20, v. 11-19.
- 18...Mon. in Easter-week: (or Revelation 5.
 - Morning...Exodus 15, to v. 22. St. Luke 24, to v. 13.
 - Evening...Cant. 2, v. 10. St. Matthew 28, to v. 10.
- 19...Tuesday in Easter-week:
 - Morning...2 Kings 13, v. 14. St. John 21, to v. 15.
 - Evening...Ezek. 37, to v. 15. St. John 21, verse 15.
- April 24...FIRST SUNDAY AFTER EASTER:
 - Morning...Numbers 16, to v. 36. 1 Cor. 15, to v. 29.
 - Evening...Num. 16, v. 36, or 17, to v. 12. St. John 20.
- 25...St. Mark, Evangelist and Martyr: (verse 24 to 30.
 - Morning...Isaiah 62, v. 6. St. Luke 18, 31 to 19, 11.
 - Evening...Ezekiel 1, to v. 15. Philippians 2.

THURSDAY, MARCH 24, 1881.

THE appeal of Mr. Mackonochie to the House of Lords was commenced on the 18th ult.

The Archbishop of Canterbury has moved in the House of Lords, "That a humble petition be presented, praying that her Majesty will be pleased to appoint a Royal Commission to inquire into the constitution and working of the Ecclesiastical Courts, as created or modified under the Reformation Statutes of the 24th and 25th years of King Henry the Eighth, and any subsequent Acts."

The Rev. Sidney F. Green, of Miles Platting, who was declared by Lord Penzance to be in contempt in November last, and condemned to pay the costs of the proceedings against him, has had his furniture seized, and a sheriff's officer is now in possession of the vicarage. He has also been privately informed that application will be at once made to the new Vice-Chancellor of the Duchy of Lancaster to issue a writ for his commitment.

The Proctors for Convocation in the new Archdeaconry of Macclesfield are: Canon Gore (Anglican); the Rev. J. E. Colyer (Catholic); the Rev. W. Symons (Puritan); the Rev. E. C. Turner (Puritan).

The church of St. Stephen the Martyr, in Wallbrook, has been reopened after considerable alterations and repairs. The Lord Mayor attended by the Sheriffs of London and Middlesex were present at the reopening. The service was choral, and was taken by the Rev. William Wandle, the Rector, assisted by several of the city clergy. The sermon was preached by Canon Fleury, the Lord Mayor's chaplain.

A new peal of bells has been added to Seend church, Wilts, which has dedicated on the 24th ultimo. There was a celebration at half-past eight. The clergy and congregation then proceeded to the belfry, where the service for the dedication of bells was said by the vicar, the Rev. A. B. Thynne, commencing with Dr. Neale's well-known hymn, "Lift them gently to the steeple." The Rev. A. Law preached a sermon on Exodus xxviii. 33-35.

The first of a series of ruri-decanal conferences under the scheme settled at the Truro Diocesan Conference, was held at Penzance on the 16th ult., the Bishop in the chair. It was attended by thirty of the clergy and a number of the laity. The subject proposed for consideration was, "What are the practical means now at our disposal for moulding and training the religious mind in the young; and in what modes can they be applied with the greatest and most lasting effect?" The conference, which had been preceded by a celebration at St. Mary's, lasted for upwards of four hours, after which the bishop spent an hour with the clergy alone, discussing questions which more especially concern the ministry.

The Bishop of Lichfield is endeavouring to impress on his clergy the necessity of systematic theological study. In order to stimulate them to this bounden duty, he proposes to offer yearly a certain number of prizes in the shape of theological books, for those of his clergy who distinguish themselves in an examination on certain standard works to be announced the year before. Prizes are also offered for the best essay on a subject similarly known beforehand. The books to be examined on this year are, "Liddon's Bampton Lectures," and "Scrivener's Introduction to the Criticism of the New Testament." The subject of the essay is the "History and Results of the Arian Heresy."

A conference of clergy and laymen assembled at Preston on the 27th ultimo, to consider the Bishop of Manchester's proposal to raise £2,000 a year for five years, for the augmentation of the smaller livings of the diocese. Resolutions were passed pledging the conference to do its best with regard to the proposal.

It is worthy of note for the benefit of those croakers who tell us that the Church is losing ground, that it was officially announced at this conference that, during the last thirty years, 226 churches containing 122,759 sittings, of which 76,747 were free, had been built or rebuilt in the diocese; 250 new districts or parishes have been formed; twenty-two new churches are now in course of being built, and twenty-seven others are in contemplation. In the archdeaconry of Manchester, there is now a church for every 3,000, and a clergyman for every 1,000 of the Church population; in the archdeaconry of Blackburn, a church for every 2,000, and a clergyman for every 1,700; in the archdeaconry of Lancaster, a church for every 1,200, and a clergyman for every 860

At a very large meeting of the clergy of the deanery of Westbere, in the archdeaconry of Canterbury, summoned by the Rev. Alfred Whitehead, Vicar of St. Peter's, Thanet, and Rural-dean, on Tuesday, February 22nd, the following resolutions were unanimously carried:

That the members of this Chapter regard with satisfaction the proposal to apply for a Royal Commission to inquire into the present constitution of the courts ecclesiastical, and the laws relating to clergy discipline, with a view to the full statement and consideration of all objections, and the reform of what ever may be shown to be amiss, so as to secure the conscientious obedience and submission of the clergy,

That having regard to the uncertainties which have been widely thought to surround some interpretations of ecclesiastical law, as well as the peculiar character of parishes and congregations placed in very dissimilar circumstances, this Chapter begs respectfully to join in the appeal made to the Bishops by the Lower House of Convocation to discountenance, as far as possible all legal proceeding in these matters."

The Rural Dean was requested by the Chapter to forward a copy of these resolutions to his Grace the Archbishop of Canterbury, inasmuch as it was to the assembled clergy of the Deanery of Westbere that his Grace delivered, on December 14th, at Stonehouse, St. Peter's, Thanet, his most important address on the present state of the Church.

THE FOURTH SUNDAY IN LENT.

THIS is what is termed "Mid-Lent," and also "Refreshment Sunday," probably from the feeding of the five thousand by a miracle in the wilderness, which manifests the Saviour as the mystical Refresher of His people at the same time that He refreshes them literally by His Providence. The other special parts of the Communion Office breathe the same character in the "comfort" of the grace of God, and in the "free" Jerusalem which is opposed to the bondage of Sinai. The miracle recorded in St. John's Gospel was made the occasion of one of the most important discourses of our Saviour, in which He speaks of Himself as the living bread which came down from heaven, and which can be interpreted in no other way without the greatest violence, than in reference to the Sacrament of the Holy Eucharist. The miracle itself is therefore rightly regarded as having a decided and striking reference to the entire Eucharistic service. And in this aspect of its mystical allusion it may be regarded as bearing a marked resemblance to the first miracle at Cana of Galilee. We may see in both these miracles a foreshadowing

of two laws in the kingdom of Christ. In Christ's kingdom nature is ever being silently changed, as at Cana, into something higher and better than it was when Christ found it. Christ sits at the board at which humanity feasts on the good things provided by the bountiful Creator; and when nature fails, as unassisted she must fail, to satisfy again and again man's deeper wants, the grace of Christ does the rest. What is Holy Scripture even, but the water of what might have been a mere human literature changed by the Spirit of Christ into the inspired word of God? A biographer or historian sits down some eighteen hundred years ago to describe simply what he had seen and heard; and, lo! an influence falls on him from above, guiding him to select one thing and omit another, penetrating his language with a power and a beauty which all spiritual men from the first have felt to be a power not of this world. What are the Sacraments but the water of what else would have been mere symbols of a distant and possible purification and nourishment changed into something higher by the power of Christ? Here a little water in a font, there a little bread and wine lie before us, the simplest symbols of cleansing and of food. And if Christ were only a memory of the past, instead of being, as He is, a living and present Lord, they would be nothing more than symbols to the end; but His word and blessing make them what otherwise they could not be—here the channels of His grace, there vessels of His Presence,—imperceptibly to sense, certainly to faith. And so with the natural character; the water of nature is constantly being changed into the higher nature of grace. That which was mere good nature becomes a divine charity towards God and man. That which was only well exercised reason becomes a lively faith in the unseen. The natural virtues are transfigured from on high, and religion gives a grace, an intelligence, an interest in life, with a consistency and lawfulness of aim.

GREAT MINDS AND LITTLE MINDS.

A FEW years ago in the part of London called Paddington, there were two large churches almost within a stone's throw of one another: Holy Trinity, under Dr. Moorhouse, and St. Mary Magdalene's, under Dr. West. The former was as famous for its (so-called) "Evangelical" flavour, as the latter for its triumphant Ritualism. Our purpose is not at present to institute any "odious comparison" between the work and fruits of these two men with their respective systems; but to draw attention to an incident which has recently occurred, shewing the character of Dr. Moorhouse, the "Evangelical," and his immediate predecessor in the position which he at present occupies. Dr. Moorhouse, as one of the most eminent of the school to which he belongs, was presently appointed to the Bishopric of Melbourne in Australia, while Dr. West, being a Ritualist *par excellence*, although one of the most successful parish priests in England as well as a member of an aristocratic family, has been left to his little corner of London. Dr. Moorhouse's predecessor, a "returned empty," with nothing to do but mischief, is leading an assault on the Ritualists in England, as, to the detriment of his Colonial diocese, he had done his best against them before; while Dr. Moorhouse—who deserves the much coveted title of "truly Evangelical"—is writing, as we noticed last week, to his old neighbour and youthful rival, Dr. West, "earnestly asking him to use his influence with the Revs. W.

J. Knox-Little and G. Body to go out to Melbourne to conduct a Mission there; offering them a hearty welcome at his house, guaranteeing all expences, and promising them his moral and episcopal influence, in language worthy of a great Bishop who loves the souls committed to his charge."

We need scarcely say that this is exactly what Dr. Perry, the quondam Bishop of Melbourne would not have done; otherwise he would not have left his diocese in such a state that his successor has to strain every nerve to recover the lost ground of the Church. Those who are in earnest in striving for the progress of the Church have no time to split hairs on minor points of theology, while all the noise and trouble in the Church proceed from those "empty casks," who are as "idle," so far as real Church work is concerned, as they are busy-bodies in doing the mischief that is found for their "idle hands." One for instance, who puts up for an eminent "Evangelist" should have more profitable work than that of uttering ill-natured criticisms on the efforts of another, equally eminent, Evangelist, in the pulpit of a neighbouring parish.

It is matter to be thankful for that "truly Evangelical," like Dr. Moorhouse, are beginning to take the place of that class which has been aptly termed an "extinct volcano" of Church life, and prove—what the world has of late years almost been allowed to forget—that it is possible for a man of that school of theology to act like a gentleman and a Christian towards those who differ from him in opinion. It is refreshing to hear sometimes even of Bishops, like Thorold, Bond, Sweetman, and Moorhouse, who can do this habitually—and as a sacred duty of their office—while they continue to profess themselves both "Evangelical" and "Protestant." It makes one hope that these terms—once honoured—may yet be redeemed from the terrible odium which now attaches to them in too many cases, and brands with the taint of narrow-minded and uncharitable Puritanism, persons who claim such distinctive titles.

CHURCH PROGRESS.

THOSE who talk about the decadence of the Church, whether in England or in the Colonies, especially in the former, have evidently not made themselves acquainted with the facts bearing upon the question. With regard to Canada, by comparing the census of 1851, and that of 1861 with that of 1871, although there is shown to be a considerable increase of members of the Church, yet compared with other religious bodies it is otherwise. But there are some other facts which do not appear to have been brought into the calculation. In the Province of Ontario at least, the census of 1851, and also that of 1861, were notoriously inaccurate with regard to the statistics of a religious character. We could point to several parts of the country where hundreds of families were put down both in the census of 1851 and in that of 1861 as members of the Church of England who were nothing of the kind, and never had been—many of them indeed, had never been baptized, and had never yet attended a Church service. From inquiries of a somewhat extended nature we find that this was the case in other parts of the Province. We are informed that the census of 1871 was more correct in this respect—but so much the worse for the comparison.

Some years ago in order to form some idea of the comparative numbers of the different religious bodies in England, a request was issued by the

Home Secretary to Church Incumbents and to the dissenting ministers to get each congregation counted on a particular Sunday morning. It was well known that many of the Dissenting bodies mustered their people and friends in as large a force as possible for the occasion, and it was equally well known that the majority of the clergy knowing the fallacy of the scheme, paid no attention to the request; so that any estimate formed upon such a basis would be just as fallacious as an argument founded on a comparison of the religious census of Ontario in 1851 with that of 1871. We know, however, that as a rule, the Dissenting bodies in Great Britain, especially the Methodists, are from their own showing, in the declining state; and we also know that a great work is going on in the Church. We know that very large sums of money are expended every year in building churches and endowing them, in founding bishoprics, in establishing Church Schools, and in every other good Church work; and we know too that these efforts are most successful.

A recent article in the *Guardian* of much interest makes particular reference to the work going on in the new Diocese of Truro. Fresh power and usefulness has been breathed into all parts of the Church of England. Few possess this magic touch, to revive that which, having decayed and waxen old seems ready to vanish away, more unmistakably than the Bishop of Truro. Every part of that long sea-girt peninsula which forms his labourious diocese, from Launceston to St. Sennens, and from Tintagel to Megavissey, during the short period of his episcopate—not yet four full years—has felt its quickening power, and has with more or less readiness responded to its impulse. While new institutions, formed on the old ecclesiastical lines, are rising to meet the new wants of the age, of which the cathedral of Truro is the chief—every relic of old Church life has been roused from its torpor, and shown how it might put itself in living relation with the spirit of the age, and find good and profitable work to be done by it for the Church and her children.

A recent example, full of hopeful promise, of this resuscitation of ancient foundations is presented by the collegiate Church of Endellion, the name of which is probably unknown to the large majority of our readers, which after existing in a semi-fossil state for many generations as a survival of the past, without the thought of its having work to do, or the opportunity of doing it, has been raised by Bishop Benson to the position of a living power, by the appointment to a vacant prebend of one of the Truro diocesan missionaries, the Rev. F. E. Carter, for the express purpose of doing spiritual work in connection with the church to which he belongs.

The history of the collegiate church of Endellion is a singular one. Founded at some unknown date, and first appearing in diocesan history in the middle of the thirteenth century, Endellion occupies a unique position as the only collegiate church in England, which has retained its ancient prebendal endowments. When the mighty ecclesiastical tempest swept over England forty years ago, leaving traces of its devastating power on every capitular and collegiate body, great and small; carrying away the sixteen prebendaries of Southwell and the almost equally numerous prebendaries of Brecon, offices and revenues together, and leaving the bare names of the ancient canonries at Middleham and Heytesburg, little Endellion, perched on its bleak sea-beaten hill on the Cornish coast, by a singular freak of fortune was spared. The reason of this exemption was that its prebends were in private patronage, and the rights of their

patrons spoiler. unpillaged that class one time. Ende wall, du the far distant church, stands mark a restored W. Ho in the c The fir of End the vic neglect Trinity St. Pau who ha the vac to the with the Isaac, present the be for ser campai erection tion of installa the nei lion ch were ex by the many c ing of the bis chance The the Pe mony y At the taking shall p thy mi in whi nessed buildi ceeded Endell of tha Delian the lap some band should Word, "The his lo was bu the fo simila zeal fo God H main preber the G Were gener this," provid and in

patrons were sacred against the grasp of the spoiler. Cornwall can thus boast of the one unpillaged example in the whole of England of that class of foundation of which that country at one time possessed no less than seventeen.

Endellion is situated on the north coast of Cornwall, due north of Bodmin, ten miles to the west of the famous Castle of Tintagel, and twenty miles distant from the nearest railway station. The church, which is a fine specimen of Cornish Gothic, stands conspicuously on an exposed hill, a landmark and a seamount for miles around. It was restored two years since by the late rector, the Rev. W. Hocken, and stalls have been recently erected in the chancel for the rector and the prebendaries. The first step on the revival of the prebendal work of Endellion has been taken by the bishop, with the view of providing pastoral care for its hitherto neglected inhabitants. The Rev. F. E. Carter, of Trinity College, Cambridge, formerly curate of St. Paul's, Truro, one of the diocesan missionaries, who had ministered in the parish last winter during the vacancy of the living, having been appointed to the "King's," or "Bodmin prebend," was, on the fourth of the present month, formally installed, with the intention of his living as curate of Port Isaac, after the manner of the old "vicarii." The present rector, the Rev. Reginald Heber Treffry—the bearer, by-the-bye, of an "Ashantee medal," for services rendered as naval chaplain in that campaign—is making earnest efforts for the erection of a mission chapel for the fishing population of the place. On the day of Mr. Carter's installation, February fourth, a large number of the neighbouring clergy were present, and Endellion church was crowded with the parishioners, who were evidently much impressed by the service, and by the presence among them of their bishop, whom many of them saw for the first time. At the opening of the service the new prebendary presented the bishop's mandate to the Rural Dean at the chancel step, who read it to the congregation.

The evening service then proceeded to the end of the Psalms, when the rector performed the ceremony of installation according to the ancient form. At the close of Evensong, the Bishop preached, taking as his text Psalm cxlv. 4: "One generation shall praise thy works to another, and shall declare thy mighty acts." His lordship spoke of the way in which the fleeting generations of men have witnessed to an abiding God by their teaching, their buildings, and their institutions. He then proceeded to recount the history of the Church in Endellion, first describing the early evangelization of that part of Cornwall by St. David and St. Delian, and then passing to the time when, after the lapse of six centuries, some pious men gave some fields in the parish as prebends to a band of priests who, living as one brotherhood, should unite in common prayer and study of God's Word, and minister to the people about them. "The continuity of the Church of England," said his lordship, "was unbroken. The Reformation was but the setting in order of the old Church, not the foundation of a new one. And now, while all similar institutions had perished, in days when zeal for worldly interests had outrun love of souls, God has strangely allowed this institution to remain; and they were meeting that day, with their prebendaries in their stalls, praising the works of the God of their fathers, and declaring His power. Were they not in their turn to witness to future generations?" "And how could they better do this," said the bishop in conclusion, "than by providing a church for Port Isaac, where many old and infirm, as well as young, were hindered by dis-

tance from worshipping regularly in their parish church?"

It is a matter of sanguine hope that this remarkable revival of an almost extinct centre of common Church life, thus so happily inaugurated, may be carried out completely, making Endellion the headquarters of evangelization for the whole district.

BISHOP OXENDEN ON THE CROSS.

THE erection of the Cross on our churches is objected to by some because Romanists do the same. But why do we place it there? Not because the Church of Rome does so, but because we glory in the Cross as the emblem of our faith, and the symbol of our hopes. We place it there to show *whom we are, and to whom we consecrate ourselves and our sanctuaries.*

So also in the Order of Baptism we use the sign of the Cross as a *fitting and reverent emblem* of our Christian profession. Now, because the Romanists have introduced some abuses in connection with the Cross, it would be most unwise and unfaithful were we on that account to discard it. No, we should cling to it with *unabated affection*, declaring as *openly as possible* that the Cross is the great standard around which we rally, the subject of our teaching, and the *Foundation of our Hopes.*

THE EARNEST CHURCHMAN, pp. 121-2.

The above from an Evangelical Bishop, a devout and cultured Christian will surely go a greater way and have more force than all that a Netherland Knight has to say to the contrary on that subject.

WHAT THE CHURCH HERSELF SAYS.

FROM THE PARISH PRIEST.

WHEN we have a Vice-Chancellor, a professed Churchman and yet an out and out admirer of the sects and their piety, saying to an Evangelical Bishop "Pie upon thee, man, for such an unChrist-like key note" (i.e., speaking of his Church as the Church, and of the sects as denominations, and acknowledging their irregularities and deficiencies as churches) "to your clergy;" when we have him by no means indirectly saying, that his Lordship and his confreres in the Episcopal Order of to-day have not the full recognition of the Holy Ghost; when we have colleges turning out men as candidates for the Church's Orders who are, if not by direct teaching (which however is possible), at least by the atmosphere in which their lot is, or has been, cast, ready to acknowledge the validity (because according to human judgment, successful) of all the sectarian orders, or sectarian laying on of hands; and to work with them to the utmost extent of the Vice-Chancellor's wish, and to re-echo his cry of bigotry and illiberality when they hear of or see clergy whose reading, conviction, and experience leads them to do otherwise; it may not be uninteresting at this time to reproduce the words (words, it may be, familiar to all in Orders already) of the late Professor Blunt. They will be refreshing as they meet the eye at any rate.

"It is a day too late for me when once ordained a minister of the Church of England to flinch from this reproach (viz., bigotry or illiberality). Bigot, I subscribed myself in the modern acceptation of the term, when I signed the Articles and gave my consent to the Liturgy, for they it is which enforce every item on which the charge is founded.

"Then it was I put my hand to the plough, and I am now too far committed to look back. I then condemned the *Romanist*—witness one-half the Articles. I then condemned the *Socinian*—witness the Athanasian and Nicene Creeds. I then condemned the *Puritan*—witness the 6th, 19th, 23rd, 26th, 33rd, 34th Articles, and 'The Preface' to the Ordination Service. All these, so condemned, sincere no doubt in their respective sentiments, if that were enough, what pretensions then have I to play the liberal? I cannot unite in my own person, labour after it as I may, both the latitudinarian and the exclusionist. The things are contrary one to another."

HINTS FOR PARISH PRIESTS.

MANY years ago, in the earlier days of the Church revival, the following "Hints" were published in some magazine, the name of which is now forgotten. They are now reproduced with a little change, as being still of great point, more especially to many of us in Canada, where the Church is far in the wake of that revival. And they are republished too, because, unfortunately, I think, the advice given to the younger clergy is generally, so far as regards the system of teaching mentioned below, the reverse. Which is the right system, might be a subject worthy of discussion at our "Clerical Unions" and "Associations."

HINTS.—1st. Be at unity with all your fellow-clergymen, although they may not come up to you in your opinions and practices. Because the priest of St. James' holds views of Church doctrine or practices such as you hold; but, for certain reasons, which seem wise to him, does not carry them out just yet; do not therefore look upon him with coldness, keep up your correspondence with him in everything, practice as far as possible with him all that will lend to unity and the spread of true religion.

2nd. Isolate not yourself. There has been in the past too great a lack of sympathy between brother priests. Between clergymen holding the same views how little sympathy is exhibited at times. The Rev. A.B. is of the same school with C.D., but because the former does not do as the latter right away, A.B. gets no sympathy from C.D. This surely ought not to be.

3rd. Leaven your parishioners with Church principles first. Teach them what the Church really is. Begin, not with the Prayer-book, but end with it. Your people will understand it better, when they know what the theory and constitution of the Church Catholic really is, collectively as a whole; individually as represented by parishes or dioceses. Let the Divine formation and constitution of the Church be first laid open to them, and in such a way persuasively and kindly impressed, as to take off the not uncommon idea of town and village congregations, and of some Churchmen as well as Separatists, that it is all a system framed and devised by man out of the New Testament. If this is not done you will create at the outset, a confusion between the external and internal principles that guide Church life. Then let it be shown in proper order, that it is this Church which God has blessed in Christ, this Church which He blessed with the two Sacraments, with the gift of life from the risen and ascended Humanity of Jesus, with the Apostolic Succession, and with the continual presence of the Holy Ghost. Then let it next be shown or proved that this Church is one body in all essentials, as the Jewish Church was one, and that every believer admitted into it by Holy Baptism, becomes an integral part of it; that such member, as regards spiritual things, loses his individuality, and is co-heir with an unnumbered multitude to every blessing which the Church by God's gift in Christ possesses. Then in the same manner and spirit let it be shown that when Christ became incarnate, when He was tempted, when He suffered, died, was buried and rose again, He did each and all of these for every single soul that has received the breath of life, and that they are specially, as well as visibly, signed and sealed to every participant of the Sacraments, separately and individually, as if He alone existed on the face of the earth. Teach your people both privately as well as in sermons, having individual applications to the effect for instance, that

if praying in health, whether in church or in chamber, he offers not his prayers alone, but the prayers of the whole Church; if he is sick he receives not only the visitation of the priest as such, or as pastor, but the visitation in his person (the *personae*) of the Church; it is not merely the priest that prays with him, but the whole Church; and when he dies, he is mourned and committed to the earth, not by his friends alone; but by the one body, the Church. Let these things be preached to the people, not in a dry, dogmatic, didactic form,—as the Liturgy has been so often preached and set forth—nor hastily, or by one or two great efforts, but gradually, considerably, affectionately, and kindly, “line upon line, precept upon precept, here a little and there a little,” judiciously woven into your discourses, elevating and sustaining in your hearer's our opinions, the character of the man in Christ—and you will then give a strength and a force to his mind, and an attachment to the Church of his fathers, which will never leave him. You will have gained a hold upon him, and you will have prepared him for the Church's rites and the Church's rule. A congregation of Church people so treated will (with some exceptions of course) be prepared to listen to full teaching, and to understand not only the spirit that underlies her worship, but also the propriety of some ways of offering that worship, over other ways that may be more common, but not so reverent or appropriate. There will be no vague foolish distrust of the clergy, and no unwise dread of the Church's discipline, for such will have been built up in knowledge that tendeth to Godliness, you will have identified him with the Church, and the heart of that man with God's grace, will never fail.

BOOK NOTICES.

EASTER CHIMES.—A collection of verse, appropriate to the season. Square 18mo, beautifully printed, with red border line. Cloth, gilt, \$1.00. Also, in a new and beautiful extra binding, with hand-painted decoration, \$2.50. New York: Anson D. F. Randolph and Company, 900 Broadway.

As the great Festival of the Christian Year, Easter Sunday, is approaching, a great variety of Easter Cards, Easter Anthems, and other modes of celebrating this greatest of the Church's Seasons are extensively prepared and widely circulated. The little book now before us is a valuable addition to the number. “The verses in this volume are not embraced in any other collection.” They are unusually good, and we strongly recommend them.

EASTER VOICES.—Mailed for thirty cents, by the same publisher as the Easter Chimes, noticed above.

These are very beautiful, very appropriate, and ornamental. “Voices”—expressions of the gladness, joy, and triumph belonging to the Easter Season—they are both in Poetry and Prose. We heartily recommend them.

A collection of Easter Cards. These are also from the same publisher, and are mailed for fifty cents. They are in the form of Anchor and Cross, and are extremely well got up.

PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

DENIAL OF THE CHALICE TO THE LAITY.

XXVI. We must now come to a further rebellion against an express Divine command, of which the Roman Church is guilty, that of its mutilation of the Sacrament of the Holy Eucharist. It is expressly recorded in the institution of that ordinance that the Lord laid a peculiar emphasis on the Cup—as though in prophetic view of a coming disobedience—which he did not lay on the other part of the Sacrament, saying, “Drink ye all of it” (St. Matt. xxvi, 27); and accordingly it is set down by another Evangelist that “they all drank of it” (St. Mark xiv, 23). Nevertheless, the existing rule of the Roman Church is that none but the celebrating priest ever does receive the chalice, so that not merely is the precedent of the first Eucharist departed from, even when others of the

clergy communicate: but the laity are cut off forever from participation in that half of the rite: albeit our Lord has said in another place, “Except ye eat the Flesh of the Son of Man, and drink His Blood, ye have no life in you” (St. John vi, 53); and His Apostle has added, writing to the laity of Corinth, “As often as ye eat this bread and drink this cup, ye do show the Lord's death till He come;” and again, “Let a man examine himself, and so let him eat of that bread and drink of that cup” (1 Cor. xi, 26, 28); words which cannot mean less than that St. Paul expected that lay communion in the chalice would last till the second coming of the Lord.

A MODERN NOVELTY.

XXVII. There is no question as to usage here. Not only does the Greek Church, more ancient than the Roman, still communicate her eighty millions of believers in both kinds, and Cardinal Bona, one of the most eminent liturgical writers of the Roman body, confess that “the faithful always and in all places, from the first beginnings of the Church till the twelfth century, were used to communicate under the species of bread and wine; and the use of the chalice began little by little to drop away in the beginning of that century, and many bishops forbade it to the people to avoid the risk of irreverence and spilling” (“*Rer. Liturg.*” ii, 18); but actually the Council of Constantine itself, which first dared, on June 15, 1415, to expressly set aside Christ's command, confesses itself to be innovating by the very terms of its decree, wherein it not merely allows that Christ Himself administered in both kinds to His disciples: but that “in the primitive Church this sacrament was received in both kinds by the people.” Nevertheless, it rules that the contrary usage, now grown to be a “custom,” is to be held as a “law,” and any persons who maintain it to be sacrilegious or even illicit, are first to be censured as erroneous, and if persevering, to be condemned and punished by the Inquisition as *heretics*; while priests who dared to follow Christ's precept and example, by communicating their flocks with the chalice, are to be excommunicated and handed over to the secular arm—to be burnt. This is still the law of the Church of Rome, albeit she has no longer the power of carrying it into execution.

FOUR ARGUMENTS OF THE COUNCIL OF TRENT FOR HALF-COMMUNION.

XXVIII. The Council of Trent denies in set terms that there is any divine precept obliging others than the celebrant to communicate in both kinds, and defends half-communication on these grounds:

a. Christ said not merely, “Whoso eateth My flesh and drinketh My blood hath eternal life” (St. John vi, 54), but also said, “The bread that I will give is my flesh, which I will give for the life of the world” (St. John vi, 51); and not only said, “He that eateth My flesh and drinketh My blood, abideth in Me and I in Him” (St. John vi, 56), but also said, “He that eateth of this bread shall live for ever” (St. John vi, 58).

b. As a matter of practice, the usage of half-communication is defended on the ground of its having been confessedly practised by the early Church in times of persecution, and for sending to the sick, &c; as also by the plea that all the Apostles at the first Eucharist were priests, and so might receive in both kinds.

c. Christ is received entire under each kind, so that those who receive one kind only are not “defrauded of any grace necessary to salvation.” And this doctrine, which is called “concomitance,” is based on the text, “Whosoever shall eat this bread or drink this Cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord” (1 Cor. xi, 27); a passage where the Authorized Version (following a doubtful various reading, found in but few MSS.) reads *and* instead of *or* in the first clause.

d. The Church has a right to change any details in the administration of the sacraments, and her custom is to be held as a law.

OUR DOMESTIC MISSIONS.

BY REV. CANON O'MEARA, LL.D.

I do not think that I shall be thought by any of my brethren or the clergy to be exaggerating the importance of that department of our missionary obligations which the Bishop has entrusted to my advocacy, when I say that whatever arguments and considerations may be adduced on behalf of Foreign Missions, bear with equal force on behalf of our Domestic Missions, meaning by that term the portion of the missionary field covered by the dioceses of Algoma, Rupert's Land, and those in the great North-West territory.

If our first care outside our own parishes should be the spiritual needs of those of our own race and blood, settled in the back parts of our country, surely those needs are not rendered in the least degree less urgent, nor our responsibility for the supply of them less pressing, by the fact of their having overflowed the boundaries of our own diocese, and gone forth as the pioneers of civilization, to render the shores of Lakes Huron and Superior, and the vast prairies of the North-West, tributary to the future wealth and prosperity of our young Dominion.

Freely and generously have we received, let us as freely and as generously give.

I may safely ask, had the Church of England in the mother-land been as chary of her gifts to her daughter-church in this country as the Church of England in this ecclesiastical province has hitherto been to the branches established in the North-West, would the two dioceses of fifty years ago have increased to the sixteen that we can now count, and the mere handful of clergymen that, in the memory of some among us, then ministered to the spiritual needs of our scattered populations, have grown to the many hundreds that now year by year assemble in their respective synods throughout our land?

Surely the fact that we have by our own action, whether wisely or unwisely, parcelled off a portion of our own diocese, containing some of the most important and helpless missions that formerly belonged to us, and committed them to the charge of a bishop elected by our Provincial Synod, does not remove, or in the slightest degree lighten, the weight of responsibility resting on us, to take care that the work of God in that region shall be carried on with an efficiency which is utterly impossible unless means be furnished the bishop, adequate not only to the support of existing missions, but as well to meet the ever increasing demands of the inflow of immigration from the older settlements of the province.

But whatever the immigration into the Diocese of Algoma has been, it is inconsiderable in comparison with the vast numbers that for the last few years have been leaving this province to settle on the fertile prairies of Manitoba.

Who is there among us that cannot chronicle many departures from our respective parishes and missions, principally, though by no means exclusively, of the young men for the North-West prairies?

But perhaps a better idea of the immense increase of population that is going on in that interesting field of missionary labour, may be formed from a review of the history of the growth of the city of Winnipeg, for the last ten years.

At the beginning of that period there were not, I have been informed, more than about three hundred inhabitants in it, making it about the size of one of our smallest villages; seven years ago when I visited it, it had grown to be a town of about 2,000 inhabitants. When I again visited it two years ago, I found it a city of over 10,000, and it must now in this year of grace, 1881, have considerably more than 12,000 inhabitants; and this, be it remembered, is only one of the many centres of population that are springing up over the whole country.

“So rapidly,” to quote the language of the Bishop of Rupert's Land in his recent address to his synod, “has the settlement of the country proceeded, that our missionaries at Nelsonville and Rapid City are simply lost in the tracts of settled country that their ministrations touch. In south-west Manitoba, in which Nelsonville lies, there is a settled district, forty-two miles by seventy-two miles, containing eighty-four townships, of which at least sixty-six townships are fully settled; so again if we turn to that part of the country where Rapid City is, we find a similar enormous region, being the north-west of Manitoba and the Little Saskatchewan country; and both these districts extend westward indefinitely. In each of them there are from four to six ministers of both the Presbyterian and Wesleyan bodies. Yet, in not a few places the settlers from England or Canada who have been accustomed to the services of our Church, and who would still prefer them, form a majority.”

In reference to this extract from the bishop's address, I would ask the present conference; are they willing that those so feelingly referred to by the bishop, who in many cases have been baptized by us, and have grown up to man's estate under our instruction, in not a few cases have been presented by su to

the bishop for confirmation and received from us their first communion, should for the remainder of their lives be under the ministry of other bodies of Christians? Are they satisfied that the Church of England, which, by the ministry of missionaries of the Church Missionary Society, first planted the standard of the cross in those regions, and has for fifty years maintained the pre-eminence thus gained should, now that the country itself is assuming an importance scarcely dreamed of ten years ago, fall back from that position and come to rank only third or fourth among those that are carrying on the Master's work in that land? Shall the Church which, we maintain, and rightly maintain, has approached nearer to the apostolic model in government, ritual and doctrine than any other, be behind other bodies in apostolic practice and in zeal for the promotion and extension of principles so deservedly dear to us all?

On this point I will again quote the words of the bishop in the same address to which I have already referred: "We cannot but admire," says the bishop, "the energy and devotion of members of other bodies, and perhaps long for something of the sympathy and help with which they are supported by their brethren in Canada. It is a great pleasure to myself that, without any compromise or of distinctive principles and ways, our relation with other bodies are so friendly and so kind. But their efforts do not lessen our responsibility. They rather should stir us up and encourage us to greater self-consecration."

"Again," he says, "it is clear to any one knowing the circumstance of the country, I think it should be clear to any one simply hearing of them, that every denomination must for a time give assistance if their people are to have a missionary among them. If our people do not receive from us the ministrations of a missionary, they will in a majority of cases go to the body from which they do receive them. New accessions of members of our Church from year to year will not add to our strength, for the older settlers will have ceased to acknowledge us. History will repeat itself; it will be the old story, the large country districts will be lost to us. We shall more and more become a Church of town congregations."

That the bishop's fears in this respect are by no means unwarranted by facts as shown by the statistics of two Christian churches which are doing most in the North-West to supply our lack of service to our common Master.

I have taken pains to ascertain what are the actual amounts expended, and the number of missionaries supported by the Presbyterians and Methodists of Canada respectively in the work that they are carrying on in the North-West: and I find that the Presbyterian Church of Canada, for the year ending 30th April, 1880, paid for mission work in the North-West, \$10,000; for Indian mission work in the same regions, \$3,880; for Manitoba College, \$1,400, making a grand total of \$15,280; and that they had at that date twenty-eight missionaries engaged in that field. It may not be uninteresting as in connection with our present subject, to know that the same church has in the same time raised \$43,000 altogether for Home Missions, and \$22,000 for Foreign Missions.

With regard to the Methodists, I have ascertained on the very highest authority that the number of missionaries, etc., employed by their Missionary Society in the Algoma district, Manitoba, Keewaglin, and the North-West for 1879-80, was in Algoma nineteen missionaries, two teachers, and in Manitoba and the North-West, twenty-four missionaries and eleven teachers, and the expenditure for the same period, was for Algoma \$6,500, and for Manitoba and the North-West, \$17,528, making a grand total for the whole region which forms the subject of the present paper, of forty-four missionaries, thirteen teachers, etc., and an expenditure for the same of \$24,028.

(TO BE CONCLUDED NEXT WEEK.)

Diocesan Intelligence.

ONTARIO.

(From Our Own Correspondent.)

SHANNONVILLE.—*Trinity Church*.—Since the advent of the new incumbent, the Rev. B. B. Smith, M.A., this church has been relieved of all debt through the generosity of one of its wardens, A. L. Roberts, Esq., who cancelled a claim he held against it, amounting to over \$400. It is now ready for consecration. Mr. Smith is endeavouring to establish a mission station at Northport, across the bay, where the people have manifested a strong desire to secure Church privileges. It is doubtful if he can keep it up through the summer months, owing to the breadth of the bay at the place of crossing, and the risk he will run of being often storm bound. At any rate the effort is well worth making, and may result successfully.

MILFORD AND MARYSBURG.—This mission being made vacant by the resignation of the Rev. B. B. Smith, M.A., appointed to the parish of Shannonville, was given to the Rev. T. Stanton, B.A., formerly incumbent of the Mohawk mission, and he has entered upon his duties. Their parsonage being clear of debt, it is to be hoped the Milford people will see the propriety of setting to work to build a new church after the example of their North Marysburg brethren. Old St. Philip's has long ago ceased to be a credit to them. All that is wanted is the will, as they are abundantly able.

WELLINGTON.—*St. Andrew's church* in this thriving and picturesque village, the summer resort of many Belleville residents, has been, sad to say, closed for the last four months. Cause: dissensions, it is said, between the pastor and his flock. Truly a bad state of things, and most damaging to the Church.

CARLETON PLACE.—The old church of St. James, built in the early days of the ministry there of the late Rev. Dr. Boswell, is about to give way to a new and superior edifice, to cost about \$7,000. It is to be a handsome Gothic building of stone, and will stand on the site of the old church. Work on it will commence in the spring. Henry Carr, Esq., C. E., is the architect. Rector, Rev. G. W. G. Grout, M.A.

BELLEVILLE: *Christ Church*.—A new organ is being built for this church by Mr. John H. Phillips, of Napance. Several members of the congregation recently paid a visit to the place, in order to inspect the instrument. It appears to have given them great satisfaction with regard to the external appearance, and even still more so in reference to its power and tone, which are spoken of as very fine. It is expected to be used for Divine Service on Easter Sunday, and will doubtless add very much to the efficiency of the Service of Song in Christ church.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending 19th March, 1881.

MISSION FUND.—*Special Appeal*.—Hon. William Cayley, balance of subscription, \$25.00. *Subscription*.—Ven. Archdeacon Palmer, \$20. *January Collection*.—Trinity Church, Aurora, \$8.88. *Parochial Collections*.—Brooklin and Columbus, on account, \$4.00; Perrytown, on account, \$8.25; Orillia, \$50.

PERMANENT MISSION FUND.—Mrs. M. P. Henderson, England, subscription for 1881, \$10.

WIDOWS' AND ORPHANS' FUND.—St. Thomas', Shanty Bay, \$1.20; Brooklin and Columbus, \$1.45.

HURON.

(From Our Own Correspondent.)

DRESDEN: *Christ Church*.—A very successful Missionary meeting was held in this church, on Wednesday evening the 9th instant. The attendance was very good. Rev. E. W. Murray, the Incumbent, was not able to be present not having recovered from his recent illness. Evening Prayer was read by the Rev. G. W. Racey, of Florence, assisted by the Rev. R. H. Gairdner, of Wallaceburg. In the absence of the Incumbent, H. S. Hughes, Esq., acted as chairman and efficiently discharged the duties of that position. The first speaker was the Rev. R. H. Gairdner, who spoke earnestly and impressively of the need of greater personal consecration as the best means of extending the influence of the Church. Rev. Mr. Racey followed with an interesting account of his own missionary experience in the County of Grey. A most important and interesting speech was made by the missionary agent of the diocese Rev. W. F. Campbell, which abounded in facts and arguments, which evidently produced a great impression upon the minds of his hearers. In opening his address, he referred in very complimentary terms to the fact that the congregation of Christ Church, Dresden, though not very large stood second in the county last year in its contributions to the Mission Fund, being excelled only by the large and wealthy congregation of Christ Church, Chatham. He appealed then most earnestly in behalf of the Domestic and Foreign Missions of the Church, showing what the great missionary societies of England have been and are doing for our Church in the Dominion of Canada, and urging his audience to realize the truth that Canadian Churchmen will hereafter be compelled to rely more upon their own resources, in extending and sustaining their church in Canada. We should not forget to mention the fine music furnished by the choir, which during the evening sang in a most spirited manner some of our favourite and choice missionary hymns. A collection was made at the close of the service which amounted to \$9.45.

GORRIE.—The Right Rev. Dr. Alford, held Confirmation Services last week in this mission and confirmed by the Apostolic Laying on of hands, seven candidates in Wroxeter, ten in Tordwich, and twenty-five in Gorrie. Truly this does not look like decadence of the church. Forty-two confirmed in this new mission in the backwoods.

WALLACEBURG.—A missionary meeting was held in Trinity Church on Thursday evening, the 10th instant. The missionary agent, Rev. W. T. Campbell, and Rev. R. H. Gairdner pleaded the cause of Home and Foreign missions. There was a pretty good attendance. The collection amounted to eleven dollars.

NEWBURY.—The Rev. Alfred Brown of St. Paul's, London, preached in Christ Church on Tuesday evening "a capital sermon" to a large and appreciative congregation. The attendance at these week-day services in continuously increasing.

GLENCOE.—The Lent Services are well attended. A cordial invitation is extended to all, on Thursday the 17th instant, the congregation was unusually large. Earnest Church work is not confined to the large centers of population. The messengers are gone forth into the highways to compel the wedding guests to come in.

BEACHVILLE.—The Rev. Mr. Edmonds, of East is, we rejoice to say the means in the hands of Providence of building up a large congregation in Trinity Church, in this village. His mission comprise three churches in a wide extent of country.

WATFORD.—The annual missionary meeting was held in Trinity Church, on Wednesday evening, the 16th instant. The meeting was addressed by Revs. P. E. Hyland, Incumbent of the mission, Canon Jones of St. Paul's, London, and W. F. Campbell. Mr. Innes in his appeal for the support of missions, spoke earnestly of the necessity of personal effort in this noble cause. Mr. Campbell set forth the work being done in Home and Foreign missions. His array of facts and figures was most interesting. A very liberal collection of seventeen dollars was taken up, being much in advance of previous years.

The Right Rev. the Bishop of Huron is to leave England on the 14th of April, on his return to Canada.

ALGOMA.

(From Our Own Correspondent.)

PORT SYDNEY.—The Rev. Charles Robert Clerk, desires to return hearty thanks to the ladies of the C. W. A. S. of Toronto, on his own behalf, for the gift of a silk Stole; and on behalf of Christ Church, for a set of embroidered Altar Linen.

The Rev. W. Crompton, begs gratefully to acknowledge the receipt of \$2 from S. M. Dummondville, towards the proposed parsonage at Magnetawan Village. The "call" is for \$2,500.

Correspondence.

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

CHURCH PROGRESS.

DEAR SIR,—I beg permission to say a few words on the above subject. It seems to me that the Revs. Messrs. Whitcombe and Mockridge are both partly right and partly wrong in their reasoning and assertions. With the former I hold that more attention should be paid to the strengthening of the "hub." The present centres of Church work ought to be constantly enlarging. The wealthy city and town parishes should establish missions of their own within their limits, and keep them up, and multiply them, and that, too, without curtailing, but rather increasing their offerings, at best but poor, to the Diocesan Mission Fund. As matters stand now, the well endowed Churches, as a rule, with a few honourable exceptions, do no more for missions than those which are self-supporting—indeed, in instances they do far less, which certainly is not according to the fitness of things, any more than it is in accordance with the divine precept, "Let him that hath much give plentifully." With Mr. Mockridge, I believe the time has

come when we *must* as a Church engage, and vigorously too, in Foreign Mission work, or surrender for ever our claim to be a Missionary Church. (a missionary Church indeed without one missionary proper!) and I hope his plan of having our collection for this purpose from every Church in the Dominion on a stated Sunday will be acted upon. But I dissent entirely from his conclusion with regard to "abandoned Churches," and do not "shudder" at all "at the picture that would be presented if every clergyman would simply state the Churches that he knows of in his locality that are now extinct or deserted." On the contrary, I am convinced such instances would be found to be *very few*—while the vast number of renovated churches, rebuilt churches, enlarged churches, and new churches in newly formed parishes would so completely "overbalance the sad picture" as to cause it to be wholly lost sight of. Not to speak of the possibility of our being able to point out for every abandoned Church an abandoned meeting house, and some of these, like the Baptist chapel at Delta, and the Orange hall at Clayton, turned into churches, I think such instances as the following serve as an offset to the two "extinct and deserted" Churches in this diocese: As late as the year 1861, in the parish of Carleton Place there were three plain wooden churches and no parsonage; within the limits of what was then the Parish of Carleton Place (the parish of Almonte was subsequently formed out of it) there are now six churches and two parsonages—one of the churches, that of Almonte, being a handsome stone edifice costing \$5,000; and this spring, in place of the old and worn out parish church another beautiful Gothic stone structure is to be built at an outlay of from \$6,000 to \$7,000. And this is but a single instance among many that I could adduce to the same effect. Why, the Bishop of Ontario at the laying of the corner stone of St. Mark's Church, Mill Point, in August last, declared it would be the 126th church built in the diocese since his consecration in 1862. Surely here is proof of a large amount of prosperity.

If Mr. Whitcombe thinks that the Church's increase has kept pace with that of the general population I cannot agree with him; but her failure to do this is no proof to me, though it seems to be to Mr. Mockridge, that she is "deplorable weak." The American Church has not kept pace in her growth—though that has been marvelous—with the increase of the general population, still she is succeeding vastly, and is to-day the controlling religious power in that country.

I apprehend that for growth in our Home Mission work we have to depend, under God, upon the way in which the various Synods treat the question. It should on no account be shoved into a corner, or receive that consideration which we usually give to ordinary business, but ought to take precedence of all other business, seeing that the Church's extension, not to say her very existence, depends upon the character of our legislation in her behalf, and the amount of pious and earnest attention which we devote to her interests. Sufficient *time* should be given to the discussion of Mission Board Reports, of measures looking to the perfecting of our missionary machinery, and its adaptation to the requirements of the work, and that time *should be taken* when the Synods are *full*, not when the attendance is rapidly slackening off, owing, perhaps, to the occurrence of an endless and tiresome debate about some miserable technicality. As the Hon. Lewis Wallbridge properly pointed out at the missionary meeting at Christ Church, Belleville, on the 20th ult., *every member* of the Church under our Synodal system, which, as all know, is a system of *representation*, is responsible indirectly for whatever legislation takes place, and the Synod men themselves are of course *directly responsible*. Let this responsibility be once *felt and realized*, and *acted upon* by each one, and very soon many of the obstacles, if not all, to the Church's advancement at home and abroad will disappear and be things of the past. If clergymen or laymen see flaws in any part of our system for promoting missionary work, they should be encouraged to point them out that they may be at once removed; and if any fancy they can suggest improvements, let them by all means be heard, and their suggestions weighed. In short, no pains should be spared to infuse into the minds of all *absolute confidence* in our method of carrying on this necessary work, that we may have the sympathy of all. There would follow we think, were this course steadily pursued, such a rousing of the missionary spirit on the floor of these Synods themselves as would wake up living echoes in all parts of the Church.

Yours truly,

E. H. MASSEY BAKER.

Mohawk Parsonage, March 14th, 1881.

DEAR SIR.—Your correspondent Mr. May, misunderstands me, if he thinks I see any superiority in Methodism over the Church. On the contrary, I know that our good old Church has only to be properly worked to become the spiritual power in any neighbourhood. It is this lack of zeal and work that I

complain of. I am certain that if we would put forth proper energy, Methodism and every other *ism* would go down, and the Church would flourish. It would be here just as it is now in England. Dissent only flourishes *where the Church will not work*. The Methodist chapel that was built between Trenton and Belleville, was only built because our church edifice was abandoned and pulled down. It was the *result* of the abandonment, not the *cause* of it.

The Church has to put forth more energy—the clergy becoming all active in earnest work for saving souls, the laity liberal in their support, and in their gifts to the Church.

There has been shameful neglect somewhere, and we should all carefully think of it. It will do us no good to shut our eyes to painful facts. Why, for instance, should we have here, in this Diocese of Niagara, the Niagara District, the very garden of Canada, *six populous rich townships*, all in one solid block, extending from Lake Erie to Lake Ontario, *without a single church or a single clergyman*? This, I am informed by Canon Read, rector of Grimsby, is the case. Can we blame Methodism for taking possession of ground which we will not occupy?

Our Church has the requisite agencies for doing the best religious work in Canada or anywhere else. The best proof of this is that all sects are gradually approaching our practices, and appropriating, by degrees, as much as they can of our service. The great grief is that, in too many cases, the splendid material ready at hand has not been used, and we are allowing sects of yesterday to steal our fire, and to win popularity by culling from our Prayer-book, and by adopting many of our practices.

Could not our clergy meet in conferences, and join in earnest deliberations as to what is the best thing to be done to increase Church work, and offer up special prayers for help and guidance in so important a matter?

The Church, when at work, will always command respect and wield power. Let her put forth some of the zeal, which in England has made the Methodists wonder and tremble, and she will soon show "the *Bystander*," and this whole Dominion, which is the "most probable centre of unity for distracted Christendom."

Yours truly,

CHAS. H. MOCKRIDGE.

Hamilton, March 12th, 1881.

APPEAL FROM BEXLEY.

SIR.—About eighty miles north of Toronto lies the township of Bexley, picturesquely situated along the shores of Balsam Lake, settled about thirty years since by a hardworking class of men, who have struggled on for years endeavouring to bring up their families on the produce of their stony farms. Although nature has here many claims, the soil is poor in the extreme. Amongst these are many families who in the old country were members of the Church of England, and although debarred for years from any of the privileges of their Church, still remain staunch members, and would gladly support the same as far as their limited means allow. The great drawback to the success of the work is the want of a church, there not being one in the whole township. This winter a sufficient sum has been subscribed to procure the services of the Rev. J. E. Cooper once a Sunday in a room at Victoria Road Station. The services have been well attended, and instances occur where people have walked many miles through the bush and deep snow to attend, and there is no doubt, could a church be erected, a large congregation could be brought together: the people being so poor, this is an impossibility, and the churchwardens trust an appeal to the wealthy and liberal members of the Church, who live under more advantageous circumstances, would enable them to see the desire of their hearts carried out. With this end in view, we take the liberty of appealing to your kind aid for the spiritual welfare of your less favoured Churchmen, and any contributions will be most thankfully received by the senior churchwarden, Mr. Thomas Winter, Aros County, Victoria, Ontario, Canada, for the St. Thomas Church Building Fund. Subscriptions can be remitted either by post office order to Toronto, or through the Bank of Montreal, Toronto, payable to Thomas Winter, churchwarden.

COPY.

I hereby endorse in the strongest way the enclosed appeal of the Church members in the township of Bexley for aid in building themselves a church.

An opportunity presents itself just now of the most favourable kind, for establishing a mission in this section; and to my knowledge the people are in need of help from the wealthier members of the Church, if they are to carry out their praiseworthy designs.

Signed, ARTHUR TORONTO.

Toronto, March 3rd 1881.

A list of subscribers will be published in the DOMINION CHURCHMAN.

Yours,

THOMAS WINTER.

TEMPERANCE SOCIETY.—DIOCESE OF RUPERT'S LAND.

SIR.—I had the pleasure of telling you some time ago of the formation of a Diocesan Temperance Society—I have now the pleasure of telling you of its rapid progress. You, I suppose, are aware, that throughout the immense North-West territories, and Keewagdin, all intoxicating liquors are absolutely prohibited by Statute. The principle of the Scott Act obtains through the whole extent of this vast domain, and no liquor of an intoxicating nature is permitted to be manufactured, introduced, sold or possessed even, within its bounds. And though the law is evaded to some slight extent, yet so overwhelming is the popular sentiment in favour of keeping the curse out of the country, that the evasions are slight and infrequent. Dining at the Government House here on Christmas last, I was surprised and amused, while listening to the conversation of His Honour the Lieutenant-Governor with a guest—which was in substance this:—*Guest, smiling*—"Your honour was very severe on me last summer." *Governor*—"How?" *Guest*—"Why, when I wished to go into Keewagdin on business, and when I feared the miasma of the low-lying lands, among which my business would carry me—here he smiled very significantly—you refused me a permit to take a flask of brandy with me." Both host and guest laughed—and I must explain that a heavy fine is inflicted on any person in whose possession any spirituous liquor is found, while in the territories, unless he can produce a special licence under the signature of the Lieutenant-Governor to carry it. "Ah!" said his honour, "You know I must carry out the excellent law." "Yes!" exclaimed the guest; "but suppose I had fallen ill, and died for want of a little brandy, which you refused to allow me to carry, how would you have felt?" Ha! Ha! laughed the Governor, "You may die, but you will never be preserved from death by the use of brandy; and I like to see gentlemen like yourself show a good example to our weaker fellow-citizens by totally abstaining from what may possibly do you no harm, but which in many cases, is almost certain ruin to them." In the arrangement for the extension of the boundaries of Manitoba, where the excellent law of the territories does not exist, strong petitions were forwarded to Ottawa, praying that the present prohibitory laws as to liquor be continued in the territory when brought into the Province. The people here are most anxious to keep this magnificent country from free the dreadful curse of intemperance, and the Scott Act has already been carried in some municipalities. All the conditions of the country are favourable to the cause of temperance; but, of course, active steps must be taken. The Church has most wisely placed herself foremost in this great and noble work. She has made it a Synodical movement, and the Diocesan Society is working under the immediate countenance and authority of Synod. Affiliated societies are being formed throughout the diocese—comprising a territory about nine hundred miles in length, and four or five hundred in width. A meeting was held a few days ago in the parish of St. Andrew's—distant about fifteen miles from Winnipeg. The stone is rolling. The Church in Canada would add much to her strength and influence, if every diocese would follow the example of her highest dignitaries in England, and like the young province of Manitoba, organize and zealously work Temperance Societies as part of the parish work. No clergyman can put his finger on any evil of omission of commission within his parish, which appeals more loudly, or more imperatively to his most active intervention than the curse of intemperance. Let us ask each clergyman who may read this letter, if I am not quite within the truth, when I aver that if he will tie the rumous effects of all the sins of the decalogue committed within his parish in one bridle, and those of the single vice of intemperance in another, he would find the latter bridle, as the Great Pyramid of Cheops—the former a grain of sand. And yet, with this ghastly mountain of sin and misery towering before his eyes, the average clergyman passes it by, and devotes his energies to his guilds, his Wednesday evening lectures, his Ladies Sewing associations, his tea-table theology, and the platitudes of his easy-going visitations.

It will be a happy day for Canada, and a glorious one for the Church of the Dominion when the wave of zeal in all good work, which is at this moment flowing over Great Britain, shall reach this continent, and breathe a fresher and brighter life into the clergy, and lighten up a new flame in the hearts of the laity of a country standing second to none in its magnificent natural wealth, and standing first, and before all, in its still more magnificent possibilities.

Yours,

WM. LEGGO.

Winnipeg, March 12th, 1881.

An old judge is credited with the remark: "I don't know which does the most harm, enemies with the worst intentions or friends with the best."

Family Reading.

TWO TRANSFORMATIONS.

SAV beautiful gem whence the living light
That plays in thy bosom came.
Beneath the stream
You caught the beam
Of the Pole-star's brilliant flame?

"My mother was Carbon, my father was Coal,
We lay buried in dust and mire.
But the elements raged;
When the tempest assuaged
I was purified thus by fire."

Beautiful Spirits robed in white,
What are you, and whence came ye?
"Like diamonds of earth
Of ignoble birth
And made of the dust are we.
The 'Source of life'
Through mortal strife
Let the 'Quickening Spirit' in,—
And the radiant light
Of our garments white
Is Eternal Life within!"

SIDNEY THORP

THE GLASGOW CATHEDRAL.

PREVIOUS to the twelfth century there was a cathedral in Glasgow, on the site of the present edifice; but it is said to have been a very humble structure. It was replaced by a larger one in 1136, which not long afterward was destroyed by fire. The erection of the present cathedral was begun about 1238, by Bishop Bondington, and the crypt and choir were probably completed in his time. Many years were consumed in building it. In 1277 the Lord of Luso, in consideration of a sum of money paid to him, made a grant of timber from his forests in Dumbartonshire for building a steeple and treasury. In 1400 this wooden spire was struck by lightning and destroyed. The erection of a stone structure to supply its place was immediately projected. The work was begun under Bishop Lander, and completed by his successor, Bishop Cameron.

There appears to be no means of determining when the nave was added to the choir and crypt, or when the massive and imposing square tower, which till recently stood at the north-west end of the cathedral, was commenced. It is certain, however, that the tower was of great antiquity. It was 120 feet high, and on each side near the top were two fine windows with rounded arches. On the south-west corner of the nave stood also, till recently, another important erection, in all probability coeval with the tower. This was the consistory house. It had been no doubt intended for a tower, but it was not carried up, and was finished with gables. In the ancient records it is called the library house of the cathedral. It was a highly picturesque building, supported by buttresses, and lighted on the south side by a variety of windows, square-headed and pointed. Both tower and consistory house were, apart from their antiquity, valuable as adding greatly to the beauty of the cathedral, and the first-mentioned was really essential to the proper balance of the structure.

Yet, incredible as it may appear, these interesting and important parts of the cathedral, both at the time in the most perfect state of preservation, were, within the last forty years, pulled down by order of a Royal Commissioner of Works, under pretence of restoration and improvement! The early reformers at one time contemplated the entire destruction of the cathedral, and a day was set for their work of vandalism. But the crafts of the city assembled with arms in their hands, "swearing with many oaths that he who should cast down the first stone should be buried under it." The magistrates, who had undertaken the work, were compelled to yield; but they cited the leaders, and threatened them with punishment. The king, however, took the part of the crafts, and prohibited the ministers, who were the complainants, "to meddle any more in that business, saying that too many churches had been already destroyed, and that he would not tolerate any more abuses of that kind." Thus the magnificent building was saved by the zeal of the working class. Unfortunately, the royal commissioner experienced no such opposition when he ordered the demolition of the tower and consistory building.

The see of Glasgow was one of great dignity and influence, and its cathedral was held in very high reputation. The general jubilee proclaimed in 1450, on the termination of the great papal schism, was extended to Scotland, and penitential visits and offerings at the Cathedral of Glasgow were declared equally meritorious with those at Rome. The church

was richly furnished with ornaments, jewels, and vestments, and its "library house" contained what was then considered a large collection of books. There were 165 volumes, many of them rare and expensive. Among them were several fine Bibles, a number of works in theology and philosophy, but very few of the classics.

The interior of the cathedral was enriched with many beautiful altars and sculptures. The windows were filled with painted glass, and the stalls were richly decorated. But all this disappeared at the time of the Reformation. The altars and their ornaments, the sculptures, the painted glass, were broken up and cast into the street. Some of the windows were roughly built up with stone to save the expense of glazing. The cathedral remained in a dilapidated state down to the beginning of the present century, when the work of restoration was begun. Unfortunately, it fell into the hands of men who, as already stated, destroyed some of the most interesting portions of the structure. It would better have been left to go to ruin.

OUR PARISH INVALIDS.

My parish is in a town which is reputed healthy. I may entertain a different opinion on this subject, indeed; but the inhabitants often speak in enthusiastic terms of our bracing atmosphere and the general salubrity of this region. I am about, however, to record my experience with the vast number of invalids who dwell around me.

I have, belonging to my parish, say about four hundred souls. Of these, about one hundred are children; and supposing that fifty adult persons are detained at home, this would leave about two hundred and fifty persons who ought to be in regular attendance upon the Sunday service; but, on the contrary, seventy-five is regarded as a large attendance. We seldom have more than fifty present. So here are from one hundred and seventy-five to two hundred persons absenting themselves from the sanctuary. And what is the cause? I met one and another of the absentees during the week, and asked why I missed them. The answer is the same in all cases: They were not "feeling very well." But when there comes an unpleasant Sunday, then the number of invalids is greatly increased, and on very bad days my congregation numbers not over a dozen; and of course I must be content, for I cannot expect those in feeble health to expose themselves in inclement weather.

But there is something peculiar about the valetudinarians of this parish. I go to their place of business on a week day, and I am sure to find them there, or not far off; and to my inquiry, "How are you?" they almost invariably answer, "Very well, I thank you, sir." And if sometimes they tell me they are "not feeling very well," this does not keep them from their place of business. Even on rainy days it is the same; and, what is more, I often meet on such days ladies whose health never permits them to leave home on inclement Sundays, picking their way through mud and wet. I tremble for the consequences, and expect certainly to be sent for with a message saying, that "Mrs. So-and-so, who has been in feeble health for some time, imprudently ventured out on an unpleasant day, and is not expected to live;" but no such message comes.

I have a theory that the locality of the church has something to do with this matter: for we have in E. Pluribus Unum Hall, in our town, frequent public lectures and exhibitions on week days, and as sure as I go there, so sure am I to find all my invalids present, and apparently enjoying themselves. It was not long since that General Tom Thumb and his suit gave an entertainment in our town. The General was so kind as to send me a ticket. I did not intend to be present at all; but when the day arrived, it was so stormy that I began to pity the Liliputain. I said to myself, "Poor little fellow! you have come to a place where invalids abound; and on such a day as this, you will be under the necessity of exhibiting to empty seats." Musing in this manner, and thinking how disheartening it is to me to discourse to an empty house, I made up my mind to go, so that he should have an audience of one at least. Accordingly, I went; and, will you believe it? E. Pluribus Unum Hall was crowded! There were all my invalids—the delicate men and feeble women, and their children. Neither rain, snow, nor mud kept them back on that day, and I never learned that their health suffered in the least.

But I have further proof of the correctness of my theory. I enter the church on Sunday, and find that of those who are strong enough to be present, quite a number find their health too delicate to allow them to assume the postures required by the rubrics. Very few of them have sufficient strength to stand through the singing of the psalm or hymn, or the reading of the psalter or gospel; and that this lassitude comes upon them only on Sundays, and at church, I know from close observation. Thus, it is not long since I was present at an evening party, where there were but very few seats for the large number present, and

there I saw dozens, yes, scores, of my parishioners—whom I had always observed too feeble to observe the standing postures required by the Prayer-book—standing or promenading (to say nothing of dancing) for one, two, and three hours together, without apparent fatigue.

Now, I have no doubt that some persons, on reading this article, will be so uncharitable as to insinuate that there is no real case of sickness at all; that my parish is composed of idle, lazy, indifferent, lukewarm Christians. Now I wish to hold no argument with any such uncharitable persons. I stand up for my parish. I am not to be convinced that those to whom I preach so earnestly about their Christian duties have such a low sense of duty as some would imagine. I only wish I was a physician, as well as a clergyman, and I fell sure I could substantiate my theory.

APOLLOS WAS AN ELOQUENT MAN.

WHAT the secret of eloquence is, is one of the mysteries. We have never been able to get satisfactory answer, nor do we suppose it possible. There are men whose voice is keyed on a note low as the sound of thunder; we have heard such voices eloquent. On the other hand we have heard men whose voices were pitched on an high key, almost a squeak, and they were eloquent. And voices pitched anywhere between may be eloquent. It is manifest that eloquence consists not in the tone on which the voice is pitched.

It has been said *grand thoughts* are eloquent. They may be eloquent, yet the man who utters them may not be eloquent. There are grand thoughts in Hooker, but Hooker was not an eloquent man. Where the definition comes in we do not know. We only know that there are men endowed with this power, and a mighty power it is; but the secret of it we do not know. The man who has this gift can speak as he pleases and he will be heard, and his audience cannot help hearing him. He will make them listen in spite of all they can do.

This power is given only to one here and another there; it is not a common gift. Most speakers whether at the bar, or in the senate, or in the pulpit, are not great speakers; nor is it in their power to make themselves such. It is therefore an interesting question how those who have not this great gift can utilize the moderate powers they have, so as to do their best? Some men are born orators; some can make themselves so as Demosthenes did; but the large majority of speakers are not orators, nor can they make themselves such. What are they to do? If we could give a perfect answer we would be a public benefactor; unfortunately we cannot. So we must be content to give an answer that the wise man may be able to get profit from. We ordinary speakers should remember Brougham's maxim:—"If you want to speak well learn to talk well." There now, we have the secret. An ordinary speaker, the 999 in every 1000, if he speaks in the "ore rotundo" style will be apt to fail. If, however, he speaks naturally, as he talks, he will be listened to. But in order to put this to the test, suppose the preacher who reads this, will try next Sunday to *talk* his sermon; talk it seriously, as if in private he were speaking to a man deeply concerned about his duty to God; let him talk it thus, and then let us know what success. He will not find it easy; he has been speaking in a constrained manner for so long, it will be difficult to break away from bad habits all at once. But let him persevere and *then* give us the benefit of his experience for the good of others. We shall expect at least six communications on this subject, which if short and to the point, will be inserted in these columns for the benefit of speakers.

OFF THE TRACK.

SAYS a devout writer: "There are moments when, whatever be the attitude of the body, the soul is on its knees." But there are moments, too, when, though the body be on its knees, the soul is strutting about on rhetorical stilts, parading in lofty self-sufficiency its tinsel glories before a knee-sore audience. Something of this kind might have been seen the other day at an anniversary occasion. The school and audience were told that they would be led in prayer. But, instead, they were led *from* prayer by the high-strutting leader, while he told the Lord, with a flourish of language, the history of the Sunday-school cause from the beginning. He depicted the marvelous growth and accomplishments of that particular school. He lauded the faithfulness and self-sacrifice of its teachers; the punctuality and liberality of its scholars; the energy, ability, and self-denying labours of its superintendent; and a multitude of other things, ending with an elegant compliment to the pastor of the church and the audience before him. It was, in its way, very striking. It was in some respects instructive. But it was not prayer, nor any kin to prayer. We wish we could say there was never anything like it before or since.

ROCK OF AGES.

"Rock of Ages, cleft for me,"
Thoughtlessly the maiden sung,
Fell the words unconsciously
From her girlish, guileless tongue.
Sang as little children sing;
Sang as sing the birds in June;
Fell the words like light leaves down
On the current of the tune—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."

Felt her soul no heed to hide;
Sweet the song as song could be,
And she had no thought beside,
All the words unheedingly
Fell from lips untouched by care.
Dreaming not they each might be
On some other lips a prayer—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"Rock of Ages, cleft for me,"
"T was a woman sung them now—
Sung them slow and wearily,—
Wan hand on her aching brow.
Rose the song as storm-tossed bird
Beats with weary wing the air;
Every note with sorrow stirred,
Every syllable a prayer—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"Rock of Ages, cleft for me,"
Life's grown aged sung the hymn,
Trustingly and tenderly;
Voice grown weak and eyes grown dim—
"Let me hide myself in Thee."
Trembling though the voice and low,
Ran the sweet strain peacefully
Like a river in its flow,
Sung as only they can sing
Who life's thorny paths have pressed;
Sung as only they can sing
Who behold the promised rest—
"Rock of Ages, cleft for me,
Let me hide myself in Thee."

"Rock of Ages, cleft for me,"
Sang above a coffin lid;
Underneath all restfully,
All life's joy and sorrow hid.
Never more, O storm-tossed soul,
Never more from wind and tide,
Never more from billow's roll,
Wilt thou ever need to hide?
Could the sightless, sunken eyes,
Closed beneath the soft white hair;
Could the mute and stiffened lips
Move again in pleading prayer,
Still, aye still, the words would be—
"Let me hide myself in Thee."

VERY SELECT.

THE Highburns were a very select family; very select, indeed. They lived in an old-fashioned house because they did not wish a modern one. A cousin of Mrs. Highburn's great aunt came over in the *Mayflower*, and this fact was never lost sight of. Several generations back, money came into the family through mercantile trade. I believe the great grandfather was a merchant, and became very rich. His memory was tolerated, and his money thankfully received, because he lived so many years ago; but if Mr. Highburn himself had been a merchant, his wife would have considered that plebeian.

I remember very well a certain family where one brother was in the army, and the other a rich boot and shoe dealer. The former was welcomed by Mrs. Highburn; the other she entirely ignored. Tradespeople were at a discount; but the children of tradespeople, were they rich, and had no occupation, were considered eligible to first-class society.

Mrs. Highburn's house showed blue blood. She never had any modern pictures; none but the old masters, or copies of them, were tolerated, and never anything American. If Church and Bierstadt had lived ages ago, and been German or Italian, they would have been welcomed to immortality on Mrs. Highburn's walls. Her children were all educated abroad. She could not go

with them, so they were sent under the care of nurses and guides to get the refinement of Paris and the culture of Germany. Even England was too American to be highly appreciated. Mrs. Highburn rarely patronized American shops, but sent abroad for as many things as possible. She had very little taste; select people seldom have. She was moderately good to her servants, though she thought common food and common beds quite sufficient for them; but the gulf fixed between the two classes, served and serving, both made by Jehovah from the same common earth, was illimitable.

Mrs. Highburn's associates in the city could be counted on one's fingers; one or two historians, a college president, one clergyman, and a half dozen old families, who have never done anything in life but live on the money their great-grandfathers earned. Occasionally the governor was invited, but he was a politician and self-made man, and Mrs. Highburn had no affinity with the governor's wife because she was formerly a school teacher. Now, while certain things might be forgiven in a man, if a woman had ever earned her living she was tabooed for ever after.

Mrs. Highburn drew up her dainty garments from politics, and had no respect for men who attended primary meetings. The common herd must do that, and she unwittingly was living under and obeying the laws they made for her. She had no toleration for the so-called strong-minded. She ruled Mr. Highburn with a rod of iron, but she continually advocated submission on the part of woman. She believed in their intellectual inferiority, and openly said so.

She was a member of the church, but never went to see any one outside her circle. Even the clergyman—good man though he was—was greatly influenced by Mrs. Highburn's desires, simply because she was select. The little Highburns played with his children, and as this familiarity was scarcely allowable with any other family, this may have had its influence.

She was very harsh in her judgments, and had little forgiveness, and especially for her own sex. One wrong step was never forgotten. A blessed thing that the Son of Man was not like this kind. Failure of business men, and inability to pay debts, were sins not to be wiped out. The Highburns' income was certain, and what need was there for other men to be unwise, or, as she thought, dishonest?

By and by James and Annie Highburn came back from Europe; he a handsome fellow not over fond of books, because fonder of the students' balls in Paris in the Latin Quarter, the only amusements to which guides will not take respectable women, the Jardin Mabille being quite pure in comparison; she a pretty, winsome, convert-educated creature, who knew scarcely anything of life, and had no strength as a background for her charming gentleness.

It is such a mistake to suppose that these two graces should not be developed together. The redeeming of the world to all that is good, and lovely, and pure, needs the utmost strength of character in a woman, coupled with all the tenderness, and sweetness, and sympathy, which God has given her. We can never have too much of the latter, and never too much of the former, if rightly directed. While a woman should be suggestive of flowers, and music, and poetry, she should not less give you the feeling of perfect trust that she will be strong enough to stand for the right in whatever emergency God puts her. Intellectual development and the girding power of circumstances are essential to this strength. She cannot work well for humanity until she has studied life.

Of course a party was made for the young Highburns—not a large affair like those of a lovely lady across the street, who once a year invited all her elegant house could accommodate, not forgetting her dressmaker, milliner, and

grocer. Mrs. Highburn despised grocers, dentists, commercial travelers, and the like, and never went to parties across the street, because she said "who knows but one might meet one's own coachman at Mrs. Mayhew's." But Mrs. Mayhew is very cultivated, and loved the city over, but she is not select.

Mrs. Highburn realized that it would be proper for her son James to do something in life, but, of course, not for Annie. She was to do fancy-work till she was married, probably. A place in a bank was obtained for the stylish young Parisian, not especially congenial to his tastes, but a good position.

There came a time when, through God's permitting, it seemed necessary for Mrs. Highburn to learn that charity, and tenderness, and humility are Christian graces, and must be learned if we are to have any part in the things beyond. Misfortunes rarely come singly. In one week Annie Highburn had eloped with an ordinary music-teacher, good enough perhaps, but never in Mrs. Highburn's set, much less ever welcomed to her house; and James Highburn had become a forger to such an extent that the family estate nearly all went to liquidate the claims.

For months Mrs. Highburn saw no one. The blackness of darkness settled upon the home; pride was crushed, motherly affection blasted poverty approaching, and permanent disgrace. There is no rift in the sullen sky. There was little sympathy offered her, and little was wanted. Such natures have to settle things with their Maker.

The old homestead, with its broad lawn and grand old trees, was sold. Mr. Highburn found a place to earn a comfortable though rather a meagre support; Annie came back and settled with her young husband, who fortunately, was an industrious man, of good habits, who would have been glad to have married her honourably but for her mother's pride; and James, after his prison-life went down in dissipation. These things would have killed many women, but not Mrs. Highburn, who with her strength ought to have made a grand woman.

Sentiments not even now obsolete in good society ruined her. To have known that men and women take rank before the Omnipotent for what they are, and not for their condition in life, and that we should judge as God judges would have saved her a world of trouble. He is no respecter of persons.

HOW GOD FORGIVES SINS.

It seems as though the Lord had exhausted the resources of the language and the stories of natural imagery in the effort to set forth the fulness and completeness of his forgiveness of the penitent. What does God do with the sins of the Christian?

1. "Thou wilt cast all thy sins into the depths of the sea." (Micah vii. 19.) The stone cast into the deep ocean is quite safe from the danger of discovery. "Tell the people," said a thoughtful child, when he had listened to a sermon on these words from his father, "tell them to remember that sin is heavy, and will sink itself. They might think it light, and would float." Indeed, it will sink of its own weight. And God puts it not into the shallow brook where it may be hid here, or into the treacherous river which may uncover its bed, but He casts it into the depths of the sea where no search can find it.

2. "For Thou hast cut off my sins behind Thy back." (Isa. xxxviii. 17.) David, in his penitence, cried out, "Thou hast set mine iniquities before Thee, my secret sins in the light of Thy countenance." We see, at once, what a change forgiveness effects. Our sins are behind God now, instead of before Him. He is between us and our sins, instead of our sins being between us and Him. He thus hides us from our transgressions instead of our transgressions hiding us from Him.

3. "As far as the East is from the West so far hast Thou removed our transgressions from us." (Ps. ciii. 12.) Wonderful promise this! For who can tell how far the East is from the West? The sailor that navigates the globe says that he never finds the West; that it is always before him, but never found. He sails to one point which lies West, and when he is there he hears them telling of the West still as further on. God's forgiveness puts our sins into a far off land which we can never find, as into a deep which we can never fathom.

4. "I have blotted out as a cloud Thy transgressions, and as a thick cloud Thy sins." (Isa. xliv. 52.) When God accuses His people, He says, "But your iniquities have separated between you and your God, and your sins have hid His face from you." Here the cloud is between the Lord and His children, hiding His face and bringing darkness upon them, clouding their hearts and glooming their minds. But in forgiveness the sky is swept of clouds, the sun shines once more undimmed; God's hand sweeping through the heavens has cleared it, and in so doing has cleared the soul of its gloom.

5. "Their sins and their iniquities will I remember no more." (Heb. viii. 12.) Forgetfulness is the greatest boon to a sinner. The ancients dreamed of Lethe, the river of forgetfulness, into which the soul should plunge at death. There is but one such stream—the fountain that cleanses us, blots our sins from memory. *God can forget.* Blessed assurance to the sin ridden, conscience stung soul! "The true penitent," says Newman, "never forgives himself." God forgives, we say, and God forgets, and He invites us to lose the very memory of our sins in the sweet oblivion of His grace.

FAITH.

FAITH is a very easy thing to talk about; it is a very hard thing to have. Few seem to have it at all; and those who have most of it feel with deepest shame how weak their faith is. If a man does not know what faith is, or what it ought to do for him and in him, he can soon think he has all he need have. When he begins to realize how vast the new world is which faith opens out to the soul, and how priceless are the joys which only faith can grasp, he gets more hard to satisfy.

Faith is that by which a man receives the truth and grace of God, so that they are his own possession, doing him good, making him wise and strong and glad. It is as the eye, without which life is vain. It is the hand which takes and uses what is needful for life and safety, which God provides.

How dimly, how short a way, most men see into the world of things beyond the reach of the eye of flesh! How few have faith clear and strong enough to be able to live in the world of things unseen, and feel them as real a power upon their lives, as what their senses know of! How few take into account God and eternity, and the facts of man's state which the Bible tells of, and, as a matter of course, rule their thoughts, and words, and acts accordingly. Some think they have great faith because the truth of God seems plain to them, or because they can, with an effort, turn now and then from the world in which they live, to a strange and far off one. He who has a strong true faith breathes the air and gains the spirit of a high, pure world, and lives in the midst of what to the unbelieving has no existence. The truths of the Gospel are facts which must guide all hearts.

How few prize and rightly profit by the grace which God brings near to souls in so great variety of ways! How few feel the real worth and necessity of that by which spiritual life and strength are built up, as they feel the need of food and air for their bodily nourishment! How few show their ear-

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nestness in forcing their way through difficulties, and in making sure of a regular and full supply! Some think they have great faith, if they take God at His word at all, and trust, in any half-doubting way, to the help given in God's appointed means of grace. He who has a strong, true faith knows that the unseen God bestows in ways of His own choosing His manifold gifts of grace. He is sure of God's word, and He does not stop to question how God works. He knows that he needs all gifts of grace; so he never thinks of neglecting or only half-using any of all the means and helps appointed in God's wise love.

Children's Department.

GOD SEES ME.

God sees me every day,
 When I work and when I play,
 When I read and when I talk,
 When I run and when I walk,
 When I eat and when I drink,
 When I only sit and think,
 When I laugh and when I cry,
 God is ever watching nigh.

When I'm quiet, when I'm rude,
 When I'm naughty, when I'm good,
 When I'm happy, when I'm sad,
 When I'm sorry, when I'm glad,
 Which I pluck the scented rose,
 Which in the next garden grows,
 When I crush the tiny fly,
 God is watching from the sky.

When the sun gives heat and light,
 When the stars are twinkling bright,
 When the moon shines on my bed,
 God still watches o'er my head,
 Night or day, at church or fair,
 God is ever, ever near,
 Kindly guiding, lest I stray,
 Pointing to the happy way.

A TRUE INCIDENT.

On board the ill-fated steamer *Swan-haka* was one of the Fisk University singers. Before leaving the burning steamer and committing himself to the merciless waves, he carefully fastened upon himself and wife life-preservers. Some one cruelly dragged away that of the wife, leaving her without hope, except as she could cling to her husband. This she did, placing her hands firmly on his shoulders, and, resting there until her strength becoming exhausted, she said: "I can hold on no longer!" "Try a little longer," was the response of the wearied and agonized husband; "let us sing 'Rock of Ages.'" And as those sweet strains floated over those troubled waters, reaching the ears of the sinking and dying, little did they know, those sweet singers of Israel, whom they comforted. But lo! as they sang, one after another of those exhausted ones were seen raising their heads above the overwhelming waves, joining with a last effort in this sweet, dying, pleading prayer:

"Rock of Ages, cleft for me,
 Let me hide myself in thee."

With the song seemed to come strength; another and yet another was encouraged to renew effort. Soon in the distance a boat was seen approaching! Singing still, they tried, and soon with superhuman strength laid hold of the life-boat, upon which they were borne in safety to land. This is no fiction; it was related by the singer himself, who said he believed Toplady's sweet 'Rock of Ages' saved many others besides himself and wife."

HONEST WORK.

WORK, work, my boy, be not afraid,
 Look labour boldly in the face,
 Take up the hammer or the spade,
 And blush not for your humble place.

There 's glory in the shuttle's song,
 There 's triumph in the anvil's stroke;
 There 's merit in the brave and strong
 Who dig the mine or fell the oak.

MISS WALTON'S LENTEN STORY.

"ONE Ash-Wednesday, many years ago," said Miss Walton, "a little English boy, whom we call Arthur, had been catechised in his class (as any of you might be) upon the duties of Lent. The clergyman had told them all that they should try and deny themselves. 'I do not tell you, little boys,' he said, 'to go without food, or even to take less than you require, but I do tell you not always to take what you like best, and so to deny yourselves. Or you can deny yourselves in your play, by either not playing so much, or by choosing to please your playfellows, in games you do not care about. And you may deny yourselves in talking, by staying alone when you would rather be with companions, and so being silent instead of talking. If you deny yourselves in any of these ways, because you wish to follow the example of your blessed Saviour, who fasted so long for your sakes, and if you deny yourselves in these things in order that you may more easily turn away from sinful pleasures when they tempt you, you will be making a good use of Lent, and be better fitted to follow the motions of the Holy Spirit.'"

"Little Arthur listened with great attention to all the clergyman said, and when the lesson was over, he could not put it out of his mind, but was trying to think what he could do to deny his flesh. He very often did not get enough to eat, even when he had finished all that was given to him; and when school was over, it was seldom he stayed to play much, for his mother had always something for him to do at home, either to hold the baby, or draw water; so that even in play he had not so many opportunities of denying himself as some boys have. All he could settle upon, then, was, that he would watch for opportunities; and he thought, perhaps, if he did what his mother required cheerfully, when he would rather be at play, it would be something like self-denial. 'Do you think he was wrong in his thought, Charley?' asked Miss Walton.

"Charley looked up into her face, and answered, with a meaning smile, 'No ma'am, I am sure he was not.' "It was not long," continued Miss Walton, "before Arthur found the opportunity he was on the watch for. As he went home from school that day, one of his neighbours called to him, as he went past the house, and asked him if he would go and get a little yeast for her. 'If mother can spare me,' he answered. 'Well,' said the woman, who well knew that Arthur was to be trusted, 'here's a penny for you and a mug; I only want a half-penny's worth, and you may keep the other for yourself.' Arthur tripped joyfully along, and on reaching home asked his mother's leave to go on the errand, and told her what the woman had said about the half-penny, finishing by saying, 'Will you have the half-penny, mother?'"

"'No, my boy,' she answered, 'you may keep it yourself, and buy what you like, and go at once for Mrs. Ring, and then you 'll be back by the time dinner is ready.'"

"Arthur immediately set off, feeling quite rich, and wondering what he was to do with his half-penny. After he had procured the yeast, he came to a shop where there were some tops, and whistles, and various toys in the win-

dow, and next to this shop there were sweetmeats to be sold. He stood doubting which to go into; he knew he could get a whistle for a half-penny, if he could not get a top, or he might have some sweetmeats. Whilst he stood considering, the words of the clergyman came into his mind, and he thought, now I can deny myself; but then what can I do with the half-penny? Little Arthur was not long in deciding, for he was honest in his wish to use some abstinence. He left the shops, and running on, came to a flower-stall, where he thought he should find some violets. He was not mistaken, and after a little bargaining, got a bunch for a half-penny."

"What could he be going to do with them?" asked James.

"That 's not what puzzles me," said Alfred; "but why did he buy them instead of going and gathering them himself?"

"I can explain that," said Miss Walton. "He lived in London, where little boys cannot go and gather flowers whenever they like. Many poor children have never seen a flower, except it be in a shop, or carried about by people to sell."

"I should not like to live in London, then," said several of the boys.

"No, I don't think you would," replied Miss Walton, "country boys seldom like to go; but now listen to the end of my story."

"When Arthur was possessed of his valuable little bunch, he ran joyfully on, and leaving the yeast with Mrs. Ring, turned down a narrow, dirty alley, and entered a very miserable-looking house. In one corner of the room was a bed, on which lay a pale, sickly little girl of about Arthur's own age. She smiled as Arthur entered, and, softly approaching her, he said, 'See, Emma dear, I have some violets for you,' and held the little bunch to the poor sick child.

"How very good—how very kind! Where did you get them?" she asked in a weak, gentle voice. "They are so beautiful; thank you, Arthur, dear."

"Arthur felt very happy to see the pleasure he had given to his sick friend, but he would not stay to be thanked.

"I am glad you like them, Emma, dear," he answered; "but I can't stay talking now, or I shan't get dinner finished in time for school. Good-by; and before she had time to reply, he was gone."

"This was not the only opportunity that Arthur found for denying himself during that Lent, because he continued to watch for chances; and trifling boys, as each thing was in itself, not one done in a right spirit would be rejected by God, for He turned not away from the poor widow's two mites, neither will He turn away from the services of a simple child.

"But what else did Arthur do?" asked several of the boys.

"I can't tell you more now," said Miss Walton, "I have told you enough to show you that you, as well as Arthur, if you try, can find out ways of denying yourselves, and bringing the flesh into subjection to the spirit during the season of Lent."

LYING WITH THE FINGER.

A little boy, for a trick, pointed with his finger to the wrong road, when a man asked him which way the doctor went. As a result the man missed the doctor; and his little boy died, because the doctor came too late to take a fish-bone from his throat. At the funeral the minister said "that the boy was killed by a lie which another boy told with his finger." I suppose that the boy did not know the mischief he did. Of course nobody thinks he meant to kill a little boy when he pointed the wrong way. He only wanted to have a little fun; but it was fun that cost somebody a great deal; and, if ever he heard the result of it, he must have felt guilty of doing a mean and wicked thing. We ought never to trifle with the truth.

PRODUCE MARKET.

TORONTO, March 22, 1881.

	c.	o.
Wheat, Fall, bush.	1 06	1 10
Do. Spring	1 10	1 18
Barley	83	96
Oats	38	40
Peas	64	70
Rye	80	85
Flour, brl.	4 70	4 85
Beef, hind quarters	6 00	7 50
Do. fore quarters	5 00	6 00
Mutton	6 00	8 00
Hogs, 100 lb.	7 75	8 00
Beets, bushel	50	55
Onions, bushel	80	1 00
Cabbage, dozen	60	1 00
Carrots, bushel	40	50
Parsnips, bushel	50	65
Turnips, bushel	30	40
Potatoes, bushel	50	60
Apples, barrel	1 00	1 50
Chickens, pair	60	75
Fowls, pair	60	80
Ducks, brace	60	1 00
Geese	0 75	2 00
Turkeys	90	94
Butter, lb rolls	17	19
Do. dairy	16	17
Eggs, fresh	98	99
Wool, 1/2 lb	12 00	15 00
Hav., 1/2 ton	7 50	9 00
Straw, 1/2 ton		

That marvelous purifier, **HARCOCK BLEED BITTERS**, will speedily change the sallow face to one of freshness health and beauty. It regulates the Bowels, acts promptly on the Liver and Kidneys, and strengthens the system when broken down by Nervous or General Debility. Ask your Druggist for a Trial Bottle, the cost is only 10 cents, Large Bottles \$1.00.

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1881.

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To sisters and clergymen's daughters a liberal reduction is made. Superior accommodation for a strictly limited number of boarders.

Kindly permitted to the Clergy of the Church of England in Ottawa and elsewhere; and to other friends and patrons of the school.

Lent Term will begin February 10th; Spring Term April 20th.

CIRCULARS ON APPLICATION.

HELLMUTH LADIES' COLLEGE.

PATRONESS,—H. R. H. PRINCESS LOUISE.

Founder and President, the Right Rev. I. HELLMUTH, D.D., D.C.L., Lord Bishop of Huron.

French is the language spoken in the College.

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Board, Laundry, and Tuition Fees, including the Whole Course of English, the Ancient and Modern Languages, Calligraphy, Drawing and Painting, the use of Piano and Library, Medical Attendance and Medicine, \$30 per annum.

A Reduction of one-half for the daughters of Clergymen.

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The building possesses great advantages in size and situation, the arrangement for the health and comfort of the inmates are perfect, and the grounds spacious and well-kept.

The Lady Principal and her Assistants earnestly desire the happiness and well being of their pupils, and strive to keep constantly before them the highest motives for exertion and self-discipline, being anxious to make them not only educated and refined, but conscientious and Christian women.

The School re-opens after vacation on JANUARY 14, when pupils may be admitted for the remainder of the Term. LENT TERM begins FEBRUARY 11.

Fees, per Term, \$6 to \$18. Additional for boarders, \$45.

Apply for admission and information to MISS GRIER, LADY PRINCIPAL, Wykeham Hall, Toronto.

BOARDING & DAY SCHOOL FOR YOUNG LADIES, Fenelon Falls,

—UNDER THE MANAGEMENT OF—

Mrs. and the Misses Logan,

(LATE OF HAMILTON.)

This School will re-open after the Christmas Holidays,

January 12th, 1881.

Circulars on Application.

ST. MARGARET'S SCHOOL.

UNDER THE DIRECTION OF

THE SISTERS OF ST. MARGARET

The number of boarding pupils is limited to twelve.

TERMS, inclusive, \$600 per annum.

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This School, hitherto conducted at 20 Gerrard Street, West, by Mrs. ROLPH, widow of the late Hon. John Rolph, has been transferred to Mrs. HAYWARD, her daughter, and removed to 253 Jarvis Street, a few doors South of Gerrard St. Mrs. Rolph will continue to assist in the general management of the School. In addition to a staff of competent governesses, the services of the best masters have been secured. The

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TRINITY COLLEGE SCHOOL,

Port Hope.

LENT TERM

—WILL BEGIN ON—

Thursday, January 13th.

Applications for admission or information should be addressed to the REV. C. J. S. BETHUNE, M. A. HEAD MASTER.

PRIVATE TUITION.—The under-

signed is prepared to instruct a limited number of pupils, either singly or in small classes. RICHARD HARRISON, M. A., 38 Lumley Street, Toronto.

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Boys, Students at Upper Canada College, or elsewhere, can be

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An Evaporator which is part of the Stove. The cover is a water tank, and becomes an effective evaporator, which produces a greater or less amount of vapor in proportion to the intensity of heat.

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