

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 8.]

TORONTO, CANADA, THURSDAY, DECEMBER 14, 1862.

[No. 50.]

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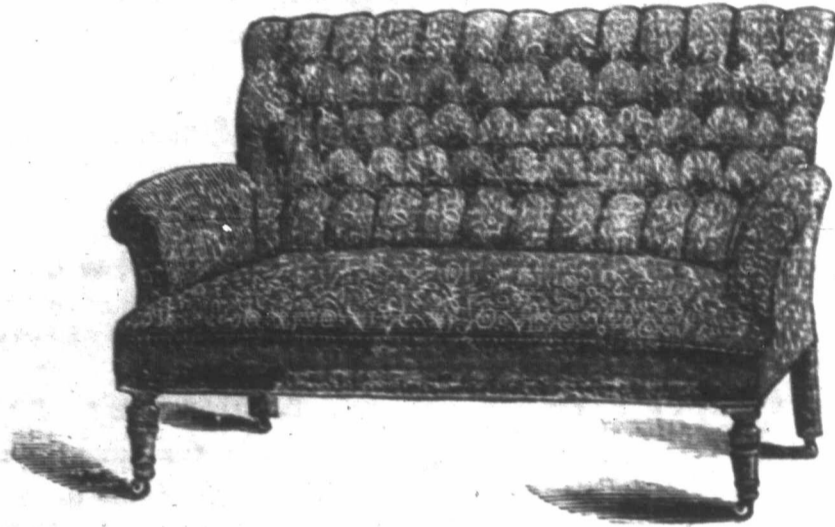
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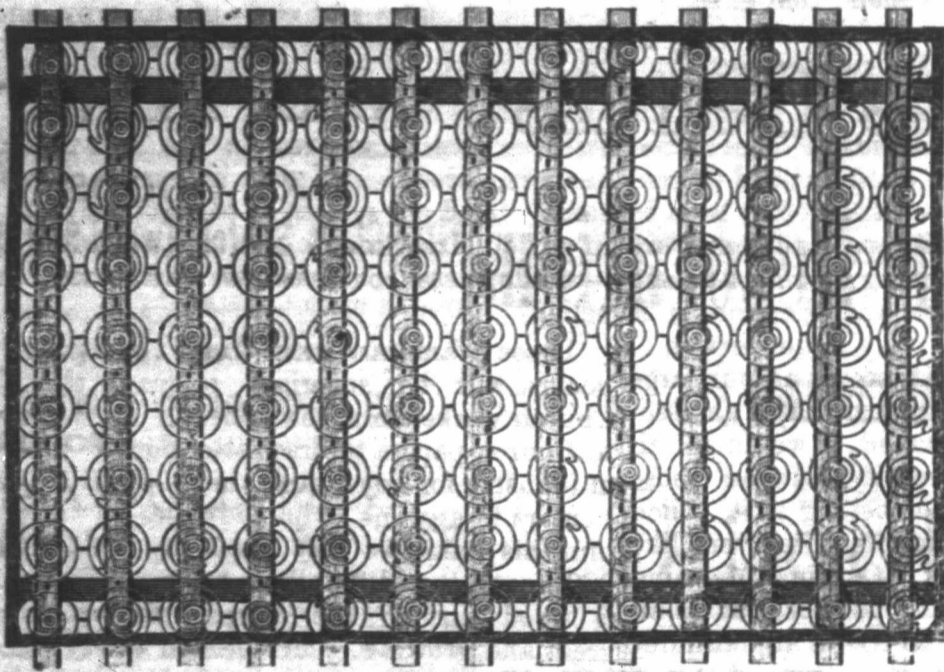
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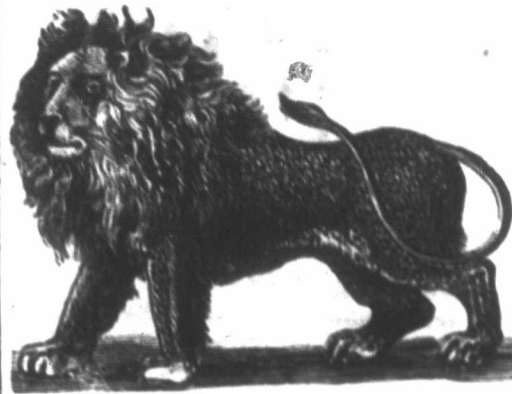


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LESSONS for SUNDAYS and HOLY-DAYS.

Dec. 17... THIRD SUNDAY IN ADVENT.— Morning... Isaiah 13. Revelation 1. Evening... Isaiah 26; or 28, 5 to 19. Revelation 2 to 18.

THURSDAY, DECEMBER 14, 1882.

At the opening of the session of the Edinburgh University Theological Society, in connexion with the Established Church of Scotland, an address was given by Dr. Storey, of Roseneath. At the outset he recalled the changes that had been effected in the status quo of their ecclesiastical system during the last twenty to twenty-five years. In various elements, aspects and relations, it has been altered in the past, and must be altered in the future. Thoughts about Church reform naturally fell into three divisions, as they concerned ritual, government, or creed. As regards ritual, a great and silent revolution had taken place, which had been brought about to a large extent by the introduction of the hymnal and instrumental music, and the adoption of proper postures during worship. These external aids could not create devotion, but they could do a great deal to foster and develop it. They hoped to hear still better music rendered more fully and heartily by the whole congregation, to have the "Amen" at the end of all prayers, and the Lord's Prayer repeated aloud after the minister, and to have proper services authorized for the baptismal and other services. The absence of liturgical forms was not a true mark of Presbyterianism, but it undeniably impaired their public worship, whether as a vehicle of devotion or as a bond of Christian fellowship one with another. He could not but think that their somewhat narrow, harsh, dogmatic spirit, contrasting so painfully as it often did with the Catholic and genial and simple spirit of English or German piety, would be greatly softened if they had a liturgy, which would be a bond of union between their worship and that of the great majority of the rest of the Christian world; and he could not but think that they would be more reverent, more tender to the past, more humble and loving, if their prayers were in part, at least, offered to God in language which generations of the departed had consecrated by their use. The life, the power, and the devotion of the old Catholicism, and all the after ages of the Church, still lived and moved in the forms of the English service, binding as with one cord, a sacred memory of united devotion, the successive eras of her life together. The idea had gained

ground that shorter and more frequent services were better in every way than longer and fewer ones, and that the sermon to be edifying need not be lengthy, but it needed to be strong, clear, earnest, and full of substance. He thought preaching had improved within living memory, in becoming more reasonable in length, more practical in its bearing, and more Catholic in its tone. It was better to preach the broad, free truths of the Gospel, and the lessons of the Cross, than to assail the bigot and the heretic, etc.

Turning to government and administration, he said that there had been no change for generations except in the development of that ecclesiastical Jack-of-all-trades, the committee. After pointing out that a committee was the engine set in motion whenever any work was to be done, he said that in the committee-room a distinct type of ecclesiastic had grown up—a man always wearing an air of evangelical bustle and "general missionariness." The order of inspecting ministers, "superintendents" (query, why not say bishops at once?), overseers exempted from parochial work and set apart by the Church for the office of visiting and confirming the churches, might be revived with great advantage. The strongest obstacle to such revival he believed was the professional jealousy, which veiled itself under the garb of zeal for Presbyterian purity. There was no such thing in real life as Presbyterian purity any more than religious equality. The last point he had to touch on was doctrine. "To make new articles of faith and doctrine no man thinketh it lawful," said Hooker. All symbols, or creeds, or confession, originated in the desire to assert an impugned truth, or to testify against a predominant heresy; none could ever be applied as a test as the Confession of Faith was applied now. He thought that any one who was acquainted with their confessional history must regret the Church's departure from her earlier and simpler symbol, from the twenty-five Articles of the old Confession of 1560 to that of the Westminster Divines.

Churchmen cannot fail to be impressed by the force of certain remarkable expressions in the above, which are sufficient to demonstrate the spirit of unrest and dissatisfaction that exists in Presbyterian communions, and which it is gratifying to see has a tendency in the right direction.

An English Church paper says:—A few months ago a (Roman) Catholic Conservative Association was floated in England under distinguished patronage, but according to latest accounts it has been by no means a success. The bishops and clergy are almost to a man against mixing up religious and secular objects even in name, and therefore it is that the affair hangs fire. A very large portion of the Roman Catholic congregations in all our large towns are Irish, and the clergy fear that if an association of the kind were formed, it would in all probability produce an animosity between those who did and those who did not belong to it, which might before long terminate in something very like a schism in religious matters. Cardinal Manning takes no prominent part in politics, but is an avowed Liberal, and a personal friend and admirer of Mr. Gladstone. He is also opposed to any agglomeration of religion and politics. Of the old Roman Catholic nobility and gentry—such as Lord Camoys, Lord Clifford, Lord Howard of Glossop, the Earl of Kenmare, Lord Lovat, Sir Pyers Mostyn, Sir John Lawson, Mr. Weld, of Lulworth, and a host of others—the great majority are what may be called old-style Whigs, and certainly would not ally themselves with Conservatives, though their sympathies are far from being Liberal in the modern sense of that much-abused term.

Against all which we put the dictum of a good, honest Irish Romanist neighbour of ours who said lately, "What nonsense it is to talk of a Catholic being a Liberal, sure the Catholic religion is the greatest Conservative power in the world!" The difficulty is that doctors differ as to what the things are to be conserved!

With regard to the definite form which it is proposed that the memorial to the late Dr. Pusey shall take, Canon Liddon briefly summarises its detail thus: In attaching two or more clergy to the library, the committee has three objects in view: (1) It desires to provide an "endowment for research" in the field of theology. "There is much original work to be done, not merely in the text of the New Testament, or in works like a critical edition, long desired, of the early Liturgies; but still more in such a restatement of portions of the evidences of Christianity as shall meet the needs of the modern world of thought." (2) The committee hopes that it will thus permanently secure to the Church of England some accomplished teachers of theology in Oxford—men who will teach all the better because they are at the same time engaged in investigation. "In modern Oxford there is a real free-trade in knowledge, and such men will have no difficulty in getting a hearing if they have anything worth listening to at command. Whether by taking part in associated lectures, or by giving courses of lectures on subjects of the day in one of the parish churches, or in other ways, to be hereafter determined, they will have ample opportunities of making themselves useful." Besides being students and teachers of theology, the clergymen attached to the library will, as opportunity may serve, act as friends and advisers of the Church of England undergraduates. They will thus, in some slight degree, take the place of the old clerical tutors—a class of men rapidly disappearing from Oxford. To be useful, the memorial would be free to expand, till eventually it might embrace theological work never even contemplated by the University itself.

At a recent Sunday-school conference in Watertown, U.S., Prof. Riley delivered an address on "The Chief Points of the Church's Little Ones, and the best safe-guards against them," he said: "The atmosphere in which we live is not a religious one, but one of secularism, unbelief, doubt, and so-called science. Fathers and mothers yield their influence for bad when in their lives and conversation, Sunday is not kept holy, and religious things are lightly spoken of. When our children hear parents and guardians speak lightly of authority, and without that just deference they deserve, they, in turn, think lightly of law and order, and even parental authority is not yielded to. Home and all its influences become workers in the evil rather than barriers, across which such influences should never come. And our system of educational cram results in our children knowing an infinite deal of nothing—shallowness, covetousness, narrowness, and unbelief."

Those familiar with Hans Breitman's witty poems, will be surprised to learn that he is a Church worker in a new sphere. He has appealed to Church papers to draw attention to a new form of industry for boys, and kindly offers to give particulars to any one who addresses an enquiry to him (his name we may here say is C. G. Leland, 220 South Broad St., Philadelphia). This industry is wood carving, the demand for which is very great and growing. Mr. Leland wisely remarks in an article on this topic:—Industry is an aid to morality and to religion. The happiest villages in the world are those inhabited by the wood carvers in the Tyrol, where every child is engaged with the parents in artistic work; it conduces to good behaviour. A few days ago a German artist who had passed an afternoon in my school, remarked on leaving; "Es ist wie in einer Kirche," (it is more like a church than a school). He referred to the quietness of the room. I have had a wide experience of the poor, and of the worst classes in half a dozen countries, and I have always found that the knowledge of some kind of interesting industry is the most powerful influence in the world to induce young men and women to spend their time properly. One who can model vases, carve panels, stencil canvas, etc., for walls, and earn even a little by it, will keep at it and never tire, even on holidays.

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

TO SUBSCRIBERS.

AS we are now approaching the end of the year, it becomes our duty to request our friends who are in arrears to pay up their subscriptions at once. ALL ARREARS MUST BE PAID UP TO THE END OF 1882 AT THE RATE OF \$2 PER ANNUM. If \$1 additional is sent the paper will be paid for up to end of 1883. As at this period a number are falling due, we trust they will now be paid promptly, as well as the next year in advance. In remitting it would be highly desirable if each subscriber would make sufficient effort to send on in addition to his own subscription that of one or more from his friends or neighbours; so that we may be able to double our subscription list, and thus be placed in the same position as we hope all our subscribers will be, in having a HAPPY AND PROSPEROUS NEW YEAR.

THE GENESIS OF COFFEE HOUSES.

TO prevent misapprehension, we at once beg to explain that by "coffee houses" we do not allude to those resorts which have a history and literature associated with the lives and writings of the great essayists of the last century, a full account of which we wrote for the Canadian press some years ago. Those celebrated places have had an unbroken succession of imitators, not in London only, but in the large provincial cities of the old land. We propose to show that those interesting establishments immortalized by ADDISON and STEELE, were not in any sense, nor to any degree, the suggestors or progenitors of coffee houses as auxiliaries of the temperance reformation. Being public houses without a license to sell liquors, they became popular among those who had no taste for the attractions of a tavern. Several such houses, known to us, were the resort of politicians of a very advanced type. One was the head quarters of a Republican club, presided over by a distinguished A. B. A.; another gave shelter to a literary circle, whose pens and voices were a power in the press and platform discussion of foreign politics; a third was the camp of sceptics and socialists; and one in a large town in the north was known to literary men all England over as the hostel in which a famous poet spent many of his evenings, wherein too a society met to consider educational questions. In the room of this society we heard a system of compulsory State education debated for several nights, years before an identical system was established in Canada, where, happily, public sentiment ripened on this question before it did in England, owing to the soil being more free from the stumps and weeds of prejudices rooted deep in the past.

We shall depart in this article from the customary form of editorial, in order to narrate what we personally know of a movement, touching which those who have already written appear to have been imperfectly informed. The authors of

various existing pamphlets on coffee houses date the rise of the movement at least twenty years too late. In the history of a nation, so brief a period as twenty years would be insignificant, although learned historians have quarrelled over dates differing by only as many days. But when the whole period covered by the annals of coffee houses, according to all current authorities, is only six years, the difference we claim to establish between their traditional date and the true historic one, is proportionately almost as serious as that which differentiates the Jewish date of creation from the term geologists demand for those operations they first imagine, then dogmatize about, and then change for a totally different theory about every ten years.

It may be asked how it came to pass that writers who set themselves the task of acting as historians of the coffee house movement should make so serious a mistake as to put the genesis of this work twenty years ahead, and to describe a tree full of leaf and fruit as coming into existence without planting of seed, or root growing, or any of the preliminary phenomena of growth? It arose simply thus: those authors were dwellers in the realm of Cockayne whose world is circumscribed within the sound of Bow Bells. Such persons in all matters have a fond belief reverse in kind to that formulated in the question "Can any good come out of Nazareth?" It is a local superstition that London is the only spot in England worth attention or study, that whatever institutions are not to be found there are "provincial," consequently so insignificant as to be unworthy the dignified recognition of the literary magnates of the metropolis. We could give a score amusing illustrations of this restriction of the Londoner's horizon, but all well read Englishmen are familiar with this amusing phenomenon, and to travelled foreigners it is a familiar subject of pleasantry. In the autumn of the year 1856, having to spend the winter in the south of England, we were invited by the Rev. SPENCER DRUMMOND, M.A., incumbent of S. JOHN'S Church, Brighton, to undertake a visitation of his parish for the purpose of organizing the benevolent and educational work in which he, with a noble band of Christian women, were actively engaged.

Brighton is built upon the sea front of two spurs of rolling hills, locally called "downs." Between these barren, flint-strewn, almost herbageless, far stretching mounds, there runs up northward from the shore, a level open space. This plain is fenced in as lawns for the use of the state tenants of terraces, whose front windows look out upon the Steyne in all its brilliance of fashionable equipages, gay promenaders, invalids and loafers, mingling with whose talk and laughter like the profound bass of an orchestra, sounds ever and anon the swelling tide waves which rattle over the shingly beach. Behind these dwellings on the eastern side, flush up to their scanty rear premises, was a district unique in the character of its dwellings and their occupants. Turning suddenly eastward from the Steyne about one-fourth of a mile north of the shore, we instantly plunged from splendour to squalor, from luxury to starvation, from loud, demonstrative gaiety and wealth, to sullen, gloomy, misanthropic, sodden, unhuman misery. In this region poverty reigned so dire, so chronic, so cruel as to set benevolence a problem, the solution of which is ever distracting, almost overwhelming, too often, alas! wholly unsatisfactory; indeed often the tenderest charity aggravates the ills it fain would mitigate. The street we have turned into runs up the slope towards the breezy

downs, on the higher points of which are caught bright glimpses of the sea. Leftward and northward are narrow streets built from end to end as one block of houses, which are fronted with concrete made of dark flint stones set in mud coloured mortar. The whole surface of these streets is a flat walk of irregular, dingy, metallic looking stones, about the size of an apple. These dungeon like walls are pierced with square windows of the meanest type, and with doors a decent amateur carpenter would blush to own. The houses are all cellared, the slope giving in some cases a floor level at the back to rooms which at the front are some few below the pavement. The dwellers within these most dismal, most lugubrious, most heart sinking and eye offending streets, are the heterogeneous multitudes who live by the chance occupations of a watering place, some of which are vicious, some criminal, some honest as the day, but followed under essentially and irremediably degrading conditions. They have no trades, no skill, no education, they live from hand to mouth, never a day ahead in work or savings; their life is a hopeless, aimless, abject, degraded blank. A large number of laundries are here driven at high pressure in the season, filled with poor women of all ages, chiefly young, slaving their lives out in a sickening steam from dawn to dusk, oft, indeed, from dusk on to midnight, to earn a miserable living, and gin to stir their collapsing pulses or drown their sense of bitter misery and shame. Here and there we find itinerant musicians of so humble a class, that a shilling or two per day fills up their hopes, and an extra sixpence makes the day which brings it memorable. We knew one little band, whose ages were all under eighteen, two boys and two girls, orphans, who with violins, harp and triangle, trod their weary round in the bitterest weather, half clad, even stockingless, yet who in their empty room, for they owned not even a chair, played their simple music to wile away the night, and with love made bright, and with patience made holy their desolate home. How happy we have made them by a sixpence, and an encouraging word in praise of their music, and a promise to come again. We have seen these little stragglers come in with a halfpenny worth of wood, boil a tiny kettle, then with a fraction of tea, sugar, milk and bread, set out a meal, the best they ever tasted, save by some great stroke of fortune, being with this repast as content as, aye, more so, than the luxury crowned epicures whose sumptuous dinners could be smelt amid these starving homes.

We spoke to our good old pastor and his excellent curate, the Rev. Mr. STAPLETON, about the misery of their flock when at meals, the cost of fuel; especially with the tremendous prices they paid when buying tea, etc., by the ounce at a time. A noble hearted physician, Dr. BEARD, took counsel with us, and we succeeded in organizing a coffee room, where, warmth, light, seats, games, and a stove for any who liked to make their own tea or coffee, were provided gratis, and a large cup of tea or coffee with bread could be had for a penny. That room was on Nelson Street, Brighton, just below the Schools; the care-taker was a tinsmith, named PILFORD, and it was opened at this season in 1856. The movement had essentially two aspects—we aimed to kill two birds with one stone—1st. We sought to provide a cheaper, more comfortable meal than these people could get at home; 2nd. We meant to draw them from the vile gin palaces, where even their poverty was deepened by coppers being spent upon spirits—a purchase of temporary unconsciousness at the price of health

and self-respect, though God alone knows how little was left of that! Associated with this room were carried on a series of evening entertainments and night classes. This effort excited considerable interest; letters came from many of the clergy in distant parishes, asking details; and as Brighton is usually visited by a large number of the leading clergy and laity of the Church, members of philanthropic societies, literary men, etc., the humble coffee room of St. John's had a constant succession of distinguished visitors, who carried away to their localities a knowledge of this anti-public house movement, which was started by the Church amid the squalid slums of Brighton. Some time after leaving Brighton, about the years 1866-7, we had the honour of being invited by the late Lord LYTTELTON to address a large meeting of clergy, county magnates, and prominent philanthropists, on this Brighton effort and generally upon the question of cheap entertainments and night schools as counter attractions to the public house. The address then delivered was, by request of that meeting, published and distributed to every Mechanics' Institute in the country. From this meeting originated some six or eight coffee taverns in the towns adjacent, and in association with these an organized series of entertainments had great success in attracting those who were only too glad of a chance to spend a lively evening free from the temptations of drink. At the opening of the first of this group of coffee rooms, in 1865, the chair was taken by the Earl of LICHFIELD, then Lord Lieutenant of Staffordshire; the High Sheriff of the County moved the first resolution, and the late Lord LYTTELTON made a brilliant speech, which was reported *verbatim* in the *London Times*.

We state all this to show that this movement was not a little hole and corner affair, but that it was known to every man who reads the great English daily papers. A subsequent meeting was presided over and addressed, in an eloquent speech, by the celebrated Free Trade pioneer, the Right Hon. C. P. VILLIERS, M.P., and by several working men. To assert, then, as has been done, that the coffee house movement only commenced some six or seven years ago is, as we started by saying, *fully twenty years too late*. It is, however, something else; it is a serious injustice to those who broke in upon the dull routine of parochial work by an effort which was based upon a very hard earned intimate knowledge of the distress, the wants, the sorrows, of the humbler classes. Such experience those only know who have gone, for weeks together, day after day, from door to door, literally to make misery, poverty, vice, and the most revolting form of social disease, a study, in the simple desire to serve the Church, to whose care is committed the shepherding of these outcasts. The burthen of their lot would indeed be appalling, unendurable, were it not to some degree lightened by such tender, loving, generous sympathy as flows out in divine sweetness in the beneficent charities of Church parish workers. Not the least of such benevolences in capacity for good work we claim to be the coffee house movement, as a counter attraction to places where temptation reigns, rules and ruins.

In that district, holding six thousand poor, the Church alone carried the Gospel message from door to door, the Church alone provided free services for all who sought the House of Prayer, and the Church alone cared for with womanly tenderness the outcast sick, and literally by her charity stood between death and the wretched sufferers from lack of food and fuel. Let those sneer at the Church who have no knowledge of her work and difficulties; the heart of England's poor wells up with gratitude for her watching and care and shepherding.

DRAWBACKS TO THE PROGRESS OF THE CHURCH.

[COMMUNICATED.]

WE have frequently thought that the article of the Apostle's Creed, "The Communion of Saints," which so many repeat Sunday after Sunday, is not so thoroughly understood or realized as it ought to be. We do not propose to define it, nor do we expect to enlighten our readers as to its meaning or application, but rather to obtain information, while at the same time offering a few thoughts that have occurred to us from time to time in this connection.

The Communion of Saints, then, has two phases, the spiritual and the earthly; and it is of the latter—the practical application of the doctrine—we would now speak. We interpret the expression as meaning: The fellowship of God's faithful people. And really, when we seek to reduce it to a practicality, and apply it to the members of the Church of England, we are almost constrained to admit that either it is not understood, or if understood, certainly not carried into practice; for not only do we seldom see it demonstrated, but, humiliating as may be the confession, the evidence of our senses and the result of personal experience tells us that there is little or none of that communion or fellowship of (Church of England) saints which we profess to "believe" in; that, in effect, it is a mere abstract theory.

We do not write for the sake of finding fault. We dearly love our Mother Church, and this prompts us to write as we do, as desirous of seeing her holy teachings carried out in the life and walk of all her children. We also desire that each of us may have an intelligent comprehension of her teaching, that we may reduce them to practice, and derive from them that consolation and support they are so well calculated to afford.

The nearest approach to the practical application of the principle in question, which we have observed in the Church of England, is at divine service in those churches where our incomparable Liturgy is participated in by the people, and a truly congregational offering of prayer and praise is the result. We must say, from a former residence of eight years in Toronto, that some of our churches in that city do not afford such a rendering of our services. In this matter, as in some others, "the town has tinged the country." And where we have seen that general and hearty response on the part of the people—which is at once their duty and privilege—we have realized to some extent what Cowper describes in these words—

"There is a paradise that fears
No forfeiture, and of its fruits He sends
Large prelibations oft, to saints below."

So far, so good; but we want a more continuous and more general enjoyment of these "prelibations." An occasional glimpse or foretaste of that which awaits those who love God, would be a present comfort and source of great encouragement to those who strive to walk worthy of their vocation.

We go to church Sunday by Sunday, perhaps to Holy Communion monthly—or perhaps even more frequently,—and, let us charitably hope, we are sincere, and derive spiritual benefit therefrom; but our attendances at these services—although excellent in themselves, and good, as examples to our neighbours, as far as they go,—yet for practical purposes they are too often acts of isolation. What means do we adopt, between the Sundays, to prevent from dying out the echo from the pulpit, or to prevent the influences of our services falling into nonentity? Do we benefit ourselves or others by communing with our fellow members, with a view to help and encourage each other on our way? What amount of communion of saints exists? Alas, very little in this sense. We have either a very low idea of our duties as professing Christians, or we have too elevated—rather, I should say, a distorted—idea of our "respectability," and the result is, a respectable isolation, chilling to death our spiritual growth, whether as individual Christians or as a Church.

We are inclined to think that "social distinctions" have something to do with it. We ought not to ape so slavishly, in this Canada of ours, those social distinctions which are so intensely defined in England; where, perhaps, pride of ancestry and very long practice, may, to some extent, justify their adoption. In this country they are exotics, and should be treated as such, and killed by being "left out in the cold." A "Christian gentleman" is a sufficient title of nobility to command full meed of respect. Social distinctions must and will exist, but let them not interfere with Christian fellowship. Should not the Church devise some means whereby more frequent and general gatherings of her people might be had, with a view to secure some semblance of the principle in question—some measure of Christian fellowship among members of the same household of faith?

Let us not be above taking a lesson from our Methodist friends. Their zeal and some of their organizations are worthy of note; they thoroughly understand and realize the great importance of carrying into practice this communion of saints, whereby each member of their community is individually acknowledged as one of their household of faith. Church membership with us does not secure such a recognition. So much stronger is the sense of social distinction, than of Church membership, that it is exceptional, when a Christian lady or gentleman will accord to a fellow member of the same congregation—unless they have the privilege of being of their own social "set"—even the acknowledgement of a pleasant recognition in the street. This must be corrected if we would bring the Church home to the people, for as "W. B." truly remarks: "The Body, having within it the masses of the people, will ever be the really powerful one, for good or ill, no matter which has the few pretentious ones."—JOHN HOLGATE.

DAILY PRAYER.

[COMMUNICATED.]

FROM every quarter a Christian may be admonished of his duty, as even HENRY MARTYN felt put to shame by Mohammedans in India; and we Churchmen in particular may well blush on reading the following extracts from the *War Cry*, the organ of that portent, the Salvation Army:—

How early do you worship?

The Lord likes to be worshipped early in the day. What a monstrosity to commence the public service of the Lord when nearly half the special worshipping day is over! You surely cannot have the impudence to slip into a seat at 11.30 and then join in singing—

"He's the lily of the valley,
The bright and morning star."

A sense of reverence has always taught even the most degraded heathen, that the public worship of their god should stand at the very front of the day. If our very late evening meetings are a sufficient excuse for our having no service at the beginning of our working day, at any rate let us begin to worship God in good time on a Sunday. We very much doubt if seven o'clock even is early enough.

How often do you worship?

In no part of the Scriptures have we a picture of any religious people who did not publicly worship God every day. The Church Prayer Book was arranged upon the supposition that the people would worship God twice a day in every parish, and it is difficult to imagine how such an idea as that of having a God every day, and yet worshipping Him only one day of the week could have come into existence. The fact that we have every day to attend upon earthly masters, makes the demand all the more urgent that we should go forth to serve God every day as publicly as we go to serve man. To neglect this must be very great irreverence. Never be irreverent!

Whilst the big world discusses whether you do or do not commit irreverence by the use of some word or tune, let us see to the far more important matters which concern our whole life. God has

never once complained of the use of irreverent words or tunes to Him.

He has often cried out against His people's use of no words at all, or of fine words they did not mean. We shall have more to say some day about irreverence in worship itself. Worship God, however, and you will be safe against all irreverence in His eyes.

After reading these words we might well entertain the question—which is the most real irreverence, the deplorable language employed by the Salvationists, or the deplorable neglect of God's worship for six days of the week, and the meagre formal observance of it on Sundays only?

JOHN CARRY.

ZENANA MISSIONARY SOCIETY.

IN our issue of the 30th ult., a brief mention was made of the great interest felt among Church ladies in various dioceses in behalf of the above named society, whose headquarters are in London, England. We have since been asked for particulars of this new Church work, and briefly respond. Zenana only refers to that female caste in South India which lives in rigid seclusion, and yet in grossest heathen superstition and basest degradation. They are taught to view any other system with horror, and to regard themselves as fit only for the most servile condition in life. The birth of a Hindoo girl, therefore, is looked upon as a misfortune. Her childhood has no brightness, her life no charm, and her death leaves no regret. To disabuse the minds of the women of their false notions of Christianity is now the great effort of the Zenana Missionary Society. More than fifty devout Christian women are engaged in populous districts, in which more than twelve distinct languages are spoken, and they have largely succeeded in obtaining not only an entrance into the Zenana of several families, but in establishing schools for girls. The more excellent way of Christian life and doctrine is thus being introduced, the effects of which are becoming more and more visible. Light is springing up where gross darkness existed. By Christian women alone can the work of female conversion be introduced in South India, and so the whole nation will soon, under God's blessing, be influenced for great good. For a few years it has been possible to reach the women of the lower orders chiefly by schools; and a large number of such have not only been taught, but have embraced Christianity. The way to the highest classes is not yet open.

Our information is gleaned chiefly from a deeply interesting publication, entitled "India's Women," the magazine of the Church of England Zenana Missionary Society, which should be read in order to comprehend the vast work, its necessities and difficulties. We cannot rise from its perusal without a fervent prayer that God will strengthen and bless the hearts and hands engaged in this new and peculiar field of Christian labour; and not only this, but that more labourers shall be found to venture forth in faith to that distant land. They are now wanted in India more than money. The work increases; the outlook startles those who are engaged with the inadequacy of their staff.

THE LATE ARCHBISHOP OF CANTERBURY

A GOOD deal of collateral truth flows from the truism that the nation is happy which has no history. That Church is happy whose Primate is not an historical figure, and the Primate is himself happy to whom no special history belongs. In a very dark, or in a very troubled period of our national ecclesiastical history, an Archbishop of Canterbury has represented the tendencies of his age, and has sometimes been one of its foremost spirits. DUNSTAN summed up the genius and knowledge of his dark age; LANGRAVE stamps his name on his period; BECKET is a central figure, not only of English, but of European history. In a later age, CRANMER represents the gradual enfranchisement of the English mind from the encrustations of error. REGINALD POLE re-

presents the Romanist reaction and the Reign of Terror. LAUD represents the conflict between Catholic reaction and Presbyterian reaction. JUXON heralds a milder day. SANCROFT, TENNISON, and TILLOTSON mark the age in which the historical interest begins to fade into a personal and ecclesiastical interest. Our quiet times have invented the theory of the "safe" man. Popularly speaking, the phrase is hardly suggestive of very elevated ideas; but the popular idea is hardly correct. Safety is one of the most natural of our hopes, one of the most hallowed of our aspirations. Safety, in the ruler of a church, means the amount of learning, and charity, and love, and wisdom, and firmness, and moderation, which may fit a man to preside over men, exhibiting every variety of thought and character, without partiality, or irritation or injustice. Such a position may not require very brilliant powers, and might indeed be hardly consistent with the exercise of brilliant powers, but the faculties which it requires are both much more rare and much more valuable than any mere brilliancy. The Church is happy whose Primate has attained to a mind so informed, so happy a character, so apostolic. These words, written to introduce a biography of Dr. TAIT's predecessor, are singularly appropriate for the same initiatory office in regard to the recently deceased Primate.

He was a safe man, a man without brilliance, but ever aiming at the avoidance of partiality, or irritation, or injustice. We say "aiming at," because Dr. TAIT failed at times to leave the conviction of such a desire on the minds of those who fell under his discipline. Born and educated in Edinburgh, of Scotch parents, he carried through all his life marked traces of the "canniness" usually said to be an attribute of his race, and of that quiet indomitable persistence which have raised its members to eminence in all the walks of life. After his course at Oxford, as student and tutor, he took the Head Mastership of Rugby School, from whence he passed to the Deanery of Carlisle, then to the See of London, and in 1868 was elevated to the Primacy. The terrible domestic afflictions of the late Archbishop—several of his children being carried off at one fell swoop by fever, then the death of his son, in the early days of a life full of great promise, then the death of his noble wife, a woman of rare talents and elevated character—made serious breaches in the health of the bereaved father and husband. Dr. TAIT wrote little of much weight, nothing beyond a few sermons, charges and review articles. He suffered—we privately happen to know—mentally much distress at the unhappy outcome of the Public Worship Regulation Act, for which he was so much blamed and so much praised. We take a charitable view, a wide view, and we are confident, a wise and Christian view, in regarding the life just closed as that of a thorough man of God, of fervent, deep piety, of sincerest consecration to CHRIST and to His Church. When the violence of the waves of party warfare subsides, as they now are showing signs of doing, we shall be better able to judge the seamanship of the captain. We even now see that he kept the vessel off the rocks which were dangerously near. The mutiny, too, which at one time threatened to break out, was averted. The leaders in that company, we know now, were at heart rebels, who sought to scuttle the good ship "English Church," for their master the Pope, who having, in days gone by, boarded the vessel and temporarily over-mastered the crew until they got strength to pitch the Roman pirate overboard, was now seeking to regain command, and failing that to destroy the ship. To whatever degree ARCHIBALD CAMPBELL TAIT helped in keeping at bay these marauders, he is entitled to the profoundest gratitude of every English Catholic Churchman.

Many experiments have been made to produce a preparation by which solid silver and electroplated ware may be kept in good condition by removing tarnish without injury to the plating. This has been accomplished by the Gorham Manufacturing Company. Tarnish can be removed from plated-ware by a single application, without the slightest injury to the plating. No one who has electroplated ware should be without it. Sold by Woltz Bros. & Co., 29 King Street East.

OBITUARY.

DIED At Hagersville on 2nd ult., Mr. Richard Henry Proud, in the 69th year of his age.
"The path of the just is as the shining light."

Mr. Proud was a native of Yorkshire, England. He came to Canada when a youth, and settled with his father in Trafalgar Co. By industry and economy he became a prosperous, wealthy farmer. About the year 1862 he left Trafalgar and moved to Hagersville. He was a just and upright, unostentatious man. His dislike of outward show gave him a manner which at first concealed his refinement of mind and delicacy of feeling.

Well versed in history, and conversant with all branches of English literature, his society was most agreeable. He was a devout and liberal supporter of the Church. We sympathize most deeply with the bereaved widow and son and daughter, in the sad death of an affectionate husband and father.

BOOK REVIEWS.

ROSY. By Mrs. Molesworth; illustrated by Walter Crane. (Macmillan & Co.); on sale by Willing & Williamson, King Street, Toronto. \$1.25. This is a capital child's book, not goody, goody, but bright, amusing, dramatic in form, and teaching sound, wholesome lessons without preaching. What for instance could be better than the picture of poor Rosy's sufferings from ill temper on page 11? To girls of from 10 to 15 years of age, little Rosy and Fixie will be charming characters.

HOUSEHOLD STORIES. By the Bros. Grimm; illustrated by Walter Crane, (Macmillan & Co.); on sale by Willing & Williamson. Price \$2. If of this book only one copy could be had, we should keep it. "O!" says a little boy, "that would be real mean." No, it would not, for we would win popularity by lending it to all the good children around. But a lovely book like this, stories so fascinating, pictures so artistic, so full of life, such real illustrations of the text, needs no praise of ours, it will sell itself, and those who do not get a copy before all are gone will look grim indeed at Christmas or New Years.

BRACEBRIDGE HALL and OLD CHRISTMAS are to be had of same firm, they are full of pictures, the reading matter being by Washington Irving. They are so cheap and timely that they will be largely in demand.

THE LIFE AND LETTERS OF ELIZABETH PRENTISS. (Randolph & Co., N. Y.); on sale by N. Ure & Co., Toronto. Price \$2.25. Biographies are always interesting if really such, and few forms of literature are more charming than the letters of a high minded lady. This work is a vivid picture of the life led by a woman of high talents, fervent piety, and a large catholicity of sentiment. We are not disposed to take exception to some phases of her religious history nor quarrel with her ideas on doctrine and practice. A saintly soul like Mrs. Prentiss was, is too sacred for criticism, and the Catholic Church loves too well holiness of life to cherish an unkind thought of any who wear this mark of the Master's love. To a wife or a grown up daughter with a taste for religious reading, the life of Mrs. Prentiss will be a very acceptable gift. Mrs. Prentiss' own words are as wise as they are touchingly eloquent. "The human heart was made by so delicate, so cunning a hand that it needs less than a breath to put it out of tune, and an invisible touch, known only to its own consciousness, may set all its silvery bells to ring out a joyous chime. Happy he, thrice blessed she who is striving to hush its discords and to awaken its harmonies."

Home & Foreign Church News.

From our own Correspondents.

DOMINION.

NOVA SCOTIA.

The Rev. E. H. Bull having resigned the parish of Spring Hill has taken charge of the mission of Tungsershere; a rectory is being purchased, and the Mission is about to be erected into a separate parish.

ONTARIO.

NEW DUBLIN AND LYN.—The Lord Bishop administered Confirmation at New Dublin on Monday, Dec. 4th, when seventeen persons were confirmed;

and at St. John Baptist's Church, Lyn, on Tuesday, when sixteen persons were confirmed. The Bishop's addresses to the candidates were as eloquent and forcible as usual, and were listened to with the greatest interest and attention by very fair congregations. The Revs. A. Coleman, and S. T. Leathley were present at the New Dublin service. The Church of this place has sustained a severe loss in the death of Mr. Robert Earle, one of its most active and consistent members, who unfortunately lost his life from an accident while attending his threshing machine.

BARRIEFIELD.—The Rev. Thos. Stanton, requests all communications for him addressed to this place.

PEMBROKE.—On Sunday, the 26th ult., the Bishop of Ontario held a confirmation in Holy Trinity Church, Pembroke, in the morning, and in the beautiful church of St. George, Alice, in the afternoon. The latter erected by the Rev. A. C. Nesbitt, R. D., and handsomely furnished by the present incumbent of the parish of Pembroke, Rev. J. W. Forsythe, M.A., was consecrated at the same time. The candidates were forty-two in number, included several persons not born in the Church of England. Five were unfortunately prevented by illness, or other unavoidable causes, from being present. Thirty-seven altogether were confirmed by imposition of the bishop's hands, with prayer for the Holy Spirit, and by a very earnest exhortation to the newly confirmed to use diligently the means of grace, and abound in all good works to the praise and glory of God. The Holy Communion was partaken of by all who were confirmed in Pembroke, and the rest of the candidates have since been admitted to the same blessed privilege.

TORONTO.

SYNOD COLLECTIONS.—Collections, etc., received during the week ending December 7th, 1882.

MISSION FUND.—*Thanksgiving Collection*—Lindsay, \$34.73; North Orillia and Medonte: St. George's \$1.94, St. Luke's \$11.14; St. Phillip's, Unionville, \$3.43; Trinity East, Toronto, \$20.44; St. James', Albion, 45 cents; Cannington, \$2.00; Worsaw, \$2.36; Gore's Landing, \$2.76; Harwood, 91 cents; Dysart, Guildford, 68 cents; Moen's School-house, 53 cents. *Monthly Collection*—Claireville, \$3.01.

PAROCHIAL MISSIONARY ASSOCIATION.—*Mission Fund.*—St. John's, Port Hope, \$37.10; Cobourg, \$22.55; St. Mark's, Otonabee, \$3.20; Cambray, 65 cents; Port Perry, Ascension Sunday-school, \$1.00; St. Mark's, Parkdale, \$18.05; Albion and Caledon, \$5.00. St. Paul's, Lindsay: Diocesan, \$1.95; Domestic, \$2.80; Foreign, 85 cents; General, \$12.83. Church of the Redeemer, Toronto: Algoma, \$2.50; Mission Fund, \$43.32.

WIDOWS AND ORPHANS' FUND.—*October Collection.*—St. Paul's, Minden, \$1.25; North Orillia and Medonte: St. Luke's, \$9.45; St. George's, \$1.20; Newcastle, \$11.88; St. James', Albion, \$2.16; Palgrave, 85 cents; St. George's, 58 cents; Campbell's Cross, \$1; Charleston, 70 cents; Gore's Landing, \$6.75. *First annual payment under new Canon*—Rev. J. W. R. Beck, \$7.28.

The Bishop of Algoma will (D. V.) deliver an address to the Church Womens' Mission Aid Society in their rooms at the Mechanics' Institute next Friday at three p.m. All are invited.

Church Temperance Society.—On Advent Sunday sermons were preached in the Toronto Churches on the Temperance question, pulpits being interchanged in a very pleasant, brotherly spirit, as we took the liberty of advising. During the week a series of evening meetings were held at St. George's, Grace Church, St. Peter's, St. John's, St. James', &c., which were addressed by Mr. Graham, the agent of the Church Temperance Society for the northern dioceses of England. Mr. Graham is a powerful speaker, full of enthusiasm, yet guarded in his words, temperate in speech, and exhibiting a fine example of the superior force of earnestness, controlled by sound sense and good feeling, over the mere rant of fanatics who hitherto have made Temperance their unfortunate victim by riding it as a hobby. Mr. Graham claims boldly that the Church has within ten years reduced "the drink bill" of England by no less than \$125,000 that it has almost conquered the Houses of Parliament, and that its work being now in the hands of a race who do not know the meaning of failure will in good time have a great triumph. We call attention to this marvellous exhibition of the power of the Church, it is worth the study of those who affirm that the Church is losing hold of the nation. The Church Temperance Society has no pledges, its members simply express their desire either to obtain wholly from intoxicants or to discourage treating and all forms of drinking tending to excess, thus all Christian men can join in this movement. The larger portion of Toronto clergy have determined to establish Parochial Temperance guilds, and our brethren elsewhere will do well to follow their example.

The Rev. W. S. Rainsford, M.A.—The removal of the Rev. W. S. Rainsford to New York will take from St. James' a popular curate, who, with all his oddities and vagaries as a clergyman, has done good to many souls, and by his warm, genial, kindly good heartedness has made loving friends among even those who most strongly condemn his views and irregular practices in service. We hear with pleasure that he insists upon having a surpliced choir, a sisterhood, a home for young men &c., in his new parish, points to which here his supporters are rabidly opposed.

The Rev. F. L. Osler requests that all communications for him may be addressed to 83 Wellesley Street, Toronto.

NIAGARA.

HAMILTON.—Rev. Hartley Carmichael, the new rector of the Church of Ascension, will enter upon his duties on Sunday, December 10, on which occasion his brother, Rev. Canon Carmichael, of Montreal, will be present. Rev. Hartley Carmichael will probably arrive in Hamilton on Thursday next, and the Rev. Canon will arrive on Saturday.

HAMILTON—St. Thomas.—The Lord Bishop of Niagara held a confirmation service at this church, Sunday morning, 3rd inst., when twenty-one young people of both sexes were presented for the rite of confirmation. The bishop took for his text "So run that ye may obtain." He alluded to the fact that sixteen of those presented to him were young men recently from England, who came here to take different positions as clerks, farm labourers, etc. He was glad that they still sought to retain their connection with the Church, and trusted they would in every way succeed. The music was particularly good.

On the 4th inst., S. Thomas church literary society held its monthly open meeting in the school room of S. Thomas' Church. There was a large audience despite the unfavourable weather. Rev. Canon Curran performed the duties of chairman and impresario, as he expressed it, in his usual happy manner. He is one of the most genial of chairmen.

The S. Thomas' Church choir is now stronger than ever.

Church of the Ascension.—The new rector, Rev. Hartley Carmichael, arrived on Tuesday, 5th inst., at Hamilton. We wish for him much prosperity in the name of the Lord.

OAKVILLE. Tenders are invited for the erection of a new (S. Jude's) church. The Rev. Canon Worrell, M.A., is rector. The architect is Mr. Windeyer, of Toronto.

A Rural Dean's Enquiries.—A very useful circular letter has been issued by a Rural Dean in this diocese, to the parishes in his deanery. The enquiries are:—1, "Is your minister's salary paid? 2, Is there any system of co-operation between the congregation and the churchwardens to render the duties of the latter more pleasant and effectual? 3, Is your parish in debt, and if so, does the fact excuse you from giving?" These questions are explained, and an urgent appeal is made to the congregations in a short tractate, to fulfil honestly in the sight of God all their religious duties and obligations. Churchwardens should procure copies for free distribution. Apply Ennis & Shirton, Hamilton. Six pages, \$2 per 100.

MILTON.—The Rev. C. E. Whitcombe, of Stony Creek, has commenced (Dec. 4), a series of mission services in this parish, at the request of the Rev. W. J. Mackenzie, rector. We remark with pleasure that Mr. Whitcombe is frequently invited as a missionary, being greatly appreciated as a faithful and earnest speaker. His success in awakening people to a deeper spirituality, seems strongly to suggest our need of the special office of an Evangelist who shall bear to the churches the divine message with renewed force and energy, to draw more souls to Christ.

Preferments.—Rev. R. Cordner, to Port Colborne and Marshville; Rev. A. J. Belt to Arthur, in room of the late Rev. Thos. Rixon. Rev. R. Gardner to the parish of Welland. Rev. R. C. Lee to Mount Forest and North Arthur, also to be Rural Dean of the county of Wellinton. Rev. R. C. Caswell to Georgetown in room of the Rev. G. B. Cooke, removed to Sault Ste. Marie, Diocese of Algoma.

Several changes recently made in this diocese are chiefly owing to the death of the Rev. Thos. Rixon, and the removal of Rev. G. B. Cooke to another diocese.

HURON.

MOORETOWN.—The Band of Hope connected with Trinity Church is in a flourishing condition; it now numbers about forty members, and the enthusiasm

amongst them is very encouraging to the grown up people who take an interest in it. The meetings are largely attended, especially the monthly ones, when the public are admitted to hear recitations, dialogues, readings, etc., given by the members. The cards, badges, etc., have not yet got around, but it is hoped they will come by Christmas. Our strong temperance organization should keep a good supply of such things to help the weaker parts by either selling or granting such regalia, etc., as required.

ALGOMA.

ROSSEAU.—The Rev. Alfred W. H. Chowne begs to acknowledge, with hearty thanks, a box containing articles towards a Xmas tree, from the C. W. A. S., Toronto.

BRITISH.

The Annual Meeting of the Diocesan Branch of the Church of England Temperance Society was held in Manchester on Monday night, the Bishop of Manchester presiding. His lordship said it was a long time since he had seen a drunken man or woman in the streets of the city, and he believed a very sensible and rigorous assault was being made upon the great sin of intemperance. He wished, however, to see a wider meaning given to the work, so as to make it include extravagance in dress, gambling, and the licentiousness which was so prevalent.

We are sure that many of our readers will be deeply interested in the account of the funeral of Bishop Merriman, which we extract from the *Kaffrarian Watchman*, of August 23rd, 1882. Who can doubt, after reading such a narrative, that our Church is a power in Zululand? A "thousand mourners," of all classes, of all shades of opinion, gather with reverence and affection around the grave of a bishop of the Church. The report says—"The scene was mournful in the extreme." We say it was heart-stirring, comforting, and glorious in the extreme. So may our bishops everywhere be found! So may they live, and work, and glorify their Master's name!

The election for the Manchester School Board has resulted as follows:—

	Votes in 1882	Votes in 1879
Herbert Birley (Churchman)	29,748	25,171
Lydia E. Becker (Unsectarian)	27,368	22,692
E. S. Broadfield (Unsectarian)	26,009	17,954
Joseph Phythian (Unsectarian)	25,964	17,902
William Hughes (Unsectarian)	25,800	17,866
Henry Slatter (Unsectarian)	25,746	16,227
Dr. John Watts (Unsectarian)	25,011	19,007
Rev. J. Nunn (Churchman)	24,407	12,480
James Crosten (Churchman)	23,752	16,328
Canon Toole (Roman Catholic)	23,455	18,618
Rev. John Henn (Churchman)	22,984	15,061
George Milner (Churchman)	22,804	15,784
Rev. John Burke (Roman Catholic)	22,201	21,869
Thomas Dale (Churchman)	21,431	17,598
Joseph Gillow (Roman Catholic)	21,156

The following are the unsuccessful candidates:—
J. W. McConel (Churchman)..... 20,981
M. J. Keney (Land Leaguer)..... 12,801
J. Calvert (Independent Churchman) 6,149 5,406
The only alteration which has been made in the constitution of the board by the contest is the substitution of the Rev. Joseph Nunn, one of the Church of England candidates, in the place of Mr. Charles O'Neil, Roman Catholic, who did not desire re-election. The Church party have, therefore, gained one seat, but have not succeeded in returning the whole of their seven candidates. It is stated, however, that Mr. McConnor will demand a recount of the votes.

As the work of the New Testament Revisers, has met with much criticism of an unfavourable character, it is of importance that we obtain, not the general principles only as we find them in the Preface, but the individual motives of the revisers. In his three "Ely Lectures on the Revised Version of the New Testament" (London: Bently & Son, 1882) with learned Dedication, Appendices, Postscript, and Note, Dr. Kennedy considers the necessity for the revision, the facilities since 1611, and the patient honesty in which the work was done. Sermons II. and III. on "The Revised Text" and "The Revised Version" are specially valuable. After in the former alluding to the position of Greece in the history of the world, and to the native tongue of our Lord, whether Greek or Hebrew, or the popular Aramaic, he says—"Can anything be more of momentous importance to Christian people than that they should read the words of our Divine Saviour, with the story of His life and actions on earth, as the four Evangelists recorded them, without omission of anything genuine, without intrusion of anything spurious, without departure from the very form of language in which they wrote." But in order to obtain this we must have a pure text and an exact translation. To secure the former, scholars like Mill,

Bengel, Wet-teir, Griesbach, Tischendorf, Tregelles, Scrivener, Westcott, and Hort, have devoted their lives, by collecting manuscripts and collating them, weighing their individual and their class authority, and thence forming what is believed to be the nearest approximation to the *ipsissima verba* of the sacred writers. In carrying out of this most desirable object there are two classes of textual critics—those who are content with the Greek text that was translated for our present authorised version, and those who will have nothing less than a thorough revision and amendment, such as has given the Revised Translation. In the preparation of the latter the opponents say that practically Drs. Westcott and Hort have been the textual critics, and the majority of the New Testament company merely the receivers and translators. This is naturally denied by Dr. Kennedy and the others, who accept the principles by which these critics have been guided, and the responsibility of the translation as it is, in all its general results. Dr. Kennedy's remarks upon the value of different codices, and upon the criticism of particular texts, are valuable and most interesting. He has time to devote only a very short postscript to the subject of the well-known article in the *Quarterly*, but much of of the text and appendices anticipate the objections so widely scattered there. We would willingly have given extracts from the volume, but space forbids it, with this one exception from the Dedication to Dr. Scrivener:—"It may, then, be laid down as an undeniable truth, that the Revised Version represents a Greek text incomparably more pure and nearer to the Original than that which the Authorised Version is founded."

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

THE CATECHISM.

- Q. What was the termination of our Lord's sufferings?
A. He died. "Was crucified, DEAD."
- Q. Was our Blessed Lord's life taken from Him?
A. No: it is expressly said, both by Himself and His evangelists, that He surrendered it Himself. His dying was an act of His own. "I lay down my life," (S. John x. 15-18.) "Into Thy hands I commend my spirit," (S. Luke xxiii. 46.)
- Q. For what purpose did Christ die?
A. That we might have forgiveness of sin, and be restored to the favour of God. (Isa. liii. 10, 12: S. Matt. xxvi. 28.)
- Q. What special word is used of His death?
A. It is called a propitiation. (Rom. iii. 25; 1 John ii. 2; see also Heb. ix. 28, "Offered to bear the sins of many;" and 1 Pet. ii. 24.)
- Q. What are all these ways of speaking?
A. They are all sacrificial terms or ways of speaking; i. e., they describe the efficacy of the death of Christ in the same terms in which God described the efficacy of the Jewish sacrifices.
- Q. What did they make?
A. Atonement; i. e., the act of making people at one; hence also the name reconciliation.
- Q. Can you show that the Jewish sacrifices made atonement?
A. Exodus xxix. 36; Levit. i. 4, iv. 20.
- Q. Was there a real atonement through such sacrifices?
A. It is impossible that the blood of bulls and of goats should take away sins. (Heb. x. 4.) They only sanctified to the purifying of the flesh. (Heb. ix. 13.) They restored the sinner to the congregation of Israel.
- Q. But what is said of the effect of the Blood of Christ?
A. It purges or purifies the conscience. (Heb. ix. 14.)—to cleanse us (1 John i. 7), to wash us from sin (Rev. i. 5).
- Q. But does our Lord Himself claim this sacrificial power for His Blood?
A. Yes: in the institution of the Eucharist He said, "This is my Blood of the new covenant, which is shed for many for the remission of sins." (S. Matt. xxvi. 28.)
- Q. Who are the "many"?
A. All men—all the world. (1 Tim. ii. 6, iv. 10; 1 John ii. 2.)
- Q. What book of the N. T. seems specially to have been written to set forth Christ's sacrifice?
A. The Epistle to the Hebrews.
- Q. How must we glorify Christ for becoming our Ransom?
A. By relying entirely upon the efficacy of His death; by ever remembering that He has bought us, and we are not our own (1 Cor. vi. 19, 20); and by constantly receiving the Holy Eucharist as His own solemn commemoration of His death. ["Do this in remembrance of me." "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till He come," (1 Cor. xi. 20, 26.)]

Q. What other lessons are we taught from the crucifixion of Christ?

- A. 1. That as He was crucified for us, so must we crucify our carnal lusts (Gal. v. 24), by denying our wills, and bringing our bodies into subjection. 2. That we should have the same mind that was in Him, who, being in the form of God, yet became obedient unto death, even the death of the cross (Phil. ii. 8). 3. That we should pass our lives in godly fear (1 Peter i. 17, 18). 4. That we should be patient under injuries (1 Peter 2 21). 5. That we should love one another (1 John iv. 16).

Q. Whose love is shewn in the death of Christ?

- A. The love of the Father as well as of the Son. John iii. 16; Rom. v. 8, viii. 32.

Q. What sign do we receive in token that we are to believe in and follow a crucified Saviour?

- A. We are signed in baptism with the sign of the Cross, "in token that hereafter we shall not be ashamed to confess the faith of Christ crucified." &c.

Correspondence.

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

QUESTIONS.

The following are the other questions asked by the Rev. J. MAY, Ottawa, alluded to last week:—

Was preaching designed for the glorification and aggrandizement of the preacher or for the edification of the people? Whether is it the grand "effort," or the simple, touching address, that constitutes good preaching? Has the *Boanergetic* pulpiteer proved his "power" when he has "swat extr'ornar"? Can a sermon in which the sacred word CHRIST is not heard, be a "gospel" discourse, or is the semi-profane repetition of the holy name, a proof of the preacher's conversion and evangelic orthodoxy? Is it not rather "an outward and visible sign of an inward and spiritual" coarseness and irreverence? Are not the words "GOD" and "CHRIST," especially on "Gospel" platforms and in "Gospel" pulpits, flung about with an off-hand flippancy—a republican familiarity, that borders on the profane, and smites and grates harshly on the Christian ear, and does not this tend to nurture and multiply the blasphemies of street and bar room? Would it not sound sweeter and more reverent to say "Our Saviour" "Our Blessed Redeemer," "Our Lord," "Our Master," when mentioning the Son? The "Creator," the "Almighty," "our Father in Heaven," when reference is made to the First Person? Nonconformity, with Nebuchadnezzar's fastuity, having made preaching its "image of brass," is it our bounden duty to belittle it as a means of grace? Or, ought not the Anglican preacher to aim at making more and more vivid the contrast between the sacred oratory of Church and conventicle, by rigidly eschewing meretricious ornament, *sesquipedalia verba*, sonorous periods, stunning paradoxes, paroxysmal ravings, fascinating flings at old truths, *a la Beecher*, and volcanic bellowsings, and by dealing in chaste language, modest assertion, lucid exposition, logical argument, clear analysis, pointed reproof; above all, sweet, tender, earnest appeal to the conscience and the heart? Is my contempt for preaching, in which I do not or cannot excel, an evidence of the superiority of my Churchmanship over that of him who can and who does? Finally, is it necessary to make a lowly reverence in the *Gloria*, or is it not better to reserve it for that Blessed Name at whose mention "every knee" should bow, thus emphasizing our belief in His Godhead, in the presence of a scoffing, sneering world?

ALGOMA.

The Rev. W. CROMPTON writes:—Will you grant me space gratefully to acknowledge the receipt of two cases from England. One contained a valuable addition to my library, consisting of Wodsworth's Commentary on Isaiah; Neale's Commentary of Book of Common Prayer, 3 vols.; Pusey's Sermons, 1 vol.; Forbe's Commentary on the Liturgy; Martin's Theology; Cheyne's Philosophical Principles; Good's Historical outline of the Psalms; Reeves' New Testament: The Victory of Faith, by Julius Hare; Dean Alford's New Testament for English readers; Paley's Evidences; Jewel's Apology, 2 vols.; Andrew's Pattern of Christian Doctrine; Memoirs of Rev. Charles Simcoe; Girdlestone's Commentary on New Testament, 2 vols.; Bound Vol. of Guardian for 1881; Ten vols. of The Net: several volumes of New and Old; many numbers of Monthly Packet, edited by Charlotte Yonge; large quantity of All the Year Round; several copies of works by Marryat and Dickens; Les Misérables, by Victor Hugo, and many other works too numerous to mention. In the second case there was a handsome dress piece for Mrs. Crompton: a writing case for Miss Crompton; a priest's satchel for myself, bought by one who could ill afford it; several

articles suitable for prizes or Xmas trees; one set of altar linen beautifully embroidered; prayer and other books for distribution, sent by friends in many parts of England, per Miss Buckle, London, England. I ask your kind insertion of this letter, because the DOMINION CHURCHMAN is much read in England, and consequently our friends will see the notice.

ASPEN P. O.,

Old St. Andrew's Day, 1882.

WIDOWS AND ORPHANS' FUND.

MR. JOHN G. DYKES, of Galt, writes:—A letter from the Rev. J. J. WRIGHT, dated the 9th Nov., contained some extraordinary statements with regard to the Widows and Orphans' Fund of the Huron diocese. Having made enquiries on the subject, of a member of the Standing Committee, I was told that the statements therein contained were not correct, and that the letter would be properly answered by *Someone*. No answer has been given either public or private. Will Mr. E. B. REED, the secretary of the diocese, give us, the laity, the information we seek? Twice every year, in January and July, we are notified in the church that the collections on the following Sundays will be taken up in aid of the W. and O. Fund. Does the money duly forwarded to the secretary for this sole object reach the object for which it was contributed? Or have we, like the clergy, for eight years been helping to liquidate a debt for which the funds were never asked, towards which they were never contributed, and of which I will engage to say the greater part of the laity never heard. Who amongst us would be at any self-sacrifice to support a fund which has ample means to carry on an indefinite number of law suits against oppressed and suffering clergy? Awaiting Mr. Reed's official reply, etc., etc.

THE BISHOP OF TORONTO AND WYCLIFFE COLLEGE.

SIR.—In reference to certain pseudonymous letters which have appeared in the public press, the Bishop of Toronto requests me to send you the following statement, and to ask its insertion in your paper, for the satisfaction of his friends and the information of the members of the Church of England generally:—

1. The only person with whom the bishop had any communication, verbal or written, with reference to the opening of Wycliffe College was Mr. Clarke Gamble, Chairman of the Board of the P.E.D.S.
2. The bishop did not appoint the day for the opening of the College. Being consulted by Mr. Gamble as to the date, he said that for the latter half of October he was free from country engagements. He has in his possession Mr. Gamble's letter of October 11th, informing him "the day fixed for the opening of Wycliffe College is Tuesday, 24th inst., at 8 o'clock."
3. The bishop never made any promise, written or verbal, to any one, either to be present at or to take part in the opening of the college.
4. Previously to the opening, the bishop sent a long letter to Mr. Gamble, stating the conclusion he had come to—not to attend the opening, and setting forth his reason for this conclusion. This letter he marked "private," from the desire to avoid disturbing afresh the peace of the Church, by re-opening the discussion of the differences to which it referred. Mr. Gamble, in a letter dated October 26, acknowledged the receipt of this communication "on the afternoon of the 24th inst."
5. No intimation of any kind was given to the bishop that it was intended to present addresses to him on the occasion, to which he would be expected to reply.

Yours truly,

WM. P. ATKINSON,
Sec.-Treas. Synod of Toronto.

Synod Office, Dec. 5, 1882.

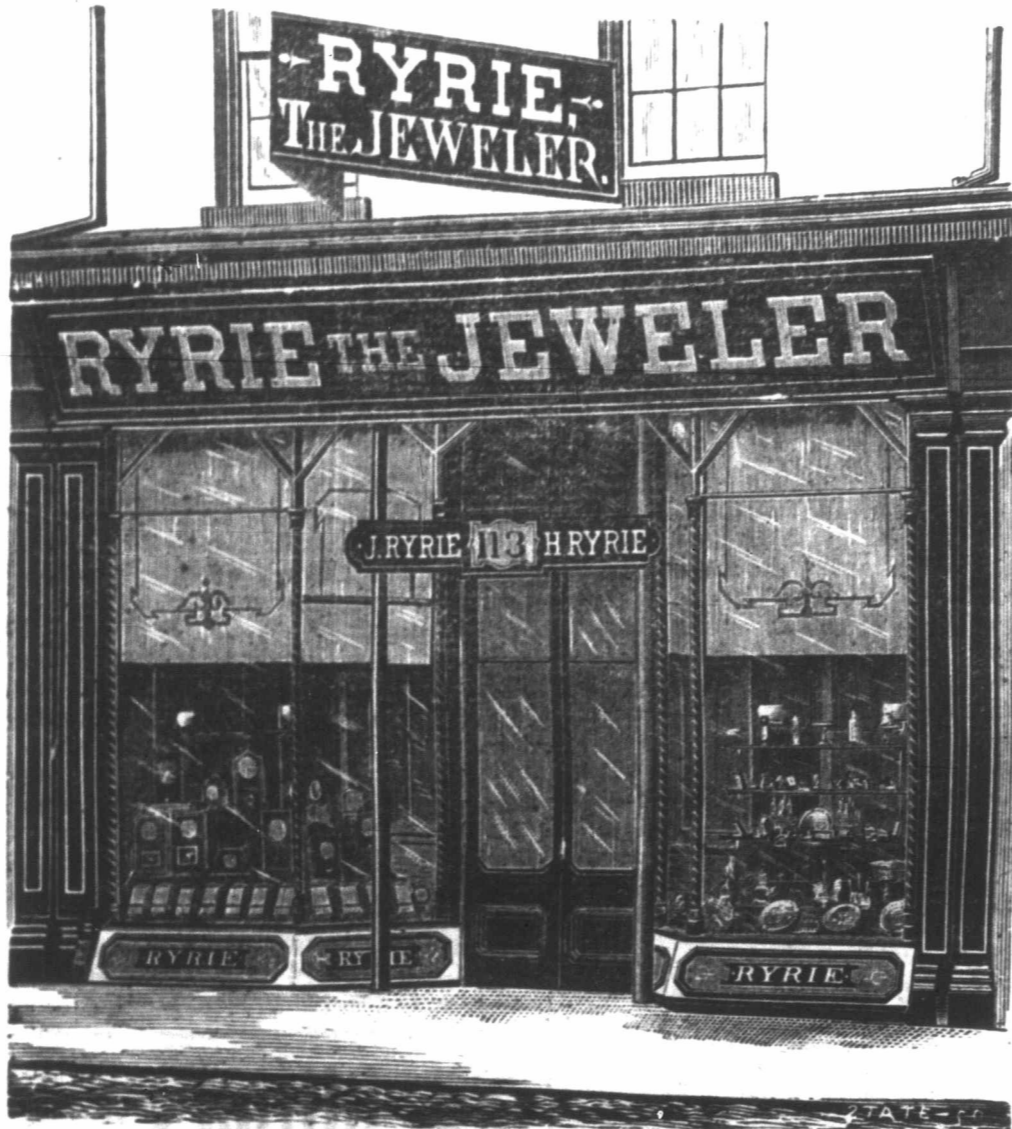
MANTLES AT A DISCOUNT.—"What about this mantle deal?" said a reporter to Mr. W. Petley in the Golden Griffin yesterday.

"Well, the simple facts are that I bought 885 ladies' mantles from one firm in this city, and I got them at a straight discount of forty per cent. The firm admitted that they were losing money by the transaction, and the invoice which I now show you is the best proof of what I say. But their loss is not our loss, and it will certainly be the gain of our customers, for we are going to offer the whole lot at a very small advance on what we gave for them, and at figures much below the ordinary wholesale rates?"

Mr. Petley showed the reporter the collection, and though they were not then marked, indicated the prices at which he would sacrifice them. A man who at all pretends to be a "loving husband" and has a few dollars, anything from \$3 to \$10, can have his wife elegantly and warmly clad in one of their mantles.

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No postals answered. Canada for sale (patented March 6, 1882). I refer to the proprietor of this paper and to the leading merchants of Cedar Falls, Iowa. Address with stamp.

W. S. GARRISON, Patentee, Cedar Falls, Iowa.

HAVING acquired the sole Patent right (patented in Canada, March 6th, 1882,) from Mr. W. S. Garrison, for all the counties west of Ontario, in the Province of Ontario, I am prepared to dispose of the same to Builders, Carpenters, or parties with moderate capital, who will find large returns by the purchase of the rights for one or more counties.

Communications, enclosing stamped envelope for reply, addressed to FRANK WOOTTEN, P.O. Box 2640, or 11 York Chambers, Toronto St., Toronto, will receive prompt attention.

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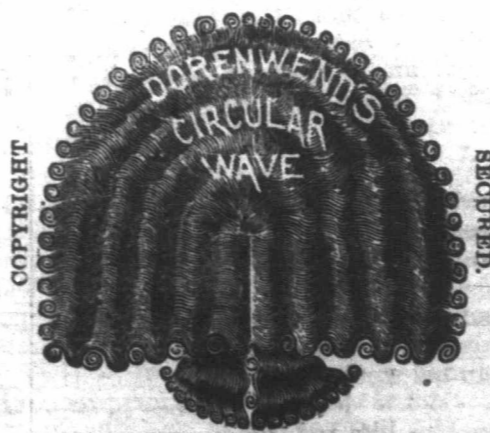
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Little things are lost to view,
But God sees and blesses all.

Violets are wee, modest flowers,
Hiding in their beds of green;
But their perfume fills the bowers,
Though they scarcely can be seen.

Pretty bluebells of the grove
Are than peonies more sweet;
Much their graceful bloom we love
As they blossom round our feet.

So do little acts we find,
Which at first we cannot see,
Leave the fragrance pure behind
Of abiding charity.

"HELP ME ACROSS, PAPA."

THERE was anguish in the faces of those who bent over the little white bed, for they knew that baby May was drifting away from them, going out alone into the dark voyage where so many have been wrested from loving hands, and as they tried in vain to keep her, or even to smooth with their kind solicitude her last brief sorrows, they, too, experienced in the bitter hour of parting the pangs of death. They only hoped that she did not suffer now. The rings of golden hair lay damp and un-stirred on her white forehead; the roses were turned to lilies on her cheeks; the lovely violet eyes saw them not, but were upturned and fixed; the breath on the pale lips came and went, fluttered and seemed loth to leave its sweet prison. Oh, the awful, cruel strength of death, the weakness, the helplessness of love! They who loved her better than life could not lift a hand to avert the destroyer; they could only watch and wait until the end should come. Her merry, ringing laugh would never again gladden their hearts; her little feet would make no more music as they ran pattering to meet them. Baby May was dying, and all the house was darkened and hushed.

Then it was as the shadows fell in denser waves about us; that she stirred over so faintly, and our hearts gave a great bound as we thought, "She is better! She will live." Yes, she knew us; her eyes moved from one face to the other, with a dim, uncertain gaze! Oh! how good God was to give her back! How we could praise and bless Him all our lives! She lifted one dainty hand—cold—almost pulseless, but better, better—we would have it so—and laid it on the rough, browned hand of the rugged man who sat nearest to her. His eyelids were red with weeping, but now a smile lighted up his bronzed face like a rainbow as he felt the gentle pressure of his little daughter's hand—the mute, imploring touch, that meant a question.

"What is it, darling?" he asked in broken tones of joy and thanksgiving.

She could not speak, and so we raised her on the pretty lace pillow, and her wee white face shone in the twilight like a fair star, or a sweet woodland flower.

She lifted her heavy eyes to his—eyes that even then had the glory and the promise of immortality in them, and reaching out her little wasted arms, said in her weary, flute-like voice, "Help me across, papa!"

Then she was gone! We held to our breaking hearts the frail, beautiful shell, but she was far away, whither we dare not follow. She had crossed the dark river and not alone.

Over the river the boatman pale
Carried another, the household pet.

She crossed on her bosom her dimpled hands
And fearlessly entered the phantom bark;
We felt it glide from the silver sands,
And all our sunshine grew strangely dark.

Oh, Infinite Father! When we weary

and disappointed ones reach out pleading hands to Thee, wilt Thou take us even as the little child, and help us across over the mountains of defeat and the valleys of humiliation into the eternal rest of Thy presence, into the green pastures and beside the still waters, into the city of the New Jerusalem, whose builder and maker is God."

CONSUMPTION CURED.

An old physician, retired from active practice, having had placed in his hands by an East Indiana Missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung affections; also a positive and radical cure for General Debility, and all nervous complaints; after having thoroughly tested its wonderful curative powers in thousands of cases, feels it is his duty to make it known to his fellows. The recipe, with full particulars, directions for preparation and use, and all necessary advice and instructions for successful treatment at your home, will be received by you by return mail, free of charge, by addressing with stamp or stamped, self-addressed envelope to
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THE BETTER LAND

I know not where that city lifts
Its jasper walls in air,
I know not where the glory beams,
So marvellously fair;

I cannot see the waving hands
Upon that farther shore,
I cannot hear the rapturous song
Of dear ones gone before;

But dimmed and blinded earthly eyes,
Washed clear by contrite tears,
Sometimes catch glimpses of the light
From the eternal years.

ASTHMA, BRONCHITIS, CATARRH, and CONSUMPTION in its first stages, are treated at the International Throat and Lung Institute, 173 Church Street, Toronto, where the Spirometer is used, an instrument invented by Dr. M. Souville of Paris, and ex-aide surgeon of the French army, which conveys the medicines in the form of cold inhalations to the parts diseased. Suitable constitutional treatment is used when required. Consultations and a trial of the Spirometer free. Poor people bearing certificates furnished with the instrument free. When not convenient to visit the office write, enclosing stamp, for pamphlet giving full particulars to International Throat and Lung Institute, 173 Church street, Toronto, or 13 Philips square, Montreal.

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THE EXPERIENCES OF A TOWN SPARROW.

The Sparrow sat on the chimney top And wagged his little tail; He ducked his head and wiped his bill. Then through the air did sail.

A merry sight it was to see Him told his ready wing, And cock his eye, as who should say, 'Tis pity I can't sing.

For I have much that I would tell Were gift of story mine; I light on window sills, and watch The good folk while they dine.

But I,—my dinner waits for me On roof and street and square; No man-servant, no maid-servant, For me repast prepare.

I always have good appetite, And eat with relish rare; Because I very active am, And love the open air.

'Tis little wonder that I'm wise, With wandering up and down, And flying here and flying there, In all parts of the town.

The sights I see are often sad, And often they are funny; But one thing I much wonder at, The love of men for money.

For me gold coin and silver white, Were little worth, I know, And often, I'm inclined to think, Men value them for show.

And that the happiness they bring, Lies mostly in the name; For happiness, to rich and poor, In measure comes the same.

A NOBLE ELEPHANT.

The favourite elephant of the grand vizier under Rajah Dowler was a noble creature, far more humane than his master. The great nabob was about to hunt in the neighbourhood of Lucknow. The preparations being complete, and a train of nobility having assembled, the procession of Nimrods began to move off for the field. After passing through a ravine, the gorgeous retinue entered a meadow which was covered with sick people, who were lying exposed to get the benefit of the pure and fresh air, and they were so distributed as to obstruct the course of the beasts of burden. Rajah Dowler was intent upon feasting his cruel eyes with the sight that the mangling of the bodies of the poor creatures would produce, by compelling the huge elephant to trample them under foot. The nabob ordered the driver to goad him on, and he went at a quick pace; but when he arrived where the sick people were laid, although in a trot, the sagacious elephant stopped short before the first invalid! The vizier flew into a rage, and told the driver to cruelly goad the elephant, and make him go on. All, however, was vain. More humane than his superior, the elephant stood firm as a rock! Seeing the poor creatures helplessly and unable to move themselves out of his way, he gently took up the first sufferer with his trunk, and with tenderness like a mother, laid him down again out of his path! He did the same with the second, and third, and so on, until he had made a clear passage, along which the retinue could pass without doing injury to any! The brute and the man had made an exchange of their proper sentiments, and humanity triumphed gloriously in the animal! We question whether a more remarkable instance of strong and humane sagacity can be produced from any region in the animal kingdom.—Records of Animal Sagacity.

Children, obey your parents.

A little wrong done to another is a great wrong done to ourselves.

SUNSET AND SUNRISE.

The evening sun was sinking Far in the golden west; The birds, with weary pinion, Nestled in downy nest;

The thirsty flowers were drinking The gently falling dew— God cares for birds and flowers, Much more for me and you.

Soft to an open window, Lessons and play all done, A fair young child had wandered, To watch the setting sun.

She loved the glorious sunset, The birds and flowerets gay, For God had early taught her The wonders of His way.

The crimson faded slowly— The streaks of golden light, They lingered almost lovingly, It seemed to her glad sight.

And, as she gazed, soft whispers Fell on the evening air, To God her Father speaking: It was not sunset there;

For a brighter sun was shining, Causing her heart to sing— The Lord of life had risen, "With healing in His wings."

Oh, scene of distant beauty, And light of that young face! But sunset glow cannot compare With golden beams of grace.

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There are few British subjects who are unfamiliar with the name of STEWART DAWSON & CO., and as few who have not heard of STEWART DAWSON & CO.'S English Watches which are not only worn daily by tens of thousands

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Fourthly—Notwithstanding the unequalled quality and excellence of Stewart Dawson & Co.'s Watches, their customers are enabled by S. D. & Co.'s system of business to purchase these

Magnificent English Levers

at about one-half the usual prices charged by retail dealers for watches of common manufacture, hence the extraordinary business extended to Stewart Dawson & Co. all over the world.

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Stewart Dawson & Co. do not expect or solicit flattery or any gratitude for their exertions in placing within the reach of their Canadian customers facilities for purchasing their Watches at the same prices as they are now daily sold at all over Great Britain. Still S. D. & Co. consider that on account of the very high prices prevailing in all parts of America it must be a great boon to all requiring a FIRST-CLASS WATCH to know that they are now able to purchase at their Canadian Branch ENGLISH WATCHES at the very best description for the SAME LOW PRICES as if they resided in England, and purchased the watches there.

S. D. & Co. therefore beg respectfully to request the readers of this paper to compare the Canadian and English shop prices as under with those charged by the makers, STEWART DAWSON & CO.

Table with 4 columns: Usual English Prices, Usual Canadian Prices, S. D. & Co.'s Direct Prices, For their World Famed Watches. Lists various watch models and their prices.

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JANE ELIZABETH FRANKLIN.

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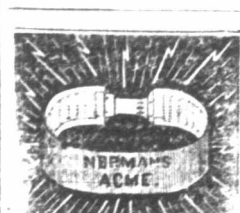
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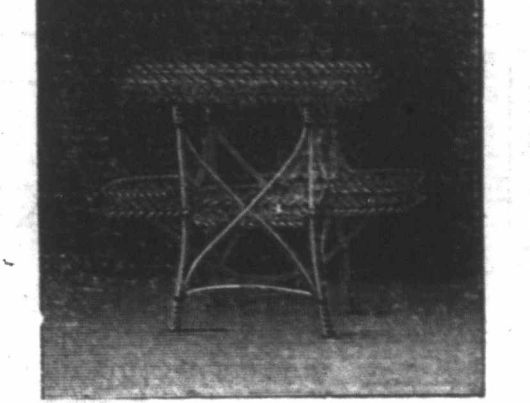
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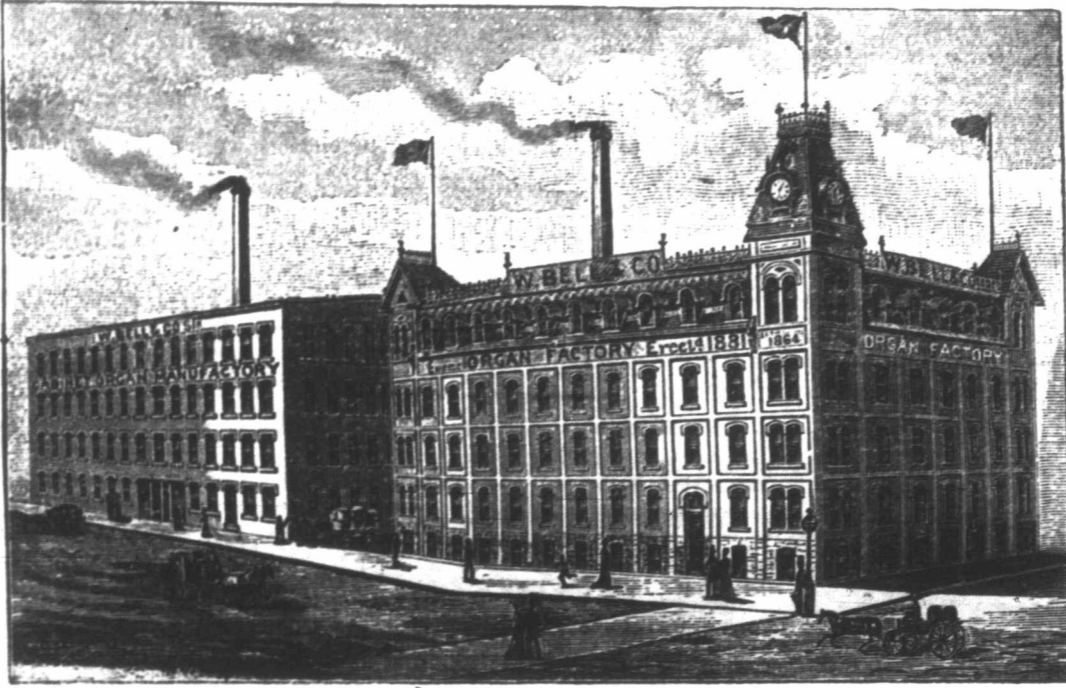
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If the music selected amounts to just \$1, send only the 15 pictures, your name and address. If in excess of \$1, postage stamps may be enclosed for such excess. We make this liberal offer because we desire to give a present sufficiently large to induce every one to give Dobbins' Electric Soap a trial long enough to know just how good it is. If, after trial, they continue to use the soap for years, we shall be repaid. If they only use the fifteen bars, getting the dollar's worth of music gratis, we shall lose money. This shows our confidence. The Soap can be bought of all grocers—the music can only be got of us. See that our name is on each wrapper. Name this paper. A box of this Soap contains sixty bars. Any lady buying a box, and sending us sixty cuts of Mrs. Foggy, can select music to the amount of \$4.50. This Soap improves with age, and you are not asked to buy a useless article, but one you use every week.
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The manufacturer has shipped us 5,000 of these watches, and each claims to sell them at \$10 each. They are heavy hunting cases of beautiful workmanship, size of engraving. Guaranteed pure metal case silver 34 ounce, the latest make, patent lever chronometer action, full jewelled garnets and diamonds, and containing all the latest improvements, and as time-keepers cannot be surpassed. This is the same style of watch as is sold for \$10 each, or \$50 each by leading jewelers in London, Eng. Counting cost of work, silver and skilled labor, including our selling commission of five per cent and advertising, these watches cost the maker \$9 each and he offers them at \$10, having accepted the new rule of selling exclusively for prompt cash. Subscribers are invited to send for each watch a silver dollar. The manufacturer's profit on each watch is \$1. The manufacturer's profit on each watch is \$1. The manufacturer's profit on each watch is \$1.



Nothing can supply the place of a beautiful silky head of natural hair. It is infinitely more comfortable than wigs, and other preparations for the hair of unknown foreigners. Hair may be retained, beautified, and actually restored by the use of Cingalese Hair Renewer. Sold at 50 cents per bottle by all druggists.

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