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Vol. 9.]

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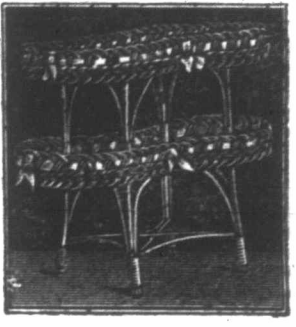
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- Christian Dogma Essential.—1 To Christian Teaching, 2 To Christian Life, 3 To the Being and Work of the Christian Church. By the Right Rev A N Littlejohn, DD, LLD.
- Revision of the Common Prayer. By the Rev Morgan Dix, STD.
- The Law of Progress in History. By Prof. Henry Coppee, LLD.
- The Rise, Crisis, and Triumph of the Reformation in Sweden. By Rev Prof C M Butler, DD.
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- By what Laws the American Church is Governed, and Herein (chiefly, How Far, it stands in English Ecclesiastical Law is of Force as such in this Church. By S Corning Judd, LLD.
- The Temperance Question. By the Rev John T Huntington.
- The Revision of the new Testament—Appl. By the Rev Prof Frederic Gardiner, DD.

WRITERS FOR APRIL 1892.

- The Problem of evil. By the Rt. Rev. T. M. Clark DD, LLD. Reason and Authority in Matters of Religion. By the Rev. Wm D Wilson, DD, LLD. The Financial Question in the Church. By the Rev. James Craik DD, LLD. The Revised Version. By the Rt Rev G T Bedell, DD. A Last Word on the Revision. By the Rt Rev W C Doane, DD, LLD. (Church Music and its Future in America. By the Rev E N Potter, DD, LLD. Christianity Proved by the Resurrection of Christ. By the Rev Professor Henry A. Tardly, AM. The Centennial Jubilee of German Literature. By the Rev J I Mombert, DD. Nestorian Missions in China. By the Rev D M Bank. Apologetic Succession in the Church of Sweden. By the Rev J P Tustin, DD. Madame De Staël and Her Parents. By Mary Stewart Smith.
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LESSONS for SUNDAYS and HOLY-DAYS.

April 16...FIRST SUNDAY AFTER EASTER:—
Morning...Numbers 16 to v 36. 1 Cor. 15 to v 29.
Evening...Num. 16, v 36, or 17 to 12. St. John 20
(verse 24 to 30.)

THURSDAY, APRIL 13, 1882.

THE foundation stone of the Raikes' Memorial church in Gloucester is to be laid in Easter week.

The Premier has sent a second donation of ten pounds to the Lowder Memorial Fund, after reading "The Life of Charles Lowder."

The great clock of St. Paul's cathedral has been stopped to make preparations for raising the great bell which is to be fixed in the south-west tower.

From the Rev Canon Humes' researches it appears that there are in the diocese of Liverpool 574,795 churchpeople, 194,814 Protestant Dissenters, 288,015 Roman Catholic Dissenters, and 6,689 of unknown religion.

On St. Chad's day, the foundation stone of St. Chad's church, West Coseley was laid by the Right Rev. the Lord Bishop of Lichfield. The parish of Coseley is in that part of Staffordshire, called "the black country," and its population of about twelve thousand consists almost entirely of colliers and ironworkers.

The death is announced of a man of considerable note in Capetown, Dr. Arnold. He was a German by birth, and was formerly employed by the Church Missionary Society. In process of time he became a good Churchman, and was very successful among the Muhammedans of that colony.

The oldest clergyman in Wales, the Rev. Canon Wynn Williams, has gone to his rest after a short illness. He was ordained in 1821 to the curacy of Caernarvon which he held for eight years. He was afterwards rector of Llangeinwen-cum-Llangaffo, Anglesey. He was Canon of Bangor, and proctor for the Bangor Chapter, and was well known as a Welsh antiquary and writer.

A special and general meeting has been held of the Free and Open Church Association in order to approve the scheme for its incorporation which has now been accomplished. Ample powers have been taken to enable the Association to hold in trust money and other property for the furtherance of its objects and also for the building, maintenance, repair, and endowment of free churches.

Twenty million copies of "Hymns Ancient and Modern" have been sold between 1861, the year of their first publication, and 1880.

The new bell, "Great Paul," for St. Paul's cathedral, London, weighs 16½ tons, and the clapper 6½ cwt. The tone is remarkably pure and grand.

The late Mr. John Jones, of Piccadilly, bequeathed the sum of three thousand pounds to the National Society for Promoting the Education of the poor in the Principles of the Church.

At the poll recently taken in respect of the Bishop's offer to purchase the advowson of St. Saviour's, Southwark, the result was:—For the Scheme, 363; against it, 348; making a majority of fifteen in favour of the proposal.

The parish church of Horley, Redhill, was reopened last month by the Bishop of Rochester after restoration. A crowded congregation was present and the collection amounted to about £120.

The Salop archdeaconry has raised for the Southwell bishopric £4,806,12s8d. The ancient archiepiscopal palace, recently purchased by the Bishop of Nottingham, is undergoing a thorough restoration, preparatory to being given to the new see as the residence of the future bishop.

A London bookseller who deals in clerical literature, says, that people generally like to read the theological literature outside their own religious body; so that a High Churchman orders a complete set of Spurgeon's sermons, or Jay's, and a Nonconformist inquires for Canon Liddon.

The English Church Union has taken a decided stand against the claims and pretensions of the Order of Corporate Reunion. The council found that a member of the union, Mr. Mossman, apparently without due Episcopal authority, went through privately in his own house a form of conferring priest's orders on a Mr. J. Elphinston-Robertson, a duly ordained deacon of the English Church. Mr. Mossman having declined to inform the Council from whence he derived his episcopal authority, the Council believed that his conduct in so doing was inconsistent with his catholic professions and perilous to the well-being of the Union, and therefore erased his name from their list of Associate members.

The New York Churchman states that the diocesan board of missions in Massachusetts has followed the example set some time ago by the diocese of Pittsburg in providing an itinerant missionary to look after the scattered sheep of the diocese who have no fold of their own, and no pastor of their own to care for them. "There must be many such sheep in the rural portion of every diocese, and it would be well if missionary boards would regard their needs, and not confine themselves to those places which 'it pays' to work. One such itinerant in every diocese and several in some of the larger dioceses, would find plenty to do, and do a good Church work besides." Yes, certainly; and it is very likely that here, in Canada,

such an arrangement would be found to "pay" just as well as some other plans that are adopted. There is no diocese in the Dominion we are persuaded, that would not find it an exceedingly profitable system to adopt. We trust the system will soon be tried among us.

The sum of one hundred pounds has been contributed by Alderman Sir Robert Carden, M.P., for Barnstaple, for the restoration of the parish church of that borough.

The Rev. George Body, rector of Kirby Misperton, Yorkshire, owing to his continued illness, has relinquished his intention of joining Canon Little in the proposed Australian Mission during the coming summer.

The "Church (?) Association" has published its annual report, from which it appears that the total sum received on behalf of the guarantee Fund for harrying the clergy has reached £47,467,0s,8d; while the total paid for so doing has been £50,288,8s,8d.

The average income of the clergy in the Scottish Episcopal Church in 1881, from all sources, was about £209. The total membership is 67,483, an average of 394 to each congregation. In 1837 there were only seventy-two charges; now there are two hundred and two. These facts show that notwithstanding the strong Presbyterian bias in the country, and the hereditary and traditional feeling against episcopacy which has existed there since the days of the Covenanters, the Church is making steady progress; and the time will no doubt come when it will be the prevailing religion of the country.

THE CHURCH IN CANADA.

WE present our readers with the following extract from a private letter recently received from England:—"There was a meeting on behalf of the Western University, London, Canada, when Canon Hurst, Bishop Commissary, and an Ojibway missionary, Kaskegowenene, addressed us. They distinctly gave us to understand that only Evangelical teaching is allowed there, and that they oppose the Toronto College. Of course they want money, £5,000 at least. . . One statement Canon Hurst made, I should like to know if true—that the number of clergy and Christians increased in Huron diocese and was quite at a stand-still in the other dioceses of Canada, where the teaching was High Church."

"We confess that on reading this we were quite startled, and had to peruse it a second time to be certain that we had made no mistake. We are not, we regret to say, in possession of materials to give a complete reply to this most extraordinary statement; but from the materials we have on the spur of the moment, we are able to give two or three facts, which we trust our friends in England will circulate extensively. We have looked over the Synod reports we happen to have at hand, with the endeavor to ascertain the increase or decrease of clergymen actually engaged in Church work in several of the Canadian dioceses. The diocese of Huron, Canon Hurst's model dio-

cese, we find lost two clergymen engaged in active work from 1877 to 1881. That of Montreal (no a "High Church" diocese) lost four clergymen from 1876 to 1881. We presume the worthy Canon would class Fredericton among the "High Church" dioceses. Now it is worthy of note that this diocese had an increase of thirteen clergymen from 1877 to 1881. In the same period Niagara had an increase of four; Ontario (another so-called High Church diocese) had an increase of three; while Toronto, from 1876 to 1881, had an increase of fourteen clergymen engaged in active work.

From 1871 to 1881 Huron had missions abandoned, two; missions and parishes opened, thirty-one; churches built seventy-four. Whereas the diocese of Ontario had no churches abandoned since 1862; but missions and parishes opened, thirty-four; and churches built, 109.

We are persuaded that further research would certify to the same result. These facts, however, are quite sufficient to show that Canon Hurst's statement is totally incorrect.

CAUSES OF THE PERSECUTION OF THE JEWS.

THE recent persecutions of the Jewish race in Europe, and especially in Russia, have secured the attention of the civilized world on account, among other things, of their unusual barbarity. The causes of so sudden and extensive an outbreak of popular fury seems to have puzzled a good many, and the subject has been very warmly discussed in many quarters. The phenomenon is indeed one which may well call for searching inquiry. It is hinted by some that these persecutions have probably been arranged by Providence; that their expulsions are instigated by God to keep them dispersed; that they are in fact still fulfilling an unhappy, mysterious, and preordained destiny. It is felt that there is something not easily explained in a liability to outbursts of popular hatred which has endured so many centuries, and become visible among so many widely-separated races, professing so many different religions. The *Spectator*, in noticing these facts, scarcely thinks the inference of Divine arrangement is to be wondered at, since the continued persecutions of the Jewish race are unusually peculiar and unaccountable. Nor should it be thought at all strange that Christians see in the history of the Jews a fulfilment of the terrible words, "His blood be upon us and on our children." We certainly believe that the Jews are kept a separate people by God's Providence. And there can be no doubt that as Moses prophesied would be the case, corrective means are made use of or permitted for the purpose of bringing them to the fold of Messiah. But the calamities which from time to time visit the Jewish people are quite sufficient to satisfy the Divine Counsels and to fulfil the prophecies of the Divine Scriptures, without the slightest necessity for Christians to indulge in the lowest passions of human nature in committing the most savage barbarities for that purpose.

There are, however, some secondary causes which have been pointed out by our contemporary and others, and which may likewise have something to do with these spasmodic outbursts of savage fury, although they fail to account for them fully. First it is said, they are foreigners in Europe, and foreigners who are instinctively felt to be from another continent, and not merely from another State. We confess we can scarcely feel the force of the latter part of this statement. We are, however, told that cultivated Jews for some unintelligible reason, dislike to be reminded that they

come from another part of the world, and have an idea that they can lose themselves among the people with whom they sojourn. The lines, however, which separate them seem to be ineffaceable; and indeed the majority take no pains to efface them, but remain in their marriage laws, their ceremonial laws, their laws of diet, and in Russia their dress, separate and Asiatic. The Yankees after a hundred years retain their antipathy to the Negro, who holds the same faith as themselves, and will not tolerate the Chinese who manifests an absolute freedom from prejudices and extraordinary efficiency in business. And then the Jews, although sometimes distinguished in literature, yet have not in modern times discovered, invented, or originated much; but they possess like the Chinese a high degree of the faculty of accumulation, and nationalities feel as if their wealth were taken from them by intruders. In former ages they were husbandmen, but it has been justly remarked that it required the stern Mosaic law to bind them to the soil, and since their dispersion they seem to have utterly lost the art. These are some of the secondary causes which may be taken into the account when we are endeavouring to trace the reasons for these occasional outbreaks after years or even ages of toleration and quiet, but doubtless the chief reason of all is that we have already alluded to.

TENDENCIES OF THE AGE.

(Continued.)

"It certainly ought not to surprise us, under such conditions, that a very large number of the children of Presbyterian families, and many of the cultivated and tasteful of our members have sought a more cheerful, more varied, more sympathetic service in another communion. There is not a Presbyterian pastor in the land, but can testify to such losses. The Episcopal Church has been largely recruited from our ranks. There are many thousands in that Church at present who have been drawn away merely by the superior attractions of its cultus. Certainly they have not been enticed by the greater impressiveness or eloquence of the pulpit.

"Some may have gone from reasons of doctrinal sympathy or personal character; but of the young who have left us, and these constitute much the greater part, all may be safely affirmed to have been repelled by the tediousness of the Presbyterian, and attracted by the variety and restfulness of the Episcopal service."

15. "It is very largely due to this fact that of all the sects in the United States, the Episcopal is growing the most rapidly at the present time. It is forming new congregations and organizing new dioceses with extraordinary rapidity. On the other hand, the Presbyterian body is almost stationary. It requires a close calculation to show that she is even holding her own."

16. "The matured taste indeed is almost as often offended by the Presbyterian services, as the younger mind is disgusted. Compare the prayer on a funeral occasion, including the detailed enumeration of all the classes of mourners, the wife or husband, the children, the sisters, the cousins, and their aunts, together with the circumstances of their affliction, well adapted, if not expressly designed to start the fountain of sympathetic tears—a method which in the rural districts answers nearly the place of the tragic drama, and is resorted to for a pleasing stimulus to the sensibilities; compare this with the simple scriptural, impersonal services of the Prayer Book, and surely no person of any degree of developed taste can fail to see where the advantage lies. In addition to this the prayer often struggles under the painful necessity of drawing some character of the deceased, where honesty forbids the saying of anything good, and delicacy forbids the saying of anything evil. The result is a severe strain on the conscience of the minister.

"Perhaps this abuse of the exercise of public

prayer, by which complimentary remarks are offered under the pretext of worship, reaches its climax of indecorum when the ministers are found together in the pulpit, the pastor and some stranger who is officiating for him. How the latter, in the prayer before the sermon, refers to the pastor's long and faithful service, to the love of his dear people for him, to his influence in the Church, to his beloved family, etc.; and how the pastor in the prayer after the sermon compliments our dear brother for the words of truth and earnestness he has spoken, informs the congregation delicately where he came from, and the important position he occupies in the Church, and prays the Lord to reward him abundantly for his labour of love on the present occasion: a gentle intimation that he is to expect nothing else. All this is only calculated to make the judicious grieve, and to prompt the aspiration, *Oh, reform it altogether!* From such infelicities the Episcopal service is entirely free."

17. "It is superficially argued that the ritual services was the fatal element that generated the decay of vital piety and the growth of a superstitious devotion; whereas, in fact, the service of prayer was the chief preservative influence in the Romish and Anglican Churches, and stood as a pillar and ground of the truth during the ages of ignorance and superstition. The great hymn of Ambrose has been an insurmountable bulwark through all the ages against the billows of Arianism. The litanies have been a perpetual *sursum corda*, an unceasing summons to look to God for help in all times of public or private calamity. The prayers of the Greek and Latin fathers embodied in the Liturgies, have graven on the heart of the Church in all ages the atoning sacrifice, the intercession, the mediatorial reign and glorious coming of our Lord Jesus Christ."

18. "Corrupt as the Romish Church of the middle ages was in her administration of the Sacraments, she never ceased to hold forth to the people *integram, inviolatamque*, the great doctrine of the Trinity, the true and perfect divinity of the Lord Jesus Christ, the duty and power of the Holy Spirit, the ruin and corruption of man by nature, the forgiveness of sins, the resurrection of the body, and the life everlasting. Had it not been for these doctrines, fixed immovably in the liturgies of the Church, and forever repeated in the ears of the people, the stress of ignorance, violence and superstition would have swept Christianity from the face of Europe.

Equally in England it was the liturgy not that corrupted, but that saved the Church. The patronage of the State, the servility of the hierarchy, the incompetency or worse of the lower clergy, might have destroyed all religion in England; but the unceasing recitation of the Commandments, the Creed, and the Litany, forever kept alive in the breasts of the English people both the faith and the hopes of the Gospel. And we must always remember that it is in the hearts of the common people that religion finds its last and strongest hold."

19. "That there is anything in the use of a book of prayer essentially unfavourable to spirituality of worship, is a mere prejudice growing out of a want of experience. Christian people who use a book do not find it so, and the contrary might be safely inferred from the various and excellent manuals prepared by Presbyterians for family devotion. Devout 'Churchmen' claim that the Prayer Book is eminently favourable to concentration of mind, and near communion with God. Indeed why it should be possible to pray spiritually when waiting to catch up the sentiments as they distil, not always in the best constructed phrase, from the lips of a living speaker; and impossible when we are using the fit and gracious words left us by some saint of God of the old time, it would not be easy to say. It had never been alleged that Christians do not find the written prayers of David favourable to devotion."

20. "To make the preaching of the Gospel consist exclusively in the delivery of sermons, is the fatal mistake of Presbyterianism. All appropriate worship of God through Jesus Christ is the preaching of the Gospel. Devotional singing is setting forth the praises of Christ as our Prophet, Priest, and King. The Apostles' and Nicene Creeds are full of the Gospel. In the Lord's Supper, Christ is set forth evidently crucified for us. There is more of Christ in

the *Te Deum* and the Litany alone than is commonly found in two entire Presbyterian services. If we imagine that we have a monopoly of the exhibition of Christ as the sinner's only friend and refuge, we are labouring under a profound mistake. All these services, confession, supplication, and thanksgiving; Creed, Psalm, and Sacrament, are preaching the Gospel; and to ears attuned to them, and hearts in sympathy, are preaching it with a tenderness, a pathos, a power which is not so often found in the elaborate Sunday morning's sermon." *Finis.*

"AN OLD FASHIONED HIGH CHURCHMAN."

AS some ignorance appears to prevail among people who ought to know better about the doctrine of "old fashioned High Churchmen," we think it well to present our readers with a few extracts from the writings of a man who certainly is deserving of the title, if anybody is, of "an old fashioned High Churchman." But before doing so we must say a few words of introduction. This old fashioned High Churchman was no less a person than a bishop and a martyr, one who in the fierce days of persecution suffered a terrible death for the faith which he professed. Moreover there is every reason to believe that he was taught the faith by one or more of the apostles themselves. His name was Ignatius, and he was Bishop of Antioch during the closing years of the first century and the opening years of the second century of the Christian era. In fact before St. John, the last of the apostles, was dead, this man was a bishop. He was condemned to death by the Emperor Trajan, and on his way from Antioch to Rome, he wrote seven epistles. Eusebius, the ecclesiastical historian, writing about A.D. 325, says: "Tradition says that he was sent away from Syria to Rome, and was cast as food to wild beasts, on account of his testimony to Christ; and that being carried through Asia under a most rigid custody, he fortified the different churches in the cities where he tarried by his discourses and exhortations, particularly cautioning them against the heresies which even then were springing up and prevailing. He exhorted them to adhere firmly to the tradition of the apostles, which, for the sake of greater security, he deemed it necessary to attest by committing it to writing." (Euseb. Eccl. Hist. III. 36). Eusebius mentions by name seven epistles, viz., to the Ephesians, the Magnesians, the Trallians, the Romans, the Philadelphians, the Smyrneans, and to Polycarp, the Bishop of Smyrna, and pupil of St. John, which he says were written by Ignatius on his way to Rome.

Two versions of these epistles are known, one comprising seven epistles as above enumerated and known as the Vossian version, and the other comprising only the epistle to Polycarp, the Ephesians, and the Romans, and these in a shorter form. Considerable controversy has existed as to which, if either, of these two versions of the Ignatian epistles is the genuine work of Ignatius. It is, however, a recognized fact on all hands that if the Ignatian epistles had not sustained episcopacy in most unmistakable terms, there would have been less controversy about their genuineness.

Bishop Lightfoot, although at first inclined to give the preference to the shorter, in the "Contemporary Review" 1875, p. 357, states his latest published opinion as follows: "Now, however, I am obliged to confess that I have grave and increasing doubts whether after all they (i.e., the Vossian epistles) are not the genuine utterances of Ignatius himself."

We do not think, therefore, we need apologize even to our "Evangelical" readers for quoting from the Vossian version, seeing it now appears to command the testimony of one on whose opinion they set so much store, as being the genuine version. Now, with this brief introduction, let us see what this old fashioned High Churchman has to say about the bishops, priests, and deacons of the Church. In his epistle to the Ephesians he writes: "It is therefore fitting in every way that ye should glorify Jesus Christ who hath glorified you, to the end that ye should be perfected in one

subjection, in the same mind, and in the same spirit, and should all be of one voice concerning the same thing; that being subject to the bishop and the presbyters ye may be perfected in all things" (Epis. to Ephesians, c. II.).

"For of a truth, Jesus Christ, our indiscernible life, is the word of the Father, even as the bishops who are appointed throughout the bounds of the world are by the word of Jesus Christ," (ibid c. III.).

"Whence it becometh you to agree with the opinion of the bishop, as ye also do. For your renowned presbytery, worthy of God, is as harmonious with the Bishop as the strings are with the lyre," (ibid c. IV.).

"For if I, in a short time, have had such intimacy with your bishop, and intimacy not human but spiritual, how much more do I deem you happy who are thus united to him, as the Church is to Jesus Christ, and as Jesus Christ is to the Father, that all things may be harmonious in unity. Let no man be deceived; unless a man be within the altar he lacketh the bread of God. For if the prayers of one or two have so much power, how much more that of the bishop and the whole Church! He, therefore, who agreeth not in unity is proud, and hath condemned himself. For it is written, God resisteth the proud. Let us therefore be careful not to resist the bishop, that we may be subject to God," (ibid c. V.).

In his epistle to the Magnesians he thus writes: "Since, therefore, I have been deemed worthy to behold you through Damas, your bishop, who is worthy of God, and your worthy presbyters, Bassus and Apollonius, and my fellow-servant the deacon Sotion, of whom may I have joy, because he is subject to the bishop as to the grace of God, and to the presbyters as to the law of Jesus Christ," (Epis. to Magnesians, c. II.).

"And you it beseecheth, not to despise the youth of your bishop, but to award all reverence unto him, respecting the power of God the Father which is in him, not having regard to his youth, but as wise men in God yielding unto him: yet not unto him but unto the Father of Jesus Christ who is Bishop of all. It is therefore right that ye should obey to the honour of Him that hath loved us; since not only doth a man deceive the visible bishop, but he also sets at nought the invisible One; but such an one has to give an account, not unto the flesh, but unto God, who knoweth the secret things," (ibid c. III.).

"It is therefore fitting not only to be called Christians, but also to be so, and not to be as some who call their bishop a bishop, but do all things apart from him; but such appear to me not to be of good conscience, since they do not steadfastly assemble themselves together according to the commandment," (ibid c. IV.).

"I exhort you to be careful to do all things in the unity of God, since the bishop sits in the place of God, and the presbyters in the place of the Synod of the apostles, and the deacons, who are most dear to me, have been entrusted with the ministry of Jesus Christ." * * "Let there be nothing in you that shall be able to divide you, but be ye united to the bishop and to the presbyters, that ye may receive the form and doctrine of incorruption," (ibid c. VI.).

"As therefore the Lord did nothing apart from the Father, neither by Himself nor by His apostles, so neither do ye anything without the bishop and the elders," (ibid c. VII.).

He thus discourses to the Trallians:—

"For since ye are subject unto the bishop as unto Jesus Christ, ye appear unto me not to live according to man, but according to Jesus Christ who died for us, that ye, believing on His death, might escape death. It is necessary, therefore, that ye should do nothing without the bishop, as indeed ye do, and also that ye should submit yourselves to the presbyters as to the apostles of Jesus Christ our hope, in whom we shall be found walking. It is necessary, also, that the deacons, being ministers of the mysteries of Jesus Christ, should in every way please all men. For they are not ministers of meat and drink, but servants of the Church of God; it is therefore their duty to avoid offences as fire." (Epis. to Trallians c. II.).

"In like manner, let all men reverence the deacons, even as Christ, who is the Son of the Father; and the bishop likewise, and the presby-

ters as the council of God, and as the word of the apostles. Without these there is no Church," (ibid c. III.).

"Guard yourselves, therefore, against such as these, and this will happen unto you if ye be not puffed up and separate not from our God Jesus Christ, and the bishop and the commandments of the apostles. He who is within the altar is pure; that is, he that doeth anything apart from the bishop, and the presbytery, and the deacons, he is not pure in his conscience," (ibid c. VII.).

"Farewell in Jesus Christ, being subject to the bishop, as to the commandment of God; and in like manner also to the presbyters," (ibid c. XIII.).

To the Philadelphians he writes as follows:—

"I have known that your bishop, not of himself, nor through men, hath acquired the ministry that belongeth to the common good, nor yet according to vain glory, but by the love of God the Father and the Lord Jesus Christ," (Epis. to the Philadelphians c. I.).

"Abstain from evil herbage, which Jesus Christ doth not cultivate, because it is not the planting of the Father. Not that I have found division among you, but thorough purity. For as many as are of God and of Jesus Christ, these are with the bishop; and as many as have repented, and have entered into the unity of the Church, these too shall be of God, that they may live according to Jesus Christ. Be not deceived, my brethren, if anyone followeth a schismatic he doth not inherit the kingdom of God; if any man walketh in an alien opinion, he agreeth not with the passion of Christ," (ibid c. III.).

"Be diligent, therefore, to use one Eucharist, for there is one flesh of our Lord Jesus Christ, and one cup for union with His blood; one altar even as there is one bishop, together with the presbyters and the deacons, who are my fellow-servants, to the end that whatever ye do, ye may do it according unto God," (ibid c. IV.).

"I cried while I was among you, and spake with a loud voice, saying, Give heed unto the bishop, and to the presbyters, and to the deacons," (ibid c. VI.).

"But avoid divisions as being the beginning of evils. Do ye all follow the bishop as Jesus Christ doth the Father; and follow the presbyters as the apostles; and have respect unto the deacons as unto the commandments of God. Let no one apart from the bishop do any of the things that appertain unto the Church. Let that Eucharist alone be considered valid which is celebrated in the presence of the bishop, or of him to whom he shall have entrusted it. * * It is not lawful either to baptize or to hold a love feast without the consent of the bishop," (ibid c. VIII.).

"He that honoureth the bishop is honoured of God; he that doeth anything without the knowledge of the bishop serveth the devil," (ibid c. IX.).

This was the language of "an old fashioned High Churchman," a pupil of the apostles themselves; but we are informed some 1800 years after this man lived by Mr. Blake, a Toronto lawyer, who is chiefly remarkable for his insolent treatment of bishops, for his inordinate pride and self-conceit, for his scurrilous abuse of his own brethren, and his encouragement of schism and heresy in every shape, that such teaching must no longer be allowed.

A MEMORIAL CHAPEL

TO THE LATE BISHOP FAUQUIER.

IT having pleased Almighty God to remove from our midst the first Bishop of the first Canadian Missionary Diocese, and he being one who during his short pastorate of nine years so greatly endeared himself to all to whom he ministered and was so loved and respected wherever he went, it will, we feel sure, meet the views and wishes of a very large number of Church people throughout this ecclesiastical province that a fitting memorial should be erected in honour of him who while he lived neither sought or would take any honour to himself.

Bishop Fauquier while alive selected a spot close to the Shingwauk Home for Indian boys as a site for a chapel to be used by the inmates of the Institution and the settlers in the neighbourhood, and on the day of the reopening of the Home, on the 1st July last, he went in company with all the Indian boys in procession to this chosen spot and in a few words of solemn and tender utterance dedicated it to the wor-

ship of Almighty God. Then, while some verses of "The Church's one foundation," were sung, the boys deposited each a stone on the line marked for the walls as a pledge that they would assist in the building of the chapel.

What plan could be more suitable than that this little chapel, which it is hoped may be built next summer, should be erected as a memorial to our late Bishop.

The Bishop and Mrs. Fauquier are both by their own expressed wish to be buried in the little cemetery attached to the Shingwauk Home, and their bodies will be brought here next spring. This is an additional reason why their name should be connected with the chapel, and it is also the wish of the relatives that it should be erected to their memory. Let it then be called the "Bishop Fauquier Memorial Chapel." The cost would be about \$3,000. Of this amount \$1,250 has been already subscribed.

Will not some churches who hold our revered Bishop in loving remembrance take up the suggestion and make a special collection for the object in view.

All the donations so far have been made secretly, the initials only of the donors being given. We would like to continue this plan as we believe it was wholly accordance with the mind of our late Chief Pastor and will also tend more to the honour and glory of God.

A few words about the proposed chapel. It is to be erected, if God will, near to the Shingwauk Home, within full view of the River St. Mary. It is to be built of stone, with two feet walls and buttresses. It will have porch, chancel, and vestry, and there will be accommodation for about 120 persons. The chancel is to have a stained glass window, beneath which will be handsome panelled work in oak, and four tablets with the Lord's Prayer, the Creed, and the Decalogue in Indian. The pulpit and reading desk will be of oak. These and the chancel fittings are being made this winter in our carpenter's shop. A stone font and a Communion service will we hope be given by friends. The lectern has already been promised. We shall also want a bell, a chancel carpet, and other ordinary fittings such as are always required.

Should any who may read this feel disposed to aid in the work will they kindly send their contributions to the Rev. E. F. Wilson, Sault Ste. Marie, Ont., or in England to Mrs. W. Martin, 6 Dean's Yard, Westminster, S. W.

From the Lord Bishop of Toronto:—

"The form of Memorial which you suggest, viz.,—A chapel at the Shingwauk, is most appropriate, and I will be happy to give my sanction and influence in promoting the object.

"ARTHUR TORONTO."

The Commissary of the Diocese of Algoma suggests that the clergy in each diocese should be asked kindly to read the above circular in their churches, and ask that any who are willing to contribute would do so during the following week, so that their offerings may be taken to Montreal by their delegate to the Provincial Synod and handed by him to the Commissary. In this way the whole amount required for the chapel could be easily raised before the appointment of a new Bishop.

MR. BLAKE AND THE BRETHREN.

ONE of the ablest members of the society commonly called "Plymouth Brethren" called upon us recently to express his regret at the Rev. Mr. Langtry using the phrase "Plymouthism" as descriptive of the views of Mr. S. H. Blake. Our visitor suggested that our correspondents would do well to observe the rule of courtesy and avoid using names which are disagreeable, such as "Plymouth" which is a mere nickname. He left that as a minor matter and proceeded to assure us that no greater mistake could be made or one more offensive, than to associate the "Brethren" in any way with those loose ideas on Church doctrine and polity and that eminently unspiritual conduct which characterise Mr. Blake. Our visitor stated that Mr. Blake's course in Church matters must be regarded with intense repugnance as totally contrary to the letter and spirit of the Word of God. While repudiating any authority to speak for the body, our visitor assured us that the Brethren looked upon Mr. Blake as an embodiment of some of the worst evils which afflict the Church of Christ, more especially the evil, the guilt, the sin against the Holy Spirit, of strife and disunion, and love of personal supremacy, such as Mr. Blake is incessantly fomenting, encouraging, and plotting, and contending for.

The Brethren regard such conduct in the Church

as sacrilegious, as in fact a practical denial of the Church being under the rule of the Holy Spirit.

We expressed to our visitor our sympathy with his desire to see our columns freed from any phrases of discourtesy to other religious bodies, and thanked him for stating so frankly his "views" and feelings in reference to Mr. Blake, who seems to have acquired a name in all the Churches as a disturber of the peace and accuser of his brethren.

BOOK NOTICES.

AFTER DEATH: An Examination of the Testimony of Primitive Times respecting the State of the Faithful Dead, and their Relationship to the Living. By the Rev. CANON LUCKOCK. Rivington: London. Thos. Whittaker: New York. Price \$1-50.

The title of this neatly bound octavo volume of 360 pages is most happily chosen. It has already run through three editions, and is creating for itself an ever increasing demand. It is a full and careful examination of the teaching of Holy Scripture and ancient authors on the subject it discusses. It embraces a wide field of study, and the quotations given will be found of great value. One or two of the arguments from Holy Scripture seem to us to be a little overstrained. And we do not agree with every detail of the conclusions at which the author arrives. The chief commendation of the book, however, is that it supplies the reader with material for forming his own judgment. The arguments are moderately and fairly put; and whether we agree with the conclusions of the author or not, the book will be felt, by all who read it, to be a very valuable contribution to the elucidation of a subject which must be full of thrilling interest to us all; and which, like many other subjects, is coming up for reconsideration in the times in which we live.

NOTES.

HATCH'S BAMPTON LECTURES ON THE ORGANIZATION OF THE EARLY CHRISTIAN CHURCHES. BY REV. CANON CARMICHAEL.

GENERAL ANSWER TO MR. HATCH'S ARGUMENT FROM THE APOSTOLIC FATHERS.

THE references of Mr. Hatch to the Apostolic Fathers, on the subject of the presbyterate is somewhat unfortunate. He states "that in the numerous references to presbyters in sub-Apostolic literature there is not one of their being teachers, even where such a reference might have been expected, as for example in the duties of presbyters which is given by Polycarp in the form of an exhortation to fulfil them." But I would ask whether Polycarp's Epistle to the Philippians is not teaching, and teaching of the highest spiritual order? and when Mr. Hatch would answer, as he would be forced to do in the affirmative, then I would further ask whether that epistle was not officially, just as much the teaching of the presbyters of Smyrna, as of Polycarp their Bishop? The proof of this lies in the salutation at the beginning of the epistle, which reads thus, "Polycarp, and the Presbyters that are with him, to the Church of God which is at Philippi: Mercy unto you and peace from God Almighty, and the Lord Jesus Christ our Saviour be multiplied." It is perfectly plain from this salutation that whilst Polycarp as bishop, acted as teacher, that his teaching was the result of a conference with his presbyters, and that they taught through him in every sentiment of that well known epistle.

And I am not at all sure that the very exhortation in this epistle quoted by Mr. Hatch, as implying that the sub-Apostolic presbyters did not teach, may not be read as implying that they did. The passage reads thus: "Let the Presbyters be compassionate and merciful towards all; turning them from their errors, seeking out those that are weak, not forgetting the widows, the fatherless, and the poor, but always providing what is good both in the sight of God and man." No doubt Polycarp had in his mind when he wrote these words, that awful message which Ezekiel delivered to the shepherds or pastors of Israel (Ezek. xxxiv. 1; Jer. xxiii. 1). "The deceased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, etc.," and that he warned the pastors of Philippi against the sins that had brought the curse of God on the pastors of Israel. And so

when he told them "to turn men from their errors," surely he had reference to the highest work of the Christian teacher—the application of the gospel to the heart under the influence of the Holy Spirit of God, whereby a man can "convert a fellow man from the error of his way and save a soul from death, (Jam. v. 20). In other words he implies that one of the marked duties of presbyters was that of converting souls, a spiritual employment that can alone be exercised by putting into full play the teaching power of the Word and Gospel of God.

The quotation also from Origen, quoted to prove that presbyters were merely disciplinary officers is by no means a happy one. For whilst Origen distinctly states that "there are men appointed to examine closely into the lines and character of those who come to us," he does not tell us who these men were "ruling," as distinguished from "teaching" presbyters. He simply states the fact, and if Mr. Hatch had taken the statement and read it in the light of Cyril Alex., he might have come to a different conclusion. For in Cyril's comments on St. John xx. 23, we read, "Because the ministers of Christ are in a great measure the proper judges of mens qualifications, both for baptism and the eucharist, therefore a great power was allowed them in both these cases to examine into mens behaviour and faith, and to judge who was fit, and who was unfit for the reception of them." And these statements of Cyrils are clearly borne out by the decrees of the Councils of Ancyra, (Binii Concil vol. I p. 275), and Chalcedon (Can. xvi.

Much the same may be said of Mr. Hatch's quotation from Tertullian used to prove that elders were not teachers. Tertullian describes an assembly gathered "to call the sacred writings to remembrance in order that admonition and discipline might be administered in the spirit of God's Word, and that over such meetings "approved elders presided." The word used by Tertullian is "Seniores" a word that Mr. Hatch will scarcely I think undertake to prove means "a ruling elder" as distinct from a teacher, when he remembers that it is used constantly by the Fathers with reference to ministers of God's Word and Sacraments. And even if he did twist the word to suit his purpose, he would do so to kill his own theory, for his ruling elders, who were not teachers or preachers, according to Tertullian, judged all cases by the Word of God, proving that they were officers who "Studied to show themselves approved to God, workmen that needed not to be ashamed, rightly dividing the word of truth, (2 Tim. ii. 15), in short fulfilling the high ministerial office confided by the great apostle of the Gentiles to his dear son Timothy. And surely Mr. Hatch is equally unfortunate when he states "that in the numerous references to presbyters in sub-Apostolic literature, there is not one to their being teachers" but that we have to look to the Clementine literature of the beginning of the third century for the distinction between teaching and ruling elders. What of Clement telling the Corinthians to submit themselves unto their priests (elders), and be instructed unto repentance bending the knees of their hearts?"

What of Ignatius comparing the presbyters of Magnesia, to the greatest college of preachers that ever existed "the Council of Apostles?" or telling the Trallians to be subject to their presbyters, as to the same great preachers and teachers "the Apostles of Christ?" or the author of the Shepherd of St. Hermas "explaining how the mystical square and white stones which agree exactly in their joints," are the Apostles, and Bishops, and Doctors, and Ministers, who through the mercy of God have come in, and governed, and taught, and ministered holily and modestly to the elect of God?" Not one of these quotations may distinctly state that presbyters taught, but they imply the act of teaching as plainly as the polished rails of a railroad track imply the constant running of engines and their cars.

I hold then that Mr. Hatch has not proved one of his leading statements with regard to the presbyterate. Brought to the test of the Word of God they dissolve into thin air; tested even by the early Fathers, their foothold and grasp alike are weak and puny.

Diocesan Intelligence.

ONTARIO.

From Our Own Correspondent.

CHESTERVILLE.—A few Sundays ago, in the course of my travels, I had the opportunity of attending the afternoon service in the church lately erected in this village. Being a constant reader of the DOMINION CHURCHMAN, I am surprised to find that no notice has been taken of the great work that has been done at Chesterville in the way of church extension. For here much real work has been accomplished in a quiet way. I shall therefore give you a short account of what I saw, and which, I need scarcely add, afforded me no small amount of pleasure. The nave

of a pretty good site is by far wonder is how procuring it.

The entrance to the south side its beauty. slate, and the massive cut sents not only ecclesiastical more attractive in exact proportion were from the Montreal, and seated, and The temporary choir, is dense, read design. Few new churches may be done here. Indeed much to be a pretty edition of self-denial in bringing a Churchman's edifice, with a large than realized has been A new world published in wout congreging (by a c augur well the Rev. M every reason dant blessing

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of a pretty gothic church of brick has been built within the past year, with porch, tower and spire. The site is by far the most eligible in the village, and the wonder is how the clergyman in charge succeeded in procuring it.

The entrance is under the tower which is built on the south side of the church, thus adding much to its beauty. The roof and spire are covered with slate, and the whole building, with its buttresses, massive cut stone caps, sills, and base-course, presents not only a solid appearance, but is also strictly ecclesiastical. The interior of the building is even more attractive than the exterior, everything being in exact proportion. The windows, which I learned were from the stained glass works of Mr. Spence, of Montreal, are exceedingly chaste. It is comfortably seated, and will accommodate about 150 persons. The temporary chancel with seats on either side for the choir, is carpeted, and supplied with altar, credence, reading-desk, and lectern, all of very neat design. Few congregations are privileged to enter a new church with every requisite, that "all things may be done decently and in order," as is to be found here. Indeed the Church people of Winchester have much to be grateful for and proud of, in having such a pretty edifice in which to worship. A large amount of self-denying labour must have been faithfully spent in bringing this work to so favourable an issue. To a Churchman who knows something of the past regarding this township, in seeing so stately a Church edifice, with its spire pointing aloft, surmounted with a large gilt cross, his brightest hopes are more than realized; for in this part of the diocese Winchester has been known as wholly given up to dissent. A new work has at last been begun and firmly established in what ought to be an old field, and the devout congregation, hearty responding, and good singing (by a choir quite lately organized, as I heard), augur well for the future. In fine, the incumbent, the Rev. Mr. Serson, and his little congregation, have every reason to rejoice and praise God for the abundant blessing that has crowned their undertaking.

TORONTO.

SYNOD OFFICE.—Collections, etc., received during the week ending March 30th, 1882.

MISSION FUND.—January Collection:—Cartwright \$9.00; St. Stephen's, Vaughan, \$1.63; St. Mark's, Parkdale, \$12; Cameron, St. George's \$1.08, St. Thomas's 68 cents, Cambray 75 cents. Head Lake \$1.45, Rosedale \$1.20, Noreland 60 cents, Rollies 55 cents. Parochial Collections:—St. Stephen's, Vaughan, \$20.60; York Mills, on account, \$50; Mulmur West, Whitfield \$27.65, Honeywood, \$20.01, Elba \$18.57; Minden, St. Paul's \$4.45, St. Stephen's \$4.30; Cobourg \$151.75. Missionary Meetings:—St. Stephen's, Vaughan, \$11.14; Church of the Redeemer, Toronto, additional, \$2.77; Cameron, St. George's 60 cents, St. Thomas's \$1.24, Cambray \$1.50, Cobocok \$1.45. Thanksgiving Collection:—St. Mark's, Parkdale, \$5.00.

WIDOWS' AND ORPHANS' FUND.—Annual Payment under New Canon:—Rev. Joseph Fletcher \$7.20. For the Widow of a deceased clergyman:—St. Paul's, Toronto, \$30; Cartwright \$5.00; Credit, St. Peter's \$2.69, Dixie \$.51, Port Credit \$1.05; Alliston \$2.50, West Essa \$1.67; Cameron, St. George's 87 cents, Bexley \$1.18, Cambray \$1.50; Galway 20 cents; Cardiff \$2.00.

DIVINITY STUDENTS' FUND.—April Collection:—St. Mark's, Parkdale, \$1.12.

From want of space, we are obliged to postpone accounts of the opening of St. Luke's church, and of the Easter services in other churches of the diocese.

LLOYDTOWN.—A surprise party, numbering about forty persons, accompanied by the village band, paid a visit to the parsonage on Wednesday night, March 28th, and presented Mrs. Soward with a handsome purse of money, with the following address:—"Dear Mrs. Soward,—We beg you to accept this purse as a small token of our love and esteem for you, and our high appreciation of your many amiable qualities of mind, your kind and genial bearing towards the members of your husband's flock as well as your meritorious fulfilment of the duties of wife and mother. We also desire to convey to you at the same time our regret that circumstances necessitate your removal from our midst, and our earnest hopes are that you and those most dear to you, may find in your new home, firm friends, health, prosperity, and happiness, and that we may all again meet in that peaceful home where partings never come." "Louisa Bond," in behalf of the lady members of the congregation. The Rev. E. Soward having made a suitable reply, the company partook of the good things they had brought with them, and after having spent a very pleasant evening dispersed to their home. Mrs. Soward is also the recipient of many other presents, and

the kindness of the people generally to their retiring clergyman augurs well for his successor.

NIAGARA.

From Our Own Correspondent.

BERTIE AND RIDGEWAY.—The Rev. A. G. E. Westmacott, late of Guelph, has successfully entered upon this new and promising field of labour.

DUNDAS.—We learn that the Rev. R. D. Osler, M.A., of St. James's church, has obtained two years' leave of absence, and that the Rev. C. E. Whitcombe is spoken of as perpetual curate.

LUTHER.—A successful mission service has just been held in this large country parish by the Rev. C. E. Whitcombe, of Stony Creek. Eight days were well occupied with frequent devotions and suitable addresses upon Christian faith and practice,—in other words—the spirituality of Christian life. The Rev. R. S. Radcliffe, incumbent of Luther, is an excellent worker, and will feel greatly encouraged by the seasonable aid rendered him by the Rev. Mr. Whitcombe.

ANCASTER.—We have to record with sorrow the death of Henry Orton, Esq., M.D., of this parish, which occurred on the 24th ult. The circumstances of his death were very distressing. While riding in the country, his horses took fright, which resulted in fatal injuries to himself, not immediately, but at the end of eight weeks. Dr. Orton was greatly esteemed and beloved by all who knew him, both for his eminent skill as a physician and exemplary Christian life. The funeral was very largely attended, the service being taken by the Bishop of Niagara, the Rev. W. R. Clarke, incumbent, and several of the neighbouring clergy. The whole country is yet filled with mourning, where he was so well known, and where his practice was so extensive for the past twenty-five years. His bereaved widow and three children are much consoled amid their tears by the blessed hope assured them by the divine Word in respect of those who depart this life in the Christian's faith and hope.

ST. CATHARINES.—St. Thomas' church.—On Sunday evening, the rite of Confirmation was administered in this church by the Bishop of the diocese. The rector, the Rev. Oliver J. Booth, presenting seventy-two candidates. A very earnest and practical address was afterwards delivered by the Bishop. The new church was filled to overflowing, many being unable to gain admission.

A LARGE baptismal font of Ohio limestone, weighing fifteen hundred pounds, was placed in St. Thomas' church on Saturday. The font, which is of fine workmanship, and ecclesiastical design, was the generous gift of Mr. William Hare, a member of the congregation.

ST. CATHARINES.—St. George's church.—A series of special Lenten services, extending over eight days, has lately been held in this church by the Rev. Ogden P. Ford, of Woodbridge, Ont. These special services opened on Tuesday night, the 21st ult., with shortened Evensong followed by a forcible sermon on the judgment of a man's life and character by himself, the world, and God. On the following (Wednesday) morning, and on each succeeding day of the mission, there was a celebration of the Holy Eucharist, with an address on some subject bearing closely on the spiritual life, such as the Holy Communion in its twofold aspect, the necessary preparation for receiving it, prayer, meditation, and the offering of ourselves to God. This was followed at noon on four of the seven days over which the mission extended, by meditations on the four last things,—Death, Judgment, Heaven, and Hell, and on the Cross of Christ. During the afternoon of each day, with a short service, consisting of the Litany, or of Collects and a metrical Litany, was interwoven an instruction on one of the occasional offices in the Book of Common Prayer. And again each night after shortened Evensong the attention of large and deeply interested congregations was riveted by one of a series of powerful sermons on sin, repentance, self-examination, temptation, and domestic life as sanctified by our Lord's early life, closing on Tuesday evening, the 28th, with a very noble sermon on God. The attendance at the services was encouraging, and the interest excited by them evidenced by the fact that each day the number of those who came to receive instruction grew larger, the number of communicants at the celebration averaging twenty-one daily. The power of the preacher consists in the clearness of his statement of divine truths, and the force of his appeals to man's higher redeemed nature. His teaching throughout follows the lines of our Book of Common Prayer, betokening thorough loyalty to the Church of England among the clergy of which he cannot fail eventu-

ally to occupy a position of great prominence and usefulness. There are very many in St. Catharines, and they not of the congregation of St. George's church only, who will long remember with gratitude the deep and loving interest which, at the cost of much labour to himself, Mr. Ford has shown in their spiritual welfare; nor let us doubt that there are among them those who will bless God for having permitted to become the instrument in His hands of their conversion from a life of indifference and worldliness to Himself.

HURON.

From Our Own Correspondent.

CHAPTER HOUSE.—The training of a choir of boys, is progressing favourably. The Sunday-school progresses *pari passu*. The new church, east of the city, (St. Matthew's) is largely attended.

PARKHILL.—In the county of Middlesex are over forty churches and Church stations. This county and its capital, London, may be designated the great stronghold of the Church in the diocese of Huron. In the north-west of the county is the large mission of Parkhill. It has within its limits five churches with three outside Church stations. The greater number of the widely scattered population are Presbyterians, Baptists, and other dissenters from the Church. The mission is now to be divided. Rev. W. Johnson, the present incumbent, is to retain one-half of the present mission, including Trinity Church of Ailsa Craig, and St. Mary's, McGillivray. The remaining four churches and stations will be temporarily under the care of Mr. Thomas, who is yet a divinity student of Huron College, and has also been assisting Mr. Johnson, the incumbent of the mission. He will, it is expected, be ordained to the diaconate in June.

LONDON.—St. Paul's.—Another memorial window has been placed in the chancel of this church. We have but few of these memorials of the departed in our Huron churches. This is the second memorial window in this chancel. There is one other in the church. There in the Church of St. John, London township, a memorial window in memory of the late Bishop. St. John's was his first parish in Canada. A memorial window, said to be one of the most artistic in western Ontario, has been placed in position in the chancel of St. Paul's. The window proper is divided perpendicularly, and embraces two lights, each of the width of two feet, and sixteen feet in height. The Sermon on the Mount is the subject, and in the assemblage listening to the words proceeding from the lips of the Divine Teacher are to be seen nineteen figures, the characters being true to nature as much as is possible under the circumstances. The colours, comprising a dozen shades, give to the scene, especially when viewed from the centre of the church, a very pleasing appearance. The light blue in the background is very artistically delineated. The window, as a whole, is well taken in its several parts, and displays a finish highly creditable to the artists of the Ontario Stained Glass Works, by whom it was designed. Mr. Lewis has evidently imbibed no little of the spirit of the great painters of the earlier and happier days, whose works are so justly prized in the old churches. The inscription, in early text, is as follows: "In memory of the Hon. F. Goodhue, died January 12, A.D., 1870; and Louisa Goodhue, died August 1, 1880. Erected in loving remembrance by their children."

ALGOMA.

From Our Own Correspondent.

(Concluded.)

Fault-finding is sometimes a self-gratifying task. It is with pleasure however, that we now turn towards that track of country which is travelled by the Rev. Mr. Crompton, of Aspdin, Muskoka, a tract which is larger than a few of the old country bishoprics. He is the Will-o'-the-wisp of the North. To make a circuit of his mission would require a trip of somewhat over 200 miles. Mr. Crompton is peculiarly sensitive about this word "North." So we hasten to apologise for a sentence in our last communication: "Mails are drawn on sledges by dogs." There should have been added, "on the north shore." That is, from Parry Sound to Algoma—in winter of course. To show in what light Mr. Crompton's region is viewed by English journalists it will be only necessary to mention that on one occasion when he forwarded a communication to a well-known religious paper there, they probably thinking such a concomitant indispensable, placed at the head of it an engraving of a man and sledge drawn by dogs. To say that he is doing a good work, is keeping the Church people together, is studding that part of the country with churches, is not the whole truth. Burk's Falls see him occasionally. Timber is on the

ground for a church. Church people are strong here, and there is every prospect of a good congregation. Midlothian, Starratt's, and Bordeau are taken up by Methodists at present. Mr. Crompton is to build a church at Starratt's. Here hay is \$7 a ton, while it is \$20 at Nipissing. So much for a railroad. North Seguin, Beggsboro, Dufferin Bridge, and Seguin Falls; churches in the two latter. At North Seguin there is a lay reader, John Lathain, Esq. Gossip is the bane, in a social point of view, of the whole country. Novelistic papers are the chief reading matter available. How much a good paper would be prized only those can realize who have lived there. If a few of your wealthy families, in Toronto would send copies of the DOMINION CHURCHMAN to the families here for a year, an incalculable good would be worked. William Wilcox, Esq., Falding; Mr. Ansley, Parry Sound; Broadbent Bros., Boadben; George Kelcey, Esq., Dunchurch; Mr. Shaughnessy, Denville; Mr. Jenkins, Emsdale; Mr. Wickett, Cyprus, are trustworthy persons, and could give any information as to what is required. Indiscriminate contributions are of little use. A few books, especially ones for Sunday-school teachers, and a Church paper, would greatly assist those who are trying to keep up a Sunday-school. There would then be an inducement for children to go. At Katrine we attended our second revival meeting. A Methodist student delivered the usual excitable hortatory harangue. People seem to confound their standing as citizens—social standing—with their duties as Christians. It would be well if our Church took a lesson from the Methodists in this matter. Formal rigidity has been the cause of many a Churchman going where he finds an interest taken in himself and a hearty welcome given him. This he finds amongst the Methodists. We grant that their system, especially the "Experience Confession," generates a certain amount of hypocrisy, and also that business men of all creeds acknowledge that a Methodist will generally get the best of the bargain, yet let us copy what is good. Haldane Hill, a few Church people are here. As we drive to this place our attention is directed to a hollow called Bride's Leap. A party was returning from Ilfracombe, where the knot was tied, when the bride was thrown out of the sleigh, more frightened than hurt, however. What's in a name after all! We stayed over Sunday at Haldane Hill, and as it was some eight miles to Ilfracombe, and a rough road at that, we walked down Buck Lake. On our way we noticed another lake, an outlet of the former, called Fawn Lake. Both lakes are so named from the deer which frequent the shores. All the land around the lakes, two lots expected, is taken up by Englishmen, most of whom are bachelors, and some of whom came out on Captain Austin's recommendation. They have saw and flour mills. There are scions of a Toronto family there. This spot is picturesquely grand, and the church is built on a hill. It is of hewn log, and neat in appearance. We are a little early, and as our moccasins are wet through, we console ourselves by listening to the instructions being given to ten scholars whose ages run from say five to twenty-five. The teachers are two English ladies. Their Devonshire accent bewrays them. They are thoroughly versed in their subject. The church has a churchy air about it notwithstanding the black birch, hemlock, maple, and spruce logs, with their polished chinkings, are apparent on the inside. A clock, bell, altar, lectern, and organ are all that could be desired. The Rev. A. S. O. Sweet, a St. Augustine's man, is pastor. The service is hearty. Although it is a rainy day, yet there is a very fair congregation. The church is on the border of Muskoka, and he has another in Hoodstown, which is in Muskoka. There is one serious fault alleged against him (we are told), viz: visiting the poor. Such is caste. As there is no brick made in the Parry Sound district, a chimney is a rarity. Even lime has to be drawn from Gravenhurst. In some places a crystallized limestone is found in small quantities. This when burned and formed into mortar has a blueish colour, which changes to white when the mortar dries. It forms a stronger bond than the ordinary lime. Kearney is visited by Mr. Crompton, as is also Emsdale, where a large cruciform church is erected, and will shortly be ready for opening. Scotia, and Cyprus are farther on. We would here state that all the places named are not towns, nor yet villages. Oftentimes they contain a post-office, an hotel, store and blacksmith shop, but always the first, and generally there is a considerable settlement. At Cyprus there is an English settlement, Church people. Seven miles further we come to the Large Wicked Savage Settlement, a very fertile belt of land. It is so named from three men of the name—Large, Wicked, and Savage—and it is far from what its name implies. There is a hewn log church in this settlement, which was erected by the five remaining heads of Church families here last summer. Five went over to the Methodists some time ago. The lumber was given by friends in Huntsville, whilst the Church people did the rest without any outside aid. They exchanged work with a Presbyterian who did the carpenter work. We cannot refrain from giving a description of

this church. The lay-reader, Mr. Large, takes the service once a Sunday. We arrived first; the sexton had not done his work. As the flooring had not been fastened down a couple of lifted planks gave free access to the hewings and shavings underneath. A few minutes saw a good fire blazing in a good stove with a pile of fuel alongside, enough for another Sunday being left. The logs hewn on inside and chinked, but not plastered. The ceiling was of planed board, tongued and grooved, about fourteen feet high, and roof-shaped. Two strips of board were nailed to the logs on each side. Seven boards, six feet long, on each side, one end nailed to the strip, and the other resting on a sawn basswood block, formed the seats complete. A small centre-table, which had been given to one of the ladies of the congregation as a wedding present, answered for a Communion-table, lectern, and pulpit. Four windows, of four panes each, lighted up the building. A double door, gothic-shaped, was not locked. Honest people live in the district. An organ is badly needed here. There are young ladies in the congregation who are competent organists. Instead of wading through sand by the salt water take a trip to Parry Sound district next summer, and if you do not come back a most enthusiastic missionary let us know. If you are not particularly fond of flies, do not go before the 12th of July.

HILTON, ST. JOSEPH'S ISLAND.—The friends and members of the Church in this mission of St. Joseph's Island, have lately shown, in a most practical manner, their appreciation of the services of their pastor. The people of Mud Lake have arranged among themselves that they would give their clergyman what one of the members called an ecclesiastical wood bar. A few of those outside of the Mud Lake Settlement were invited to meet the Mud Lake people at the pastor's house on Saturday, March 25th. Unfortunately it was a stormy and rainy day, and only a few came; but those few cut two or three cords of wood, and hauled about twelve. On Monday those who failed to put in an appearance on Saturday, came and cut the whole twelve cords into stove wood. The clergyman now rejoices in the thought that the time he before devoted to the wood pile, can be better employed in study. It is pleasant to see this friendly feeling existing between pastor and people.

ROSSEAU.—March 27th. His Lordship the Bishop of Toronto, left that city to visit this mission. The first station at which he held Confirmation was that of Ufford. The little church was quite full, and four candidates were confirmed. The next station was that of Ullswater, where six candidates were confirmed in the new church of St. Thomas. At the home station of Rosseau twelve candidates were again presented for the apostolic rite at the hands of His Lordship who delivered addresses at each place well calculated to inspire all who heard them with sound church principles. The parishioners throughout the mission appreciate to the full his Lordship's kindness in undertaking the long and arduous journey to visit those who have lately lost their own beloved Bishop, and look forward with the hope that they may be again cheered by a like visit from his Lordship at no distant date.

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

First Sunday after Easter.—No. 21.

THE COLLECT, ETC.

IN the First Age of the Church Catholic, and its first age generally in each heathen country where the Gospel is being preached, it was natural that special seasons should be chosen for the baptism of classes of "Catechumens" (i. e., candidates being prepared for baptism); just as, in every parish, there is a time set for the Confirmation of those who have been brought up in the Christian Faith, but are specially prepared by class instruction for the Apostolic rite. In the Primitive Church one of these special Baptism periods was Easter Eve; and the Collect for Easter Eve in our Prayer Book even now seems to refer to this ancient custom. The observance of the Sunday after Easter, when the white garments of the newly baptized were laid aside, had a special relation to the custom of Baptism on Easter Eve. The Sunday after Easter is still called Low Sunday, probably in reference to the laying aside of the joys of Easter week. This Sunday, however, is the Octave, or eighth day after Easter. If you look at the Communion Service in your Prayer Book, you will find that a Proper Preface is provided before the *Ter Sanctus* for five different occasions, to be used not only on the first day of the festival, but on all the following seven days, except in the case of Whitsunday when the eighth day after is Trinity

Sunday, and has its own Proper Preface. This arrangement shows the great dignity of these festivals so marked in our Prayer Book, and also the practice of Daily Celebration of the Holy Communion at these periods. Now Easter-tide is one of these "Eight-day Festivals," and embraces not only Easter Sunday, but also the Sunday following. Of course the subject of the preface is our Lord's Resurrection. The Collect refers altogether to the "putting away of the leaven of malice and wickedness," and serving God in pureness of living and truth: "an idea appropriate enough to the life of the newly baptized. In the same strain the Epistle from one of St. John's Epistles, dwells upon the new life of the regenerate, or "born of God:" the continuous "victory of overcoming the world" by the faith of Christ. We are reminded too here of another ancient custom of those who were baptized at Easter-tide: they kept now, each year, the anniversary of their Baptism—their spiritual birthday. If we keep our natural birthday so carefully each year, how much more carefully should we keep our spiritual birthday—the anniversary of our baptism. This, indeed, is easily done where parents are faithful to the Church's rule about the baptism of children within a week or so after birth, the two coming thus close together and reminding us of St. Paul's description of the "spiritual body" succeeding "the natural body."

The Gospel for this week is a historical notice from St. John of what occurred "the same day at evening, being the first day of the week," when the Lord's-day assembly or Church of the disciples was blessed at eventide by the special presence of the Lord Himself.

This week occurs the minor festival of St. Alphege, a martyred Archbishop of Canterbury nearly 1,000 years ago. The parish church of the "meridian city" of Greenwich in England, stands upon the site of the spot where he was killed with stones and battle-axe by the Danes, while defending the treasures of the Church from plunder. His tomb is at Canterbury.

THE CATECHISM.

- Q. What is the third petition?
A. THY WILL BE DONE ON EARTH, AS IT IS IN HEAVEN.
- Q. What is the special grace desired?
A. The grace of submission to God's will.
- Q. What things are particularly declared to be the will of God?
A. 1. That we should believe in His Son, and have everlasting life by so doing. St. John vi. 40. 2. Our Sanctification. 1 Thes. iv. 3. 3. That "in every thing we should give thanks." 1 Thes. v. 18.
- Q. Can men resist the will of the Almighty?
A. Certainly; in their moral relations. They are said to resist, rebel against, grieve and do despite to His Holy Spirit. Acts vii. 51; Isaiah lxiii. 10; Ephes. iv. 30; Heb. x. 29.
- Q. Why is this permitted?
A. Rational beings must have the free choice of serving God or not, otherwise there could not be what we call virtue.
- Q. Can you mention some other things which are declared to be God's will?
A. That we submit to every ordinance of man for the Lord's sake. 1 St. Peter ii. 13-15. That we be perfect in every good work. Heb. xiii. 21, and Col. i. 9, 10.
- Q. Is it necessary to our attainment of eternal life that we do the will of God?
A. Yes: "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in heaven." St. Matthew vii. 21.
- Q. What does Christ say of him who does God's will?
A. "The same is my brother, and sister, and mother." St. Matthew xii. 50.
- Q. In what other sense may this 'petition be taken'?
- A. As an act of submission, by which we subject our wills to God's will, and express our readiness to do and suffer all that He appoints for us.
- Q. Who is the great example of this submission?
A. Our Lord, who in the garden of Gethsemane prayed, "Not my will, but thine be done." St. Luke xxii. 42; St. Matthew xxvi. 39.
- Q. Who are made the pattern of obedience to us in doing God's will?
A. The Holy angels: "As it is done in heaven"—willingly, perfectly, continually.

Correspondence.

SACERDOTALISM.

To the Editor of the Evangelical Churchman.
SIR,—Will you kindly give insertion, in your ensuing issue, to the enclosed letter, and oblige,
Yours truly,
Toronto, April 8rd, 1882. S. H. BLAKE.

DEAR SIR
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DEAR SIR,—You have sent me another letter from Mr. Langtry. The *Evangelical Churchman* has continually decried personalities in discussion. If this rule be still adopted, this last letter of Mr. Langtry will surely not be allowed a place in its columns. If you do so far favour an opponent as to grant him a liberty you do not allow a friend, beware, lest in his sober moments when reflection may have taught him that to which he now seems impervious, he does not turn upon you for giving place to such lucubrations swathed in personalities made as forcible as can be done by a weak pen. He may probably hereafter use, as your act in permitting his letters, so injurious to himself, to appear as his own condemnation, his own classical language, "any decent heathen who had not perverted his natural conscience would have scorned to be guilty of such dishonest and dishonourable conduct." I must as speedily as possible get out of this low atmosphere of personality, for it is terribly infectious; and, therefore, leave it with the reader to ponder over the devout thankfulness that arises in one's mind, after reading Mr. Langtry's letters, that there are pulpits in the city of Toronto other than that occupied by him.

Leaving for good these merely personal matters, let us see shortly what we have in which others are interested.

(1.) It is to be observed that Mr. Langtry asked me this question, "When and where did the Rev. Messrs. Langtry and Ford pronounce themselves Sacerdotalists?" and that I answered him in his own language used in the Toronto Synod, and reported in the *Globe* as follows:

"They were told in the *Evangelical Churchman* of May 16th, 1878, that 'there is nothing in the office of apostles, bishops, presbyters, or deacons to suggest any sacerdotal functions whatever (hear, hear,) or any human priesthood.' (Hear, hear, and applause.) The Church of England said there were priests, and it appointed men to the priesthood, while the Church Association declared that the conception of a human official priesthood is opposed to the entire genius and spirit of Christianity—it is not Christian, but anti-Christian. (Laughter, and hear, hear.) In the same paper it was asserted that 'the very essence of High Churchism is that it believes there is a priesthood. (Hear, hear.) These persons sneered at the notion that the priest alone, because of his sacerdotal powers, had authority to dispense the Sacraments and to bestow absolution. This was put forth as one of the doctrines of these Puseyite, ritualistic, sacerdotal, sacramentarian, Romanists, (laughter,) but no man could get away from the fact that these doctrines which were assailed were the doctrines of the Church of England."

(2.) I answer his question as to Mr. Ford from his own language:

"That speaking generally, the Lord and the Apostles taught a religion of the kind commonly called Sacramental, Sacerdotal, High Church, or to use the proper name Catholic, I have no doubt. The Bible is permeated with sacramentalism."

(3.) Mr. Ford in the following words shows where he learned this:

"What I desire to say is this—that in doctrine I do not consciously, either in preaching or in catechizing, go beyond what I learnt at Trinity College; and I believe that to be the case with the younger men generally."

(4.) These men are still lecturers in Trinity College.

(5.) No man has repudiated their teaching or displayed a single matter in which that teaching has been changed.

(6.) That Haddon is taught in Trinity College.

(7.) That this book was not introduced as a text-book for the Ordination examinations by the present Bishop, but he found it appointed when he took office.

(8.) That this book, so far from its been repudiated is defended; for which reason I will say no more about it hereafter.

(9.) That Mr. Langtry instead of repudiating Sacerdotalism, if indeed after his utterances he could, boldly asks the question, "Wherein does the man who is guilty of being a Sacerdotalist, differ in doctrine and practice from the doctrinal requirements and prescribed practices of the Church of England?"

(10.) That Mr. Langtry is very sorry that he was found out in introducing Blunt's Key to the Prayer Book into the Bishop Strachan School, and he probably will not do the like again.

(11.) That he also regrets that he was publicly remonstrated with on the subject of a catechism introduced into his Sunday-school, and may as to such matters, perhaps, be more careful in the future.

But as the very mention of these last two points makes your reverend correspondent very uncomfortable and angry, I will, out of consideration to him, try not to refer to them again.

(12.) When books of a pronounced or doubtful tendency are found in a college curriculum, it is well if you cannot get the board to cast out such books to have faithful teachers to point out errors therein, so that by their warning the evil sought to be given out

by the book may be averted. Thus in the P. E. D. S. the Sacerdotal teaching of Haddon is met and counteracted, without the surgical operation on Mr. Langtry's limb, to which he touchingly refers.

(13.) The priestly assumptions of the Sacerdotalist contain in a form, more or less defined, the errors protested against at the Reformation, and which were then cast out of our Church; they formed the gulf then thought to be impassable between the Church of England and the Church of Rome, but which the Sacerdotalist and Ritualist are now working hard to bridge over.

The Sacerdotalist, when anything is presented to him which interferes with his priestly pretensions, generally seizes upon some big, high-sounding or obnoxious word or words, which he hurls at the head of his adversary, and so here the *Evangelical Churchman* is pelted with the unmeaning phrase "Emasculated Plymouthism." Now, when we look at this matter, we find what is termed "Emasculated Plymouthism" is the good strong gospel meat which the Sacerdotalist or Ritualistic bake cannot digest. Leaving the "beggarly elements wherewith ye desire again to be in bondage," the *Evangelical* obeys the behest—"Stand fast therefore in the liberty wherewith Christ has made us free, and be not entangled with the yoke of bondage." "For in Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." And thus, led by the Spirit, teaching by the Word, the warning which the Sacerdotalist and Ritualist disregards, is heeded—"Ye observe days and months and times and years, I am afraid of you lest I have bestowed upon you labour in vain." (See Gal. iv. 9, 10, 11, and v. 1 and 6; also, Col. ii. 8 and 20.)

With your permission, I shall say more in your next on the subject of "Emasculated Plymouthism." 27th March, 1882. S. H. BLAKE.

MR. S. H. BLAKE ON SACERDOTALISM.

To the Editor of the *Evangelical Churchman*:

SIR,—The only confusion that any reasonable man can draw from Mr. S. H. Blake's letter in your issue of the 30th March is, that in his judgment, it is a "low personality" to convict a man of telling untruths about you, but that it is no personality at all to tell the untruths.

Mr. Blake stated (1.) that Blunt's Key to the Prayer Book was ordered out of the Bishop Strachan School by the late Bishop on a remonstrance made to him by a layman of this diocese. I told Mr. Blake, and I tell him again, that his statement is simply, absolutely, and in every sense of the word untrue."

(2.) In your next issue Mr. Blake substituted for this the following statement: "Mr. Langtry can at any moment learn—if the Bishop did not give him, as I believe he did—the name of the gentleman who made the remonstrance and who caused its withdrawal." I told Mr. Blake, and I tell him again, that his amended statement, equally with the other, is absolutely, and in every sense untrue.

(3.) Mr. Blake stated that Haddon on Apostolic Succession is used as a text-book at Trinity College. I told him on authority, and I tell him again, that this statement, which he repeats in your issue of March 30th, is simply and altogether untrue. That Haddon is not, and never has been a text-book at Trinity.

(4.) Mr. Blake stated in your issue of March 16th, that "the Sacerdotal party, in power before the appointment of the present Bishop of Toronto," by whom he says he meant those who formerly controlled the curriculum of Trinity College, "moulded the diocesan list, and prescribed Haddon amongst other books." I told him, and I tell him again, that this statement is simply, absolutely, and in every sense untrue.

(5.) In your last issue Mr. Blake states, "Mr. Langtry regrets that he was publicly remonstrated with on the subject of a catechism introduced by him into his Sunday-school." I beg now to tell Mr. Blake that this statement is also simply, absolutely, and in every sense untrue.

I do not wonder that Mr. Blake should be anxious to "get out of this low atmosphere of personalities." I do not wonder that he should more than hint to you that you ought to exclude me from your columns. And so, with your permission, I will tell him how he can accomplish both the desires of his heart. He can "get out of this low atmosphere of personalities," 1st, By proving that his statements, which I have challenged as false statements, are true. Or, 2nd, By retracting and apologising for the untrue statements he has made. He has not attempted, and cannot do the first. Has he the gentlemanly feeling and manliness to do the second? If he has, I promise him that he will hear no more of these "merely personal" matters from me. And then again, if he will only just remember that the ninth commandment has not been abrogated by any competent authority and will speak the truth for the future, I promise him that he will have no need to ask you for assistance.

Mr. Blake is most anxious that I should repudiate what he calls the Sacerdotalism of Haddon. Before doing so, I will ask Mr. Blake to answer the following questions briefly and plainly.

(1.) If Haddon teaches Sacerdotalism, because he says without bishops no presbyters, does not the Church of England teach Sacerdotalism because she absolutely refuses to recognize any one as a presbyter, or a deacon even, unless and until he has received episcopal ordination? (See preface to Ordinal).

(2.) If Haddon teaches Sacerdotalism by saying without bishops and presbyters no legitimate certainty of Sacraments, does not the Church of England teach the same thing by absolutely refusing to allow any one but a bishop or a presbyter to celebrate the Sacrament of the Lord's Supper?

(3.) If Haddon teaches Sacerdotalism when he says "Without Sacraments no certain union with the Body of Christ, viz: His Church, does not the Church of England teach Sacerdotalism when she tells us that by Baptism we are incorporated into Christ's Holy Church, or as she expresses it in the Private Baptism of Children, "Seeing now that this child is by Baptism regenerate and grafted into Christ's Church." Or to put the matter beyond dispute, in the same service when Baptism has been hurriedly performed without sponsor, or without any promises made, the minister is directed to say, "I certify you that all has been well done concerning the baptizing of this child; who being born in original sin, and in the wrath of God, is now by the laver of Baptism received into the number of the children of God and heirs of everlasting life."

4th. If Haddon is a Sacerdotalist for saying "Without this no certain union with Christ, and without that union no salvation," is not the Church of England Sacerdotal when she asserts that the Sacraments are generally necessary to salvation; or when she asserts that we may hereby perceive the great necessity of the Sacrament of Baptism when it may be had, because in it we are born again of water and of the Spirit? Or with reverence be it spoken, are not our Lord Himself and His greatest apostle chargeable with what Mr. Blake calls the error of Sacerdotalism, when the former says "Except ye eat the flesh of the Son of Man, and drink His blood, ye have no life in you," and the latter when he says, "The cup which we bless, is it not the communion of the Blood of Christ? The bread which we break, is it not the communion of the Body of Christ?"

If Mr. Blake will honestly answer these questions, it will carry him part of the way towards an answer to the second question which I addressed to him in the first letter of this correspondence, viz: "Wherein does a person, guilty of what Mr. Blake calls Sacerdotalism, differ in doctrine and practice from the doctrinal statements and prescribed usages of the Church of England? It is an interesting question; the learned gentleman has not yet ventured to touch it. But I forgot, Mr. Blake's standard doctrine is, not what the Church of England teaches, but only what "the vast majority of the members of the Church in this diocese approve of." A principle which, if they had acted upon it, would have required the apostles to determine the truth of Gospel by what a majority of Jews or Gentiles would have approved of, and which would have as effectually robbed the world of the true Gospel of Christ as Mr. Blake's "Emasculated Plymouthism" is tending to rob us of it now.

Yours, etc., JOHN LANGTRY. Toronto, April 4th, 1882.

SATISFACTORY RESULTS IN MONTREAL.—Whilst Montreal is a model city in many respects, it is not exactly a quarter section of Paradise, as Capt. George Murphy, Chief of Government Police can testify. A reporter of a Montreal journal waited upon this gentleman a short time ago, and put to him the following query:

"Chief, do you find the duties irksome and dangerous in your strange calling?"

"Irksome," replied Mr. Murphy, "I seldom find them: but that they are attended with danger is very true. There is a danger to be faced, of course, from wind, weather and criminals, and the least of these dangers, is not those of exposure and bad weather. The heavy, moist atmosphere that gathers over the water is very conducive to rheumatism, and many of my men suffer from that complaint more or less. I believe that our danger from exposure from this time forward is past, as St. Jacobs Oil, if applied in time in cases of rheumatism, has a wonderful way of knocking that malady out of people. It certainly relieved me of a severe pain in my shoulders."

DON'T be alarmed at Bright's Disease, Diabetes or any disease of the kidneys, liver or urinary organs, as Hep Bitters will certainly and lastingly cure you, and it is the only thing that will.

Children's Department.

THE FRIEND YOU NEED.

CHILDREN, do you want a Friend,
Ever faithful, ever true?
One whose kindness knows no end,
One whose love can shelter you?
Jesus is the Friend you need;
Jesus is a Friend indeed.

None that sought his love's embrace
Has He ever turned away:
You may see His smiling face,
Gaze upon His charms to-day;
Ever faithful, ever true,
Jesus is the Friend for you.

THE CHRISTIAN MINISTRY.

TODAY'S Gospel, and its first morning lesson, teach us the same doctrine under different aspects. In the Gospel we hear how our risen Lord, before ascending to His Father, imparted the Holy Spirit to His chosen Apostles, that they might stand forward in His place, shepherds of the sheep, ambassadors of God, ministers of Christ, in their threefold ranks of Bishop, Priest, and Deacon. In the lesson solemn warning is given at what peril any one who is not called of God, as was Aaron, rushes into the sacred ministry. Both alike lead us to look to the rock whence we are hewn, and the hole of the pit whence we were digged, and to inquire how and when the Christian ministry, from which we receive so many blessings, was planted among us.

It has been supposed that the Holy Faith was brought to Britain in very early times; that the feet of Apostles, St. Peter, St. Paul, or St. Joseph of Arimathea, trod our native soil. Certainly a Church was to be found here a very little later, and it spread and filled the land. But, as time passed, the Britons fell into self-indulgent evil ways; and, becoming wicked, they became also weak and unable to defend themselves against their enemies in Scotland. Cowards as they were, they sent across the German ocean for the Saxons to help them. The Saxons came and fought their battles, but, seeing how fair the land was, and how weak its inhabitants, they took it for their own, driving away the Britons to Wales, Cernwall, or Brittany, or making them their slaves.

But these Saxons were idolaters, and the few Britons who were left among them did nothing towards converting them, and thus at the end of the sixth century Britain (or as we must now call it, England) was again a heathen land.

There lived at this time in Rome a clergyman called Gregory, very zealous and eager for missionary work. One day, as he passed through the slave market (where, according to the bad custom of these times, men and women were bought and sold), he was struck by the beauty of three Saxon boys, whose fair skin and blue eyes contrasted strongly with the dark forms around. English children to this day are thus noticed with admiration by Italian peasants, who say they are like the figures of cherubim in the churches. Turning to the slave merchant, Gregory asked whether the lads were Christians, and hearing that they were not, he inquired the name of their nation. "They are called Angles," was the answer. "Angles!" exclaimed he, "call them rather Angels, for they have Angels' face, and are meet for Angels' company. But to what province do they belong?" "Deira," replied the merchant. "And

from God's ire shall they be snatched," said Gregory. "But what is the name of their king?" "Ella," was the answer, on which Gregory continued, "Well is he called Ella, for Alleluia shall be chanted throughout his land."

So Gregory went straight to his Bishop, and asked leave to go as Missionary to England. Leave was given, and he started; but they found they could not spare him at Rome, so messengers were sent after him, who brought him back, much against his will. But though not able to preach the Gospel himself in England, he never forgot that country, and when, some years later, he became bishop of Rome, one of his first cares was to send a mission there.

For the head of this mission he chose a clergyman named Augustine, well known to him for Christian zeal and love. Augustine and his coadjutors passed through France, and after some delay landed in Kent, A.D. 597.

Kent, one of the seven kingdoms into which England was at this time divided, was now governed by Ethelbert, who, though a heathen, was a brave and just prince, and happy in a Christian wife, the good Queen Bertha. The strangers sent to inform him of their arrival, and he came to meet them in the Isle of Thanet, waiting for them in the open air for fear they would practice magic upon him if he were under the same roof with them. So, under the vault of heaven the missionary Augustine lifted up his voice and preached Christ. He told of His wondrous Birth, His holy Life, His precious Death; and the king pondered over his words and said at last, "Your words and promises are fair, but they are new. I cannot accept them at once and give up the religious observances of my country. But since you have come from afar to impart to us what you deem good and true, you shall have kindness at our hands. Food shall be supplied you, nor do we forbid you to preach and make converts to your faith."

Accordingly Augustine and his friends were brought to Canterbury, where a home was provided for them, and the little church of St. Martin, where Queen Bertha had prayed since her arrival in England, was opened to their use. The Pagan Saxons looked on in wonder, but one by one they listened to the strangers, and became their disciples, and on the next Whitsun-eve, king Ethelbert himself, laying aside his crown and sceptre, came to St. Martin's and prayed to be baptized. The good seed sown in Saxon hearts sprang up and flourished, and we are told that within a year from the missionaries landing on the coast of Kent, ten thousand English had been converted and baptized.

The holy Bishop Gregory, the founder of the mission, heard and rejoiced; and he arranged that Augustine should at once be made Bishop, in order that his new converts might have guidance and the full blessings of the Church. Virgilius, Archbishop of Arles, and some other Bishops, consecrated him, November 16, A.D. 597; and he returned to Canterbury the first of the long line of Archbishops who have ruled there, chief pastors of the English Church.

King Ethelbert received him back joyfully, and gave up his own royal palace for a home for him and his clergy. But Augustine had too much of a missionary spirit to spend the rest of his days at ease in a king's palace, so, having set everything in order he started to travel on foot through the country. We hear of him at York, at Oxford, in Gloucestershire, in Dorsetshire, and some say he even went to Ireland. At the request of Segbert, king of Essex, he went to his court, taught and baptized him. He consecrated one of his brother clergyman to be Bishop of London, another of Rochester, each the first of a long line of prelates. After this he returned to Canterbury, where he died, May 26, 604. It is remarkable that he was not long parted from the friend who sent him on his mission of love. Bishop Gregory only entered into his rest on the 12th of the previous March.

We reap the fruit sown by these zealous men so many years ago. Let us not be ungrateful to those who toiled in laying the foundation stones of our Saxon church, and, above all, let us thank God for preserving it to us through so many changes and such a lapse of years.

PREPARE FOR TEMPTATION.

God gives us grace, not that we may idly enjoy it, but use for our good and for His glory. He arms us that we may fight, He strengthens us for work. We are very apt to forget this, and to wonder why temptation and conflict so often follow closely on our best times of spiritual privilege. We have had a happy Communion, or great peace and light have come to us in prayer! We have been sure that God drew near and blessed us; then, all at once, we find ourselves face to face with some dark temptation. We seem hemmed in by evil, and left alone. We lose heart, we doubt whether God indeed has given us grace, or we have only deceived ourselves. But why should we think thus? Ought we not rather to look upon the fresh trial as a fresh proof that it has been well with us? Our foe does not seek to spoil the empty, but the rich. God has trusted us with this power, and calls on us to do great things with it. We must not fail through unbelief, or sloth, or cowardice. We must not lose the gift of God, or miss the new strength and blessing we may reach by using it well. Of course there are temptations which we may provoke by our own fault and carelessness; but if we are watchful and true, the trial that God allows to come is indeed an offer of more grace and of new blessing. It is not to be feared or rebelled against, but met humbly and bravely, with full, calm trust in the faithfulness of our Lord. Christ was driven into the wilderness to be tempted, immediately after the Holy Spirit had come down upon Him, and the Father, from the opened heaven, proclaimed Him His beloved Son. After the temptation angels ministered to Him. He has proved His armour and went forth to conquer for man.

"STOP-A-WHILE."

There is in Africa a thorn called "Stop-a-while." If a person once gets caught in it is difficult that he escapes with his clothes on his back, for every attempt to loosen one part only hooks more firmly another part.

The man that gets caught by this thorn is in a pitiable plight ere he gets loose. You would not like—would you, boys?—to be caught in this thorn. And yet many, I fear, are being caught by a worse thorn than "Stop-a-while." Where do you spend your evenings? At home, I do hope, studying your lesson and attending to your mother's words; for if you have formed a habit of spending them on the streets with bad boys, you are caught in a thorn worse than "Stop-a-while." If you spend your evenings at home, do not allow any of your playmates to persuade you to go out and join them for one evening only, for if you do the desire to go out again will be strong; you will have laid the foundation of a bad habit, and you will have a harder struggle to escape with life than if in the brambles of "Stop-a-while."

Boys and girls who disobey their parents, who loiter about on Sunday instead of going to the Sunday-school, who take the name of the Lord in vain, are caught in the worst of snares, from which it will be more difficult to extricate themselves than from the African thorn; for bad habits are strong, and constantly lure on their victims to pleasures which satisfy not.

The boy who roams the street at night has fallen into one of the worst of habits. It soon teaches him to neglect his studies, adopt evil practices, and to

corrupt his heart; while he who spends his evenings at home escapes evil, and grows wiser, better, and happier.

THE MEANING OF EASTER.

CHILDREN often ask what is the meaning of Easter, and why it is kept as a great festival. These questions we will answer as briefly as we can. The word Easter is used once in the New Testament, and there means Passover. The Christian Easter took the place of the Jewish Passover. The latter was the Great Feast, or religious observance of the Old Dispensation, while the former is the great religious observance of the New or Christian Dispensation. The day is kept on Sunday, but not always on the same day of the month. Last year, Easter was on the 17th day of April; this year it comes on the 9th of April. It is, therefore, in one sense, a movable feast. To know on what day Easter will fall, we must see when the full moon in the month of March will be on the 21st day, or soon after, for the Sunday following that full moon will be Easter Sunday. Should the full moon fall on Sunday, the 21st, that would not be Easter, but the next following. That particular full moon which fixes Easter is often called the Paschal moon. From this it will be seen that Easter may come as early as March 22, and as late as April 25.

The great object of this festival is to commemorate the Resurrection of our Lord and Saviour from the dead. The third day after His crucifixion and burial He arose again, as He told His disciples He would do.

The meaning of all this is that we will all die and rise again. If we die in the Lord, we shall rise again in the Lord, and not only so, we shall live forever with Him in His Heavenly Kingdom. How appropriate, then, to observe this day, and not only observe it with bright and joyful services, with thanksgiving and praise, but with hearts full of love to God and the Saviour, for all that has been done for us! Let us give as our Easter offering our hearts and our lives and all we have to our Creator.

MY RELIGION.

God is my Father, and He cares for me. He is Almighty, and can help me. He made heaven and earth; He can make me fit to pass from earth to heaven.

God the Son is my Saviour Jesus, willing to save: He is Christ, anointed with power to save. By the only Son of God I am made a son of God; for He has come to save me, and to rule me as my Lord.

Jesus Christ was made man: He is more than a teacher come from God. By His Birth He tells me of the new birth of water and of the Spirit in Holy Baptism.

My Saviour suffered, was crucified, dead, and buried. I must patiently strive against sin and crucify the flesh; reckoning myself to be dead unto sin, but alive unto God.

The Lord Jesus visited the departed, and rose from the dead: that I may walk in newness of life here; and with all the faithful departed, may live in glory hereafter.

My Lord and my God is gone into heaven, and appears at the right hand of God, pleading His own sacrifice every day; teaching me to plead that sacrifice at Holy Communion and in all my prayers.

The Judge of quick and dead will come. He bids me get ready for Him. I must give an account of my thoughts, words, and deeds to Him who knows them all and bids me search them out.

The Comforter has come. God the Holy Ghost now applies to each sinner the work done by Jesus Christ to save all sinners. I must receive the Holy Ghost in God's appointed ways.

My Baptism made me a child of God.

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by making me a member of Christ's Body, the Holy Catholic Church. That I may be numbered with God's saints in glory. I must use the means of grace.

But my sins are many, and I can do nothing without God's help. I need repentance, to look at myself and my sinfulness,—to be sorry, confess, and amend. I need faith, to look at God and His perfection,—to believe the promises He makes and the blessings He conveys in His Word, His Church, His Sacraments, His guidance day by day.

I must be cleansed, and kept, in body, soul, and spirit, by union with Jesus, Who is perfect God and perfect Man. He who lived, and died, and rose again for me, will not leave me to perish when the dead are raised. And He makes me sure of this by causing me to feed continually on His Precious Body and Blood in Holy Communion till He comes again.

Kept by the power of God through faith unto salvation, I shall be ever with the Lord. The love of the Father prepared this for me; the grace of our Lord Jesus Christ procured it; the communion of the Holy Ghost applies it.

Amen. These are the twelve Articles of the Apostles' Creed. This is the Truth, and this is my Faith. All this I firmly believe. My Faith is increased by lifting up my heart to God, by hearing the instruction of God's Church, by seeking the help of God's priests, by walking in the way of godliness.

BRIGHT'S DISEASE OF THE KIDNEYS, DIABETES.—No danger from these diseases if you use Hop Bitters; besides, being the best family medicine ever made. Trust no other.

HAD SUFFERED MANY PHYSICIANS and grew do better but rather worse. Mr. D. H. Howard, of Geneva, N.Y., after dismissing his physicians, tried nearly half a gross of the various blood and liver remedies advertised, with no benefit; when one bottle of Burdock Blood Bitters cured him of Paralysis and General Debility. At the advanced age of 60, he says he feels young again, and overjoyed at his wonderful recovery.

Marriage.

COOKE—LANGTON.—At All Saints' Church on the 28th March, by the Rev. A. H. Baldwin, Mr. H. P. Cooke, of Gravenhurst, to Annie Lousia, daughter of Thomas Langton, Esq., of Toronto.

PRODUCE MARKET.

Table with columns for commodity (Wheat, Do, Barley, Oats, Peas, Bye, Flour, Beef, Do, Mutton, Lamb, Hogs, Potatoes, Carrots, Beets, Turnips, Onions, Cabbage, Beans, Wool, Hay, Geese) and prices.

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THE FOLLOWING PROFIT results in this Association will be of interest to intending insurers: Policy No. 618, issued in 1872, at age 30, for \$1,000 on the All-life plan. Annual premium \$20.80. At the Quinquennial Division on the close of 1878, the holder elected to take his profits by way of TEMPORARY REDUCTION of Premium, and has had the benefit of the same. This Policy-holder will, at the ensuing Quinquennial Division, after the close of the present year (1881), have a TEMPORARY REDUCTION the ensuing five years \$978, EQUAL to 46.81 cent. of the annual premium. The cash profits for the five years are \$42.83, equal to 41 per cent. of the premiums paid during that period. The cash profits if used as a PERMANENT REDUCTION would reduce all future premiums by \$2.65, equal to 12.68 per cent. of the annual premium. The above unsurpassed results are the profits for the SECOND FIVE YEARS of the policy. The next Quinquennial Division takes place as early as possible after close 1881. President, HON. SIR W. P. HOWLAND, C.B. K.C.M.G. J. K. MACDONALD, Managing Director.

Mary had some ORALINE; Her teeth were white as snow, And everywhere that Mary went That ORALINE had to go. Mr. Callender's Compound Dentifrice Did make them whiter still; So friends dispel your prejudice And try it, 'tis for sale BY ALL DRUGGISTS.

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Michaelmas Term will begin Thursday, September 8th.

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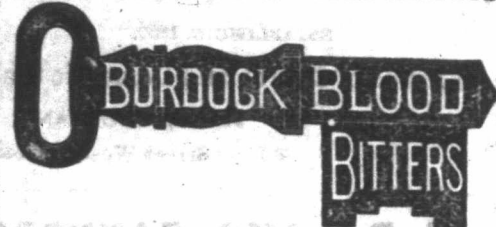
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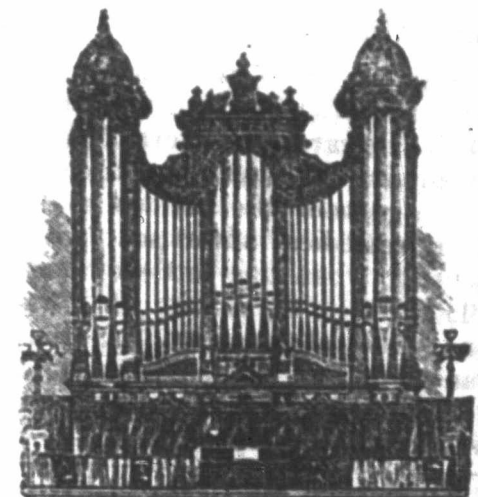
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