

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 8.]

TORONTO, CANADA, THURSDAY, FEBRUARY 9, 1882.

[No. 6.]

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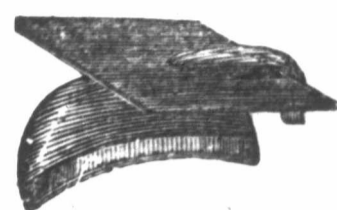
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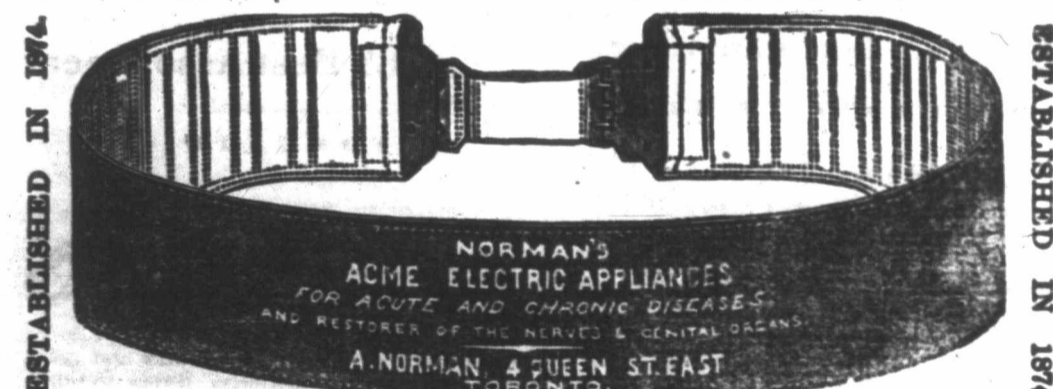
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## LESSONS for SUNDAYS and HOLY-DAYS.

Feb. 5	SEPTUAGESIMA SUNDAY —	Genesis 1 & 2, to v. 4.	Revelation 21, to v. 9.
		Evening Gen. 2, v. 4, or Job 38.	Rev. 21, v. 9, to 22, v. 6.
12	SEXAGESIMA SUNDAY —	Morning Genesis 3.	St. Matthew, 24, to 29.
		Evening Genesis 6 or 8.	Acts 27, to v. 18.
19	QUINQUAGESIMA SUNDAY —	Morning Genesis 9, to v. 29.	St. Matt. 27, to 27.
		Evening Genesis 12, or 13.	Romans 3.
22	ASH WEDNESDAY —	Morning Isaiah 58, to v. 13.	St. Mark 2, 13 to 23.
		Proper Psalms: 6, 32, 38.	
		Commination Service to be used.	
		Evening Jonah 3.	Hebrews 12, v. 3 to 18.
		Proper Psalms: 102, 130, 143.	
24	ST. MATTHIAS, Apostle and Martyr —	Morning 1 Samuel 2, 27 to 36.	St. Mark 1, v. 21.
		The Athanasian Creed to be used.	
		Evening Isaiah 22, v. 15.	Romans 8, to v. 18.
26	FIRST SUNDAY IN LENT	Morning Genesis 19, v. 12 to 39.	St. Mark 2, 24 to 3, v. 13.
		Ash Wednesday Collect to be used every day in Lent.	
		Evening Gen. 22, to 29, or 23.	Romans 9, to 19.

THURSDAY, FEBRUARY 9, 1882.

THE Church Congress of the Diocese of Lichfield is to be held at Derby, on the 3rd and three following days in October.

The Very Rev. John Oakley, formerly vicar of St. Saviour's, Hoxton, was installed as Dean of Carlisle on the 6th ult. The service was choral, for the first time since the Reformation.

The Bishop of Honolulu is on his way to England to obtain funds for building his cathedral. It is to cost \$50,000. Among the subscribers to it already announced are King Kalakana, the Queen, and the Dowager Queen Emma.

Canon Knox-Little has declared to his parishioners at St. Alban's, Cheetwood, Manchester, that he has no intention of resigning his incumbency. Threats of an intention to prosecute him for ritualistic practices are made. The Canon declares he will "stand to his guns."

A general measure is threatened to be introduced into Parliament during the coming session for demolishing the City churches in a wholesale manner. The "City Church and Churchyard Protection Society" have resolved to oppose any such measure. It is stated that the congregations attending some of the churches it is proposed to demolish, are larger than are to be found in many of the churches built from funds obtained from churches in the city.

The Goldsmiths' Company has made a donation of £50 to the National Society.

The British Electric Light Company have lost £15,000 in endeavouring, unsuccessfully, to light the principal streets of Liverpool by electricity.

A legacy of £1,000 has been left by the late Edward Killington to the treasurer of the building and restoration fund of St. John's church, Yarmouth.

A new church for English residents and visitors at Alasio, on the Italian Riviera, was opened on Christmas-day. It will hold 120 persons. The church-yard has been planted with palms and other choice trees.

From the report of the Metropolitan Hospital Sunday Fund it appears that Churchmen have contributed £1000 more than last year. The amount raised by the Church was £22,863, while all the sects put together only raised £7,284.

Confirmation has been received of a report circulated some time ago that the King of Ashanti has murdered 200 girls, for the purpose of using their blood to mix with the mortar employed in building a new palace. The girls were obtained from some neighbouring tribes by raids made by the king's followers in order to obtain the required number of victims.

At the ruri-decanal meeting of the deaneries of Dewsbury and Birstall, the Rev. T. G. Davies, vicar of Batley, read a paper on the subject of the "British Opium policy, and the Church's duty regarding it." He gave a history of the policy, and showed that the traffic formed one of the greatest obstacles in the progress of the Gospel in China. It was injurious to British commerce, as the money would be spent on cotton and woolen goods, while the moral effects were in the highest degree injurious. It was the Church's duty to protest against the traffic, and use every effort to liberate this nation from any complicity in the evil. The members of the chapter unanimously agreed with Mr. Davies on the subject.

The persecutions of the Jews in Russia still continue. During the past eight months a tract of country, equal in area to the British Isles and France combined, is said to have been the scene of horrors that have hitherto only been perpetrated in mediæval days in times of war, or in later days by the Turks in their persecutions of the Christians. A correspondent of *The Times* states that the deeds with which southern Russia has been stained since last April, include the ruthless murder of men, dashing tender infants to death or roasting them alive, outraging young girls and married women by the soldiers till death ensues, and the pillage of all the property on which thousands of Jewish families depend for their support. What, we would ask, are the other nations of Europe, especially England and France, doing, to allow such abominable barbarities to continue?

The Bishop of Gibraltar has recently held a confirmation at Rome, in the church for the English residents outside the Porta del Popolo.

A Sodor and Man branch, under the presidency of the Bishop, of the Church Temperance Society has been established by the clergy at Douglas, Isle of Man.

*The Times* says:—"It is impossible to deny that the Church of England, whether it be seriously in danger of disestablishment or not, has gained enormously by comparison with the Nonconformist bodies during the past thirty years."

At Rous Lench, Christmas was celebrated by a religious performance, somewhat of the character of an oratorio, entitled "Emmanuel," illustrated by *tableaux vivants*. Rous Lench is an exceedingly picturesque village situated among the Lenches of Worcestershire, twelve miles east of Worcester. The rector is the Rev. William Kyle Westwood Chafy-Chafy, M.A., who is lord of the manor, and lives in a remarkable house called "the Court," which is the admiration of all archæologists. There Richard Baxter wrote, in 1645, a considerable part of "The Saints' Everlasting Rest;" and there also Cromwell slept on the night before the battle of Worcester; the Rous family having been his supporters. The "oratorio" was suggested by visits to Oberammergau.

The "Churchman's Shilling Magazine" has an article on The Musical Revival in the Scottish Churches, it is worth reading, as it gives us an insight into the wonderful progress Ritualism is making in the established and united Presbyterian Churches of Scotland, and also though with less vigour, in the Free Church. Indeed so blind are the latter of the existence of Ritualism in their midst, that they make its presence in the 'Old Kirk' a reason for disestablishing it. But no candid observer can deny the fact that the whole Presbyterian body is adopting gradually the very things that their forefathers objected to the Church for—dedication of buildings by names of Saints, crosses, pictures, Prayer Books, hymn-books, and organs.

The organ of St. Peter's Collegiate church, Wolverhampton, has been rebuilt at a cost of £1,000, and was reopened on the 6th ult. The preachers for the several services were: Sir J. C. Hawkins, hon. Canon of St. Alban's; Bishop Abraham; and the rector, the Rev. T. J. Jeffcock. Mr. Jeffcock has opened an "Upper Sunday-school," held from 9-50 to 10-50 a.m., in the Exchange Assembly-room. It is for girls, and embraces two chief divisions—those looking forward to Confirmation; and those who have by that rite assumed the full privilege of Church membership, but yet need further instruction in the truths of our holy religion, so as to mature the Christian life. The work for 1882 will be:—Old Testament history to the death of Moses; Catechism, repeating the whole, and explanation to the end of the Creed; Prayer Book, the Morning Prayer.

## SEXAGESIMA SUNDAY.

THE Apostle Paul is again brought before us as a most illustrious example of self-denial and religious ardor in the cause of his Divine Master. St. Paul ever had a vivid conception of his citizenship in another and higher state of existence; and this conception gave him perfect contentment amidst all the tribulations through which he was called to pass. Beyond earth was his true home and the home of every thing else that he valued. "I have learned in whatever state I am therewith to be content." There was nothing he greatly desired to do, saving the will of his Master in heaven. He felt himself related to this higher realm, and thought no more of the cares of the world or of its troubles than the eagle soaring in the higher regions of the air busies itself about all the little inequalities of the earth's surface. And so this aspect under which he regarded his relationship to the present and the future world rendered his consecration to his work perfectly complete. Recognizing Christ as his true Lord and King, it was as natural for St. Paul to serve Him in this world though bonds, imprisonment, and death should await him, as when he would stand before Him glorified in an upper world. So high indeed was his ideal of the perfect service he ought to render in this life to Christ that he constantly felt the unworthiness and the imperfections of his service. "Not as though I had already attained; either were already perfect." "I count not myself to have apprehended." The sense of unfitness arose from the holy conception he had of the service due to Christ. He seemed to think that higher orders of being, with powers the most vast, might be happy in the performance of his duties. To slacken his duty to this King would make him sensible of the commission of the greatest wrong, and would make him exclaim that he was unworthy to be an apostle, was less than the least of all saints, and was indeed the chief of sinners. So powerfully indeed did these principles and sentiments pervade the mind of the holy apostle that he endured unnumbered perils and hardships in serving his Master, submitted to every possible form of self-denial, and made use of every available means in order that he might ultimately be presented faultless before the Presence of the Glory of his Divine Saviour.

## THE BISHOP FAUQUIER MEMORIAL CHURCH.

IN our correspondence columns will be found a letter from the Rev. E. F. Wilson, on the subject of a church proposed to be erected as a Memorial to the first Bishop of Algoma. His Lordship, when alive, had, it appears, 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. On the day of the reopening of the "Home" on the 1st of July last, in company with the Indian boys, he went to this chosen spot, and in a few words of solemn and tender utterances dedicated it to the worship 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. It is therefore suggested that this little chapel, which, it is hoped, will be built next summer, should be erected as a memorial to the late esteemed and beloved Bishop. The cost is

estimated at about \$3,000, of which \$600 have been subscribed. It is to be erected in full view of the River St. Mary, and to be built of stone, with two-foot walls and buttresses. It will have porch, chancel, and vestry, and there will be seating accommodation for about 120 persons. The chancel is to have a stained glass window, beneath which will be paneled 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 to be made in the carpenter's shop of the Home. A lectern has been promised.

The late Bishop Fauquier's name can scarcely be introduced without suggesting the question, "What is to be done with our missionary diocese of Algoma?" Unquestionably, an Episcopal Endowment Fund ought to be raised for it without any delay whatever; so that any future bishop of that diocese may not be left to struggle with unnecessary difficulties, in the way the late Bishop was obliged to do. Our past experience has shown that the Churchmen of this Ecclesiastical Province, cannot be depended on for supporting the wants of that very poor diocese, as they arise; and a very important step would be taken if a fund were raised, so that its Bishop would not be dependent for his daily bread, upon such miserably inadequate and spasmodic efforts as have been hitherto made for the purpose.

## CATHOLIC CATECHISM.

## No. XV.

Q. Can the Sacrifice upon the cross be repeated?

No. It is "a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world."

Q. How, then, do we distinguish between the sacrifice once made upon the cross and the sacrifice now offered by the Church in the Holy Eucharist?

The one is real, the other only commemorative. The one is meritorious in itself, the other derives all its merits from the first. The one of our Lord's mortal body, the other of his immortal body. "Dr. Neale, Catechetical Notes," p. 131.

Q. Need we be reserved in calling the Holy Communion a Sacrifice?

No. We are in company therein with all the primitive fathers, as St. Augustine, and with many even of modern days, such as Bishop Hall, Mede, Baxter, etc.

Q. Is it not the most important view of the Holy Communion that we receive grace and strength in its faithful reception?

This is a very solemn, important and glorious truth, full of comfort to the humble communicant. But the more important spiritual aspect is the offering before God, because it is always "more blessed to give than to receive."

Q. Why do so many neglect the Blessed Sacrament?

For many unhappy reasons, but chiefly because having received, they perhaps have not felt what they taught themselves to expect to feel; hence they have been discouraged, that is, they have offered this their bounden duty before God, but have failed to await in patience the blessing of God. They have thought more of self than of God.

Q. Is it not sufficient to receive the Sacrament three times a year, or at most once a month?

It might, perhaps, be sufficient to receive it thus infrequently, but such is certainly not sufficient frequency with which to offer and present the sacrifice of the death of Christ.

As the Church declined in spiritual life, and in sound doctrine, so she became (in her members) lax in that which the early Christians celebrated weekly and often daily.

Those Christian bodies which make light of the offering to God, and everything of the receiving from God, meet least frequently for the celebration of the Communion.

As preaching has been elevated above worship, so Church going has decreased in interest and frequency.

If our first and greatest thought were always to worship God, we should never be avoidably absent from the assembly of the Saints, much less from the offering of the Christian sacrifice of praise and thanksgiving in the Holy Eucharist.

Q. May a Christian be present at the celebration of Holy Communion without himself receiving the consecrated bread and wine?

As the Christian soldier needs constant supplies of grace, he should seek them constantly in the Body and Blood of Christ "which are verily and indeed taken and received by the faithful in the Lord's Supper." Nevertheless, there is no authority, either in Scripture or in the Book of Common Prayer, for closing the Church doors on any baptized Christian, who for reasons best or unknown to himself, may desire to be present at the celebration without partaking of the Lord's Table.

Q. Does not the Church forbid non-communicant attendance?

Since the Church does not now know what the common term means, she cannot forbid it.

Q. But our clergyman makes a long pause at certain places in our Holy Communion service to permit those who do not intend to partake to retire.

He has no authority whatever for doing as such thing. It is a custom which has grown with the custom of saying the whole or portions of the distinct services at one gathering of the people.

Q. What, then, is the ante-Communion service?

This also is a modern term not found in the Prayer Book. It however means that portion of the Order of the Holy Communion which is used when there is no actual celebration of the Holy Communion.

Only special circumstances, occasionally unavoidable, but usually the result of neglect, have rendered such a term possible; for the Church contemplates by the insertion of a special Collect, Epistle and Gospel, and the Sermon, in the Holy Communion office, for every Sunday and for many holy days, the celebration of the Holy Communion on all those days. And further, since the Collect for Sunday is also special for each day in the week following, she provides, along with daily prayer also a daily celebration of the Holy Communion.

Q. Does not the rubric say that every parishioner should communicate at least three times a year, of which Easter shall be one?

It says at least in order that a qualification may be made of who is a parishioner. This number three, is the minimum. One who thus communicates is in the eyes of ecclesiastical law a communicant. But the true Christian, who is not led by the letter of the law alone, but is led by the spirit of the Gospel, will not desire to be a communicant only as defined by the minimum requirement of the law.

(To be continued.)

## Diocesan Intelligence.

## QUEBEC.

From Our Own Correspondent.

QUEBEC.—The annual meeting of the Church Society, as previously announced, was held in the Normal School on Wednesday, the 1st of Feby. Among those present we noticed the Lord Bishop of the Diocese, Revs. C. Hamilton, A. A. Von Iffland, J. Kemp, C. W. Rawson, T. Richardson, C. C. Hamilton, R. Ker, M. M. Fothergill, Dr. Marsden, Dr. Mantz, Messrs. H. S. Scott, Geo. Veasey, Wm. G. Wurtel, W. G. Petry, R. Hamilton, W. H. Carter, R. H. Smith, E. A. Jones, Herbert M. Price, C. Judge, Walton Smith, R. Campbell, J. H. Richardson, George King, etc., etc.

The report of the Central Board, containing a full account of the proceedings of the Society during the year, was presented by the secretary, Rev. M. M. Fothergill, adopted and ordered to be printed.

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The report of the Diocesan Board, containing a full account of the missionary proceedings of the Society, was presented by the secretary, Rev. A. A. Von Iffland, adopted and ordered to be printed. A lengthy report was read from the Deanery of St. Francis and ordered to be printed. The report of the Clergy Trust Committee and the accounts of the Church Society and Clergy Trust were submitted by the treasurer, George Veasey, Esq., and found to be in a very satisfactory condition. They were adopted and ordered to be printed. E. A. Jones, Esq., treasurer of the Diocesan Board, submitted his accounts, which were adopted and ordered to be printed. It is noteworthy with regard to the Diocesan Board accounts that the assessments from the rural congregations have been more regularly paid than formerly, in fact all the missions have been able to keep their engagements.

The following having paid the requisite amounts were elected members of Corporation, viz: Messrs. W. Thompson, Col. Irwin, John Hamilton, F. Holway, W. Hall, Stuart H. Dunn, W. J. Stanley, Geo. King, Harry Stavelly, Henry Smith, P. Mulholland, A. McFarlane, E. Bradley, G. H. Henshaw, L. A. Hoerner, W. C. Pentland, Joseph Ryan, A. D. Ritchie, Jas. E. Shortis, W. W. Welch, F. G. Wotherpoon and Mr. Irwin.

Miss Walker was elected a life member. The Vice-Presidents, members of Diocesan Board and Clergy Trust Committee, were re-elected.

The following gentlemen were elected to serve on Central Board for 1882, viz: Mr. C. Judge, Dr. Montzambert, Dr. Marsden, Capt. Carter, R. Turner, H. J. Pratten, Col. Forsyth, R. Campbell, W. C. Scott, E. T. D. Chambers, Walton Smith, Herbert M. Price, E. J. Hale, A. Pope, E. Pope, John Hamilton, G. B. S. Young, W. Hall, Stuart H. Dunn, W. H. Tapp and Geo. King.

An interesting correspondence was read between the Colonial and Continental Church Society in London and the Corresponding Committee in Quebec, which resulted in the amalgamation of the Colonial and Continental Church Society in the management of its grant of £75 stg. for educational purposes.

Messrs. Geo. Veasey and A. Jones having resigned the positions of treasurers of the Church Society and Diocesan Board, respectively, the following resolution was carried unanimously:—

Moved by R. Hamilton, Esq., seconded by Rev. C. W. Rawson.—That the Church Society do offer to Mr. Veasey, and Mr. Edwin A. Jones their warm thanks for the valuable services which they have rendered to the Church of this diocese, the clergy, congregation, and the finances by the faithfulness, thoroughness and skill which have characterized their tenure, respectively, of the important office of treasurer of the Church Society and of the Diocesan Board.

A very important motion was then carried respecting the management of the local Endowment Funds, now thirty-two in number. The President of the Society was authorized to communicate with the clergymen and wardens of their missions having Endowment Funds and if necessary to introduce a bill into Parliament upon the subject.

Several alterations to existing by-laws were introduced and adopted, which will require confirmation at a subsequent meeting, also a by-law on the custody of the securities of the Society.

After a full discussion of points of much interest to the Society the meeting was brought to a close, and the Bishop pronounced the benediction.

MONTREAL.

From Our Own Correspondent.

LADIES' RELIEF ASSOCIATION.—The ladies of the Relief Association in the city would gladly receive donations of clothing, etc., at any of the depositories. The treasurer, Mrs. Barnett, 53 Gloucester street, will receive subscriptions from those who are not called upon by the collectors. It seems hardly necessary to warn any against giving alms to those who make a practice of begging from door to door, but if those who are solicited would send such cases to any member of the association they would be visited. For this purpose reports of the association may be procured at the drug stores of Messrs. Rose, Mitchell, and Wood.

ONTARIO.

From Our Own Correspondent.

NEWBORO'.—Your correspondent now and then has an opportunity of visiting various parishes of the diocese, and as one who takes great interest in the progress of the Church, he fails not to make inquiries as to the position our Zion holds in each section. Sometimes his heart is saddened by finding a want of har-

mony existing between priest and people, but more often he is cheered by the information that clergy and laity are working together for the furtherance of the cause of Christ's Church. A visit to the parish of Newboro' revealed to me a good work being done in a quiet and unassuming way: The Church's work being carried out in the Church's way. By making searching inquiry I found that some four years had elapsed since the present incumbent had been appointed by the bishop, and that by steady work and wonderful tact he had restored harmony and vigour to a somewhat disunited parish. The mother church of St. Mary, Newboro', has been thoroughly renovated, and a graceful spire erected, at a cost of \$900. The parsonage has also been the object of care, about \$300 being spent upon it. But the most noticeable feature perhaps has been the completion and consecration of St. Peter's church, New Boyne, undoubtedly the handsomest rural church in the diocese. Never yet has it failed to call forth exclamations of surprise and admiration from those who behold it for the first time. Need I say that it is fitted up in churchly style. Two young ladies are now busily engaged in procuring funds to purchase an organ. The cost of the building has been about \$6,000. Being situated far away from any village I should think that sheds for horses were very necessary, and have no doubt but that a hint given to the congregation, even by a stranger, would be promptly acted upon in this prosperous year. At Portland too evidence of work are not wanting, shed and fence have called forth something like \$300, while the Emmanuel will soon present a different appearance to its present bald plainness. Altogether the parson and parishioners of Newboro' are to be congratulated on their present prosperity. But the zeal of the Rev. Wm. Wright has not been content to attempt to cope with his huge parish only, but has overflowed in various directions, by holding occasional services at Westport, Barr settlement, Bradford Mills, Elgin, Chaffry's lock, and Burgess Point. As a result of these intermittent services at Barr settlement a church is to be erected next summer at Fermoy, under the auspices of Rev. H. Farrer, to whom that work has been assigned. While doubtless much is owing to the energy of the incumbent, it would be unjust to forget that it has called forth a corresponding energy on the part of the people, which at St. Mary's has taken the form of a Ladies' Aid Society, under the able leadership of Mrs. B. Tett, senr., and which has done much towards beautifying the church. While all these special works have called forth liberal offerings, the annual contributions to home and diocesan objects have steadily increased, the Christmas offerings for this year, \$57, being the largest known in the history in the parish, a purse of \$22 being presented a few days before in addition, making a total of \$79. One remark more must not be left unsaid. The work of the parish is too great, at least three clergymen should be labouring where now one toils alone. South of Newboro' the country calls loudly for apostolic labourers. In many a school section the Church's voice has never yet been heard. Sectarianism reigns supreme, and the dark cloud of unbelief, the loss of the apostolic doctrine, will inevitably follow the loss of the apostles' fellowship. Aye, does not many an earnest worker outside the Church fold discover that the foe he has to encounter now is not the steadfastness of the Church, which he mistakes for pride, but the hardness of hearts scarred by a transient revivalism? Is it any wonder that bodies possessing no valid ministry and therefore no real sacraments should be discerning both one and the other. Surely every true hearted Churchman will join feelingly in the petition of the Litany "that it may please God to bring into the way of truth all such as are in error and are deceived."

TORONTO.

SYNOD OFFICE.—Collections, etc., received during the week ending January 28th, 1882.

MISSION FUND.—Missionary Meetings: Batteau \$4.45, Duntroon \$3.85; Mulmur, St. David's, Everett, \$5.75, Trinity, Adjala, \$5.00, St. Luke's, Rosemont, \$7.50; Mulmur West, Whitfield, \$5.00, Honeywood \$4.00. January Collections: St. Anne's, Toronto, \$6.00; St. Mark's, Carleton, \$5.93; St. Paul's, Toronto, \$48.00; St. Thomas', Shanty Bay, \$10.00.

WIDOWS' AND ORPHANS' FUND.—Annual payments under New Canon: Rev. L. H. Kirkly, balance, \$5.00; Rev. Canon Morgan \$15.53; Rev. Canon Stennett \$7.62. October Collections: Oshawa \$23.00.

St. Bartholomew's.—The annual Christmas festival of St. Bartholomew's Sunday school (postponed on account of absence of the incumbent on missionary work) took place on Wednesday evening the 15th ult. Rev. G. I. Taylor, Incumbent presided. The little school house was filled to overflowing with children, their parents and friends. A short pro-

gramme consisting of carols was successfully carried out by the children under the direction of Mr. H. G. Collins; a recitation was given by Miss Lillian Davies; solos by Miss Matilda Allen and Miss Ida Davies. Mr. Collins also sang several sailor songs in which he was assisted by two choir boys of All Saints'. The children were greatly delighted with the appearance of Santa Claus, (in the person of Mr. Carswell) who in a neat little speech explained his rather late arrival and distributed his gifts to the children. This Sunday-school has a staff of most efficient teachers, but at present is without a superintendent, a circumstance much to be regretted.

The Church Woman's Mission Aid beg to acknowledge with many thanks the following donations for the Muskoka sufferers. Parcels of clothing from Mrs. G. Hallen, Miss Scoble, Mrs. Jas. Henderson, Miss Thorne, Mr. Goulding, Mrs. H. Thorne, Mrs. J. Douglas, Mrs. Lamond Smith, Mrs. A. Boulbee, Mr. C. J. Campbell, Mr. J. J. Cook, Mrs. Alex. Cochrane, Mrs. G. Burkland, Mrs. Gilkison, Miss Alley, Mrs. A. Mr. L. Howard, Mrs. Simson, (Clinton, Ontario) six parcels from All Saints' parish, per Mrs. A. H. Baldwin, from York Mills, per Mrs. Osler and one ulster anonymous. Collected by Miss Keffer Carrville, Vaughan from the Misses Keffer, Concord, Mrs. V. Keffer, Mrs. M. Keffer, Mr. Mellish, Mrs. Kinnee and Mrs. Livingstone, Mrs. Deikont and Miss Dyer. From Clifton, Ont.: Also from C.W.M.A. branch, Weston, knitted shawl Mrs. Farrell, overcoat Mrs. G. Holmsted. Quilts from Miss Thorne, Mrs. Osler, York Mills; Mrs. Deikont and Miss Dyer, Maple, Ont. Perkins, Ince and Co., per J. W. Young, Esq., a box of groceries, \$5.00 from Mrs. R. McIntosh, and \$1.00 from Bessie Wilson, age six years, per J. W. H. Wilson, Bradford, Cahon Osler \$2.00, Mr. Testor Vaughan \$1.00, H. Rowsell, Esq., \$10.00, Mrs. McLeod Drynoch \$5.00.

Part of the money has been expended for building, &c., and the remainder will be sent for the purchase of seed. As we have received more than sufficient contributions of clothing to relieve the distress already made known to us, we should be glad if any Church of England clergymen in need of similar assistance now for his parish, would apply at once, before we begin our regular work. Address, Mrs. W. T. O'Reilly, 31 Bleeker street, Toronto.

HURON.

From Our Own Correspondent.

KERWOOD.—The old query, "What is truth," is heard to-day from a thousand voices. That truth has an existence in religion above all things would seem to be a self-evident axiom; yet the assertion is frequently made that creeds are all alike valid, and the many devious paths all lead to the one citadel. Surely it behoveth those whose commission is from Royal authority, to cry aloud with the Prophet, "Enquire for the old paths and walk therein." In our country missions this is especially incumbent on the clergy of the Church. Numbers are continually seduced from her fold, while the shepherds fold their arms and exclaim, "Peace, peace." It is pleasant to see that some are opening their eyes to this state of affairs, and with pleasure we note instances in which the sentinel, when need exists, is ready, eye ready. Rev. Edward Softly, B.D., incumbent of St. Paul's in this place, is delivering a course of lectures on the Church of Christ, its nature, unity, order, polity and worship.

LONDON.—St. Paul's. A member of St. Paul's, Mr. J. W. Reid has presented to the Church, and has erected on the railing of the Communion table two standards, which are admired by all who have seen them. They are made wholly of brass. Above a polished base is a richly moulded section that attracts general attention. On the top of each there are three branches (suggestive number), and each branch has three jets. They add greatly to the appearance of the very handsome chancel of Old St. Paul's.

WOODSTOCK.—On Tuesday evening the choir of St. Paul's church, and many of the congregation met at the residence of the rector, the Rev. J. J. Hill, to present to Mr. J. Coventry, leader of the choir, a handsome gold watch on behalf of the congregation. The choir under the leadership of Mr. Coventry for some years, has become one of the finest choirs in the West. To mark their appreciation of his services the congregation presented along with the gift the following address: "We, the members of St. Paul's congregation, beg your acceptance of the testimonial which accompanies this address. We feel that it is due to you for your untiring exertions in aiding and directing the choir in the very important part which they discharge in our public worship; and we consider it a privilege to be able to show an appreciation

of your services which you have at all times so cheerfully and satisfactorily given during the past two years. In offering this watch for your acceptance may we express the hope that ere the years of your life shorten down to minutes, you may have secured a place in that kingdom where time shall be no longer. Signed, in behalf of the congregation, by the rector and churchwardens."

**LISTOWELL.**—Rev. G. B. Taylor, incumbent of Christ Church, has been presented with a handsome study chair, by the gentlemen members of the congregation.

**SANDWICH WEST.**—The Church Sunday-school on the gravel road, was reopened on Sunday, under the superintendence of Mr. Edward Bennett. Owing to the almost impassable state of the roads, the attendance was small. Our Sunday-schools in country parishes in consequence, many of them closed during the depth of winter.

**MITCHELL.**—The Rev. B. P. DeLom, rector of this parish, has apprized his lordship the Bishop, that he resigns the living, as he is about to go to England for one or two years. Mr. DeLom has been very energetic in parish work, both in the church and Sunday-school.

**PROSPECT HILL.**—Trinity Church: A very successful festival was held here on the 29th ult. The Ladies' Aid Society's subscription quilt was sold for \$30.00; the total amount resulting from the efforts of the ladies, being the handsome sum of \$158.00. A very pleasing feature of the evening was the presentation by the ladies, to Mrs. English, wife of the incumbent, of a very kind and affectionate address, accompanied by a beautiful silver cake basket and butter cooler, as a token of their appreciation of her untiring efforts to assist them in Church work, and also as organist. The choir of St. Paul's church, Kirkton, kindly furnished the music.

**WIARTON MISSION.**—The decorations of the churches of this mission, were this year simple but superb. The music at Trinity church, under the able management of Mrs. F. W. Patterson, was excellent. The Christmas offertory to the missionary was three times that of last year, and five times that of previous years. The congregation of St. John's, Sarawak, have resolved to paint their neat little church, and build a shed and stable for the clergyman's horse. All work is done by voluntary contribution. No tea-meetings or socials are called into requisition for Church work. Three years ago there was but the mere frame-work of a single church, now there are three churches and an excellent parsonage. The good people of the mission under the fostering care of our beloved Bishop, and the Standing Committee are determined to build and complete their churches free of debt. A new organ at \$400 has been purchased for Trinity church, and the amount has been subscribed. This is the newest and probably the weakest mission in the diocese.

## S. S. Teacher's Assistant

TO THE INSTITUTE LEAFLETS.

Sexagesima Sunday.

No. 11.

THE COLLECT, ETC.

**THE** Collect for this Sunday is very short, but deals with a very important point, namely the proper ground of Christian confidence or trust. Rather, the ground on which we are *not* to trust is declared to be our own action or "doing;" and then we pray that God, in whose power alone we can put real solid confidence, may defend us against all adversity, all things with which we find it difficult to make headway by our own exertions. Important, even indispensable, as our exertions are, our own success depends in reality upon God blessing those exertions. We must not cease "doing" because we think ourselves untrustworthy; but, on the contrary, do all we can and with all our might, looking to God's blessing on our efforts.

There is a remarkable difference between the ancient and modern wording of this Collect. In the former St. Paul's protection of us appears to have been mentioned, though God was asked to grant that to us. This mention of St. Paul is omitted in our present Collect; but the Epistle contains a remarkable extract from his writings, descriptive of his

wondrous labours for Christ. All his dignity of birth—all his dignity of office in the Church, his insults, meekings, scourgings, imprisonments, vigils, fastings, perils, pains and achievements for the Gospel, are recited by him only in order that he may declare that he does not think them to be a subject of boasting. He would rather glory in the things that concern his infirmities, because in them the protecting power of God could be seen more clearly working glorious results. Not that all those "steps of martyrdom" were vain—God forbid; but they were only instruments, feeble in themselves, but powerful in the hand of God for the furtherance of the Gospel. The Gospel for to-day is the remarkable passage of the seed sown in the different kinds of ground, the different kinds of hearts. Oh, how careful should we be to have *honest and good hearts*; to break up the hard soil, to clear away the stony places, root out the thorns, to remove or alter everything which would hinder the seed of God's Word taking root and growing steadily towards a plentiful harvest. This, indeed, is the secondary lesson of the day. "BRING FORTH FRUIT," though you must not trust in it but in God for results.

St. Valentine, whose name is commemorated this week, is said to have been a faithful priest, who (like St. Paul) was beaten and imprisoned by the heathens of the first centuries. His date is 14th February, 270, on which day he is said to have suffered martyrdom at last.

### THE CATECHISM.

- Q. What is the Sixth Commandment?  
A. Taking away the life of a fellow creature from some bad motive, such as revenge, greed, &c.
- Q. If there is no deliberate design to take away life, what is the crime?  
A. Manslaughter, not murder.
- Q. Is accidental killing criminal?  
A. No, except in so far as carelessness. Numbers xxxv. 9, 29.
- Q. How does the Catechism interpret the command?  
A. "To hurt nobody by word or deed, to bear no malice or hatred in my heart."
- Q. Where then is the command first broken?  
A. In the heart. 1 St. John iii. 15; St. Matt. v. 21, 22.
- Q. What then are we to avoid as parts of murder?  
A. Unreasonable and continued anger and provoking words.
- Q. Is all anger sinful?  
A. No: we ought to be angry at sin; at injustice, oppression, blasphemy. Besides, anger is an essential part of our nature, and is meant to be a defensive against sin.
- Q. What is the difference between anger and hatred?  
A. Anger is the sudden feeling of indignation—when continued and inveterate it is hatred.
- Q. May we hate evil doers?  
A. No: we must love the sinner while we hate the sin.
- Q. Who was the first murderer?  
A. Satan, St. John viii. 44; taking at once the life of both soul and body by tempting to sin.
- Q. What does this teach us?  
A. That tempting to sin, and so to the loss of the soul, is the worst form of murder. St. Matt. xviii. 6.
- Q. What is the spirit of this commandment?  
A. Charity and forgiveness. Eph. iv. 31; Col. iii. 12, 13; Titus iii. 2, 3; 1 St. Peter iii. 8; 1 St. John iv. 7.
- Q. Mention some ways, apart from violence, in which this command is broken?  
A. By concealing, or setting free a murderer—which would make us accessories to his crime. By wilfully neglecting to save a fellow creature from death, when it is in our power to save, as suffering the poor to die of hunger, or not aiding a drowning man.
- Q. Is suicide murder?  
A. Certainly: we have no more right over our own life, than over another's.
- The catechist should explain to classes of suitable age, that preventing the birth of a human being is clearly murder.

### THE TEMPTATION.

Immediately after His baptism Jesus was led, or as St. Mark expresses it, "was driven" by the Spirit into the wilderness to be tempted of the devil. A tradition, though not traceable to a very early date, fixes the scene of the temptation on a mountain to the south of Jericho, which rises precipitously naked and arid, like a mount of malediction, from a scorched and desert plain, and which overlooks the sluggish waters of the Dead Sea, a fit abode for him who walketh about in desert places. Here Jesus was with the wild beasts. They did not harm Him. The voice of prophecy had declared "Thou shalt tread upon the lion and the adder: the young lion and the dragon shalt thou trample under feet." And this prediction was now in part at least fulfilled in Christ.

And there like Moses on Sinai, and Elijah in the wilderness, he stayed for forty days, and did eat nothing. Then when the stern effort was over, and the cravings of hunger were most keenly felt, the great battle of our Lord against the powers of evil was fought and won. The narrative leaves no doubt that the struggle was powerful, personal, and intensely real. "Though He were a son yet He learned obedience by the things which He suffered." "The Captain of our salvation was made perfect through suffering." "In that He Himself hath suffered, being tempted, He is able to succour them that are tempted." The wilderness of Jericho and the Garden of Gethsemane, these witnessed His most grievous struggles, and in these He triumphed over the worst and most awful assaults of the enemy of souls; but during no part of the days of His flesh was He free from temptation, since otherwise His life had been no true human life at all, nor would He in the same measure have left us an example that we should follow His steps. St. Luke tells us that the foiled tempter left Him indeed, but adds, that it was only "for a season," or as the words may perhaps be rendered, "till a new opportunity occurred." Still we may well believe that when He rose victorious out of the dark wilderness all His after temptation, until the last, floated lightly over His sinless soul. The tempter had nothing in Him on which he could lay hold.

His first suggestion was, "If Thou be the Son of God command that these stones be made bread." These stones, it has been conjectured, were such as are often found in that region, and which exactly resembled little loaves of bread. Legend has it that they were the petrified fruits of the cities of the plain. If their shape was such as is described, they were only an instance of the way in which Satan uses outward forms and instruments to give point and added force to his temptations. This first temptation was addressed to the senses—it was an appeal to the appetite; and our Lord's reply: "Man shall not live by bread alone," is a solemn warning to us that we are not to be guided by the wants of our lower nature; that man has higher principles of life than material sustenance, as he has a higher existence than his material frame. He who thinks that we live by bread alone, will make the securing of bread the chief object of His life, will determine to have it at whatever cost, will be at once miserable and rebellious if even for a time he is stinted or deprived of it; and because he seeks no divine food will without doubt starve in the midst of it. But He who knows that man doth not live by bread alone, will not thus for the sake of living, lose all that makes life dear, will, when he has done his duty, trust God to preserve with all things needful the body He has made, will seek with greater earnestness the bread from heaven, and that living water whereof he who drinketh shall thirst no more.

Jesus had conquered and rejected the first temptation by the expression of an absolute trust in God. And so the next temptation challenges and appeals directly to this absolute trust, claims the illustration of it, not to relieve an immediate want, but to turn aside an overwhelming peril. He setteth Him on the pinnacle of the Temple, probably the royal porch which looked down sheer into the valley of the Kidron below it from a height so dizzy that, according to Josephus, if any attempted to look down his head would swim at the immeasurable depth. He set Him here and said, "If Thou be the Son of God cast Thyself down." Thou art in danger not self-sought; save Thyself from it as Thou canst and mayest, and thereby prove Thy divine power and nature. Is it not written the angels shall bear Thee up? Will not this be a splendid proof of Thy trust in God? Thus deep and subtle was this temptation, and thus since Jesus had appealed to Scripture did the devil also quote Scripture for his purpose. It was an appeal not to natural appetite, but to a perverted spiritual instinct. Satan knew that thousands who are proof against sensual temptations have fallen into headlong ruin from the pinnacle of spiritual pride. Foiled in these attempts the tempter appeals next to the infirmity of noble minds. He showed Him all the kingdoms of this world, and offered them all, as the prince of this world, to Him who had lived as the village carpenter for one act of acknowledgment and homage, and the answer, "Get thee behind me, Satan; for it is written thou shalt worship the Lord thy God and Him only shalt thou serve," is the answer with which we must repel his temptations, no one of whose ruinous gifts can be gained except by suffering the soul to do allegiance to him. Thus was Christ victorious through that self-renunciation through which only can victory be won by us.

The deeds of a wise and generous man are like the clouds of heaven, which drop upon the earth fruits, flowers, and herbage, the heart of the ungrateful man is like a sandy desert, which swalloweth with greediness the showers that fall, but burieth them in its bosom and produceth nothing.

Correspondence.

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

ONTARIO REFORMATORY FOR BOYS, PENETANGUISHENE.

DEAR SIR,—I have lately paid a visit of a few days to the above institution, and have been greatly pleased with the alterations and improvements, now nearly completed, by which the Ontario Government are seeking to divest it of its penal character and make it in fact, as well as in name, a Reformatory School. But far more gratifying was the manifest effect for good in the whole tone of the boys already produced by these wise and beneficent measures. With spacious, airy, bright, and scrupulously clean dormitories in substitution of the separate cells with their prison-barred gates and demoralising influences; with a large dining-hall, furnished with tables for ten boys at each, in place of the old underground passage with its ever slimy stone-flagged floor, and its long rows of narrow planks, forming a cheerless "board" indeed; with a handsome lecture and reading-room, provided with indoor games for winter evening recreation; with a building heated throughout with steam, and made cheerful in every room by bright pictures on the walls; with a working day equally divided between schooling and such occupations as tailoring, shoemaking, carpentering, gardening, and farm work, in place of the happily abolished cigar factory, match factory, and machine shop. But above all with the kindly and enlightened, though strict, rule of the most excellent superintendent, whose whole heart is in the moral improvement and personal well-being of his charge, the condition of these poor boys, more often the victims of adverse circumstances than the hardened subjects of crime, shut in as they are from the outer world, is wonderfully ameliorated.

And right well is this happy change repaid. The very looks of the boys, their brightness and alacrity in going about their work, the air of hopefulness, the healthy look of cheek and eye, present a marked contrast to the sullen, dogged, jail-bird air that was only too noticeable two years ago. The superintendent and chaplain assure me that, with very few exceptions, the whole conduct of the boys is excellent.

I had the opportunity of addressing the whole of the Protestant boys at the early morning service in the plain but neat chapel, where the Christmas decorations, the work of the indefatigable and invaluable deputy-superintendent, were such as would be the envy of many of our churches. And at the Church of England service in the afternoon I had the pleasure of confirming twenty-six of the boys. Narrowly watching them as they stood before me during my address, I thought I had never had presented to me a more intelligent, attentive, and deeply interesting class.

Of course I have a motive in writing to you. I wish I could excite in the minds of our benevolent Church people one half of the sympathy and interest I feel in these unfortunate boys, and the noble, immeasurably important work of their reformation for a life of honour, usefulness, and happiness.

I wish to suggest a way in which those who feel any of this interest may do a little towards helping the good work.

The excellent Protestant chaplain has adopted the plan of offering to those boys who come up to a sufficient standard in knowledge of the Church Catechism and of Scripture a small reward in the form of a Prayer Book, cost sixty cents. But there are such an increasing number who become entitled to this reward—that to satisfy their claims imposes on him a burden which it is not fair he should be called upon to bear. Again with such a large number of inmates, 245, the demand for periodical literature of a wholesome character, suitable for boys' reading, and for library books, is not easily satisfied. The Ontario Government have made a grant for this purpose; but they would hardly be justified in devoting a large sum of public money to an object which might more properly appeal to private benevolence.

I would, therefore, invite your readers, if they would have a hand in reclaiming their unfortunate young brothers from a life of shame and ruin, to make this work of supplying them with good reading and small rewards their own.

I only ask for trifling donations which may be sent to me, and which I will acknowledge in your paper.

Apologizing for the length of this communication, I am, yours truly,

Toronto, Jan. 31st, 1882. ARTHUR TORONTO.

COMMON SENSE.—Wherefore did God create passions within us, pleasures around us, but that these, rightly tempered, are the very ingredients of virtue.

"POIEIN," TO OFFER.

SIR.—Mr. Clementi can find "but one place where *poiein* is translated 'offer,' and that is in connection with prayer." I would remind him that our sacred books are the places to look for the linguistic uses of our religion, and perhaps in so very weighty a matter you may make room for the following list, copied from the late Bishop Hamilton's charge

Yours, J. CARRY.

		Vulgate.	Auth. Ver.
Exodus	X, 25	offeramus	sacrifice
	XXIX, 35	"	offer
	38	facies	offer
	39	omits	offer
	41	offeret	offer
Levit.	IV, 20	faciens	do with
			did with
		omits	do with
	IX, 7	immola	offer
		mactaveris	"
	IX, 16	fecit	"
	IX, 22	completis	"
	XIV, 19	faciet	"
	XIV, 30	offeret	"
	XV, 15	faciet	"
	30	faciet	"
	XVI, 15	inferet	do with
		omits	do with
	24	obtulerit	offer
	XVII, 4	"	"
	9	"	"
	XXII, 23	offerre	"
	24	"	make offering
	XXIII, 12	co-detur	offer
	19	facietis	sacrifice
Numb.	VI, 11	"	offer
	16	"	"
	17	immolabit	"
		offerens	"
	VIII, 12	facies	"
	XV, 3	"	make offering
	8	"	prepare
	24	offeret	offer
	XXVIII, 4	"	"
		omits	"
	8	offeretis	"
		omits	"
	15	offeritur	"
	24	facietis	"
	31	offeretis	"
	XXIX, 2	"	"
Deut.	XII, 27	"	"
Joshua	XXII, 27	imponeremus	"
Judges	XIII, 16	facere	"
	17	"	did
1 Kings	III, 15	obtulit	offered
	VIII, 64	fecit	offered
	XI, 33	aloraverit	worshipped
2 Kings	V, 17	faciet	offer
	X, 24	facient	"
	X, 25	compietum	"
	XVII, 32	ponebant	sacrificed
2 Chron.	VII, 7	obtulerat	offered
Job	XLII, 8	offeret	offer
Psalms	LXVI, 15	offeram	"
Isaiah	XIX, 21	(colent)	do
Jer.	XXXIII, 18	offeret	do
Ezek.	XLIII, 25	facies	prepare
	25	offerent	"
	XLIII, 27	facient	make offering
	XLV, 17	faciet	prepare
	22	"	"
	23	"	"
	XLVI, 2	"	"
	12	"	"
	12	"	"
	13	"	"
	13	"	"
	15	"	"

With these passages compare St. Luke ii. 27, *tu poiesai autous*, "To do for him, &c. Also in the present office of the Greek Church in the Prothesis when all is ready for the Liturgy the deacon says to the priest *kairos tou poiesai toi kurio*.—Enchologion Mega, p. 44.

The following are instances of *poiein* with unbloody sacrifices:—

		Vulgate	Auth. Ver.
Exod.	XXIX, 41	omits	do
Levit.	II, 7	fuertit sacrificium	made
	II, 8	offerens	"
	II, 11	net	"
	VI, 22	offeret	offer
Numb.	XV, 5	dabit	prepare
	6	erit sacrificium	"
	14	offerent	offer
	XXVIII, 21	omits	"
	24	facietis	"
Ezek.	XLVI, 14	faciet	prepare.

This list is not quite exhaustive. The following are some of the many passages where *poiein* is used of keeping the Passover:—Exodus xii. 48; xiii. 5; Numbers ix. 2, 3, 4, 6, 11, 12, 13, 14; Deuteronomy xvi. 1; Joshua v. 10; 2 Chron. xxx. 21, 23; xxxv. 1, 16, 17, 18, 19; Ezra vi. 19, 22; 1 Esdras i. 6; St. Matthew xxvi. 18; Hebrews xi. 28.

WIDOWS' AND ORPHANS' FUND.

DEAR SIR.—This seems an opportune moment to call attention to the fact that in the diocese of Algoma there is no Widows' and Orphans' fund, and no provision of any kind in that sense. It is to be hoped that before any of the clergy assume the position of chief pastor here something may be done in a matter so important in the interests of the Church.

Yours truly,

J. S. COLE.

A LAST APPEAL.

DEAR SIR,—Not having as yet met with any response to my letter appealing for help towards my church on the Moravian Indian Reserve, I write once again in hope that some may be thus induced to help us.

Since last writing the Indians have hewn nearly all the timber for the church and placed it on the ground. The balance will be "got out" to-day. Framing will be commenced the day after to-morrow (Wednesday), and the church will be built as the funds come in. We have enough to pay the framer in hand, and about \$100 more promised.

I hope by this means to save expense and rush the building on so that it may be ready for use, not later than May or June.

Can not some of our Churchmen help me with a trifle? It will be a hard push for us to raise money enough to erect this church, and every cent will tell. This is truly an object of charity, and the Indians are straining every nerve to do what they can, giving the timber (worth at least \$40); \$50 from their funds; subscribing \$64, and doing many dollars' worth of gratuitous work. I can assure your readers and the Canadian public that if ever there was a deserving case this is one.

Faithfully yours,

R. F. DIXON

Incumbent.

And Missionary to the Moravian Indians of Thames.

Bothwell, Jan. 30th, 1882.

TURNING TO THE EAST.

SIR.—I have sometimes been asked the reason why in some churches, such as that of the Holy Trinity, Toronto, the clergy and choristers turn to the East in repeating the "Creeds" and "Glorias." It is noticeable that they do not turn so much toward the altar as toward the East on each side of the altar. The same question is asked by a writer, signing himself "W," in the last number of the Halifax contemporary. He wants to know "the reasons why," and he says "the clergyman would better lead his congregation by turning his face full upon them rather than turning his back on them; because we believe our Heavenly Master is omnipresent, and our voices will reach Him if our hearts are right, whether we face the East or the West."

I, along with other inquirers, desire to know the reason why, and more especially since a certain infidel writer of our day has broadly affirmed that the practice is traceable to ancient pagan sun-worship. Having given the subject some consideration, I beg leave to submit a few suggestions that have commended themselves to my own mind, and may be of service to some of your readers.

As a religious practice may have more reasons than one for its origin, so in this case we may ascribe its origin partly to that *eutavia* or good order which the New Testament requires in the public services of the Church. But this cannot be accounted a sufficient reason of itself; neither can I regard as sufficient such reasons as the Christian writers of the third and fourth centuries generally assign for it. Their reasons appear to be rather after-thoughts, and fanciful attempts to explain the meaning of a custom which they found existing, but for the origin of which they could not account. Such writers as Cyprian, Cyril of Jerusalem, Jerome, Ambrose, Gregory, Nuzianzen, and St. Basil mention that when catechumens were baptized they were first placed with their faces to the West and required to renounce the devil, his pemp, his shows, and works; and having done so the catechumens were then required to turn their faces to the East, and make a profession of their faith in the words of the Creed, and enter into covenant with Christ to be guided and governed by Him. Thus Dionysius says: "The priest bids the catechumens, after he has renounced Satan, to turn about to the East and make his covenant with Christ, with hands and eyes lifted up to heaven." And the reasons assigned for this regard to the East and West in Baptism are only such as these,—viz: the West is the symbol of darkness and Satan's kingdom, whereas the East is the symbol of Christ, the Light

of the world. Paradise was in the East, and the Saviour when He comes the second time is expected to appear in the East. But this practice of turning to the East in acts of worship was not confined to Baptism. It entered at a very early period into the public worship of the Church; and the most ancient Church buildings, with few exceptions, both in Asia and Europe, were constructed in accordance with it, having their chancels eastward. The ancient Oriental liturgies, for the celebration of the Holy Communion, have been framed with due regard to the practice as may be seen in the specific directions concerning East, West, and North, in the rubrics of St. Chrysostom's liturgy, and in the symbolical explanation of these liturgies by Symeon of Thessalonica, as given in Neale and Littledale's recent translation of them. There can be no doubt concerning the extreme antiquity of the practice, for not only do the Christian writers of the third and fourth centuries refer to it, but also those of the second. Clemens Alexandrinus, and Tertullian, who both lived in the second century, particularly mention it. Clemens says "They worshipped toward the east, because the east is the image of our spiritual nativity," etc. And Tertullian says, "that in fact they worshipped toward the east, which made the heathen suspect that they worshipped the rising sun." And again he says, "The East was the figure of Christ, and therefore both their churches and their prayers were directed that way." (In Bingham B. XIII. c. VIII.)

Now I am inclined to think that the original and chief reason of all for this practice has not been mentioned by these ancient fathers, and that they withheld it prudentially to escape needless persecution on account of it. The reason was one of necessity, and consisted substantially in a persistent protest against both sun-worship and Judaism, as well as against every form of idolatry. It behoved the early Christians to avoid even the appearance of evil by worshipping in a direction that would seem to favour one or other of these antagonistic religions. It is an error to suppose that sun-worshippers worshipped only the rising sun. The case mentioned in Ezekiel viii. 16, shows indeed that the sun was worshipped when rising; but the usual practice was to worship it at any time when visible, and to render it special public divine honours three times a day (morning, noon, and evening) in Egypt, and five times a day in Persia. The ancient Egyptians used various substances as incense. They worshipped Ra (the sun) at sunrise with resin; at mid-day with myrrh; and at sunset with an elaborate confection called *kuphi*, compounded of no fewer than sixteen ingredients, among which were honey, wine, raisins, myrrh, and sweet calamus. "Five times a day the priests of the Persians (*Zoroastrians*) burnt incense on their sacred altars of fire." (Ency. Brit. *incense*). Rawlinson in his "Five Great Monarchies of the Eastern World," p. 128, finds proof of the same three-fold worship of the sun in Assyria. And Prideaux, in his "Connection," Pt. I., B. III., shows that neither sun, moon, nor star was worshipped except when it was visible, or above the horizon. The sun-worshipper faced the East in the morning, the South at noon, and the West at sunset. The primitive Christian had also his stated hours or times for both public and private prayer—in the morning before daylight, at three in the afternoon, and at lamp-lighting. So that while the sun-worshipper was yet waiting for the sun to rise, the Christian, with face to the East, had prayed and sung his hymn to Christ as to God, (Pliny's Letter) and when the sun-worshipper was facing the South in prayer, adoring the meridian sun, the Christian, still facing the East, was adoring the true God in Christ; and while the priests of Heliopolis and elsewhere, with the multitudes of sun-worshippers, were all facing the West praying to the setting orb of day, the Christian and his fellow-worshippers, with their faces Eastward, still gave their protest against any such idolatry by turning their backs on the sun, praying to the true God of heaven and earth, and singing the hymn of the Evening Lamp. And in towns and cities with idolatrous statues, temples, pillars, altars on every hand, the Christian turned away his face from them all, and, in unison with the Church throughout the world, faced the East in protest against all such idolatry.

Then the Jews all faced toward the Temple at Jerusalem. The Jew when west of Jerusalem of course worshipped to the east, but his prayer was to God in that Temple; east of Jerusalem he faced the west; north, he faced the south; and south, he faced the north. But the Christian, whether east, west, north, or south, gave his protest against unbelieving Judaism by disregarding the Jewish Temple and offering up his prayers with his face eastward.

And this protest was doubtless intensified in later times when Mohammedanism required that all who would be saved should say their prayers with face directed toward the city of Mecca. East of Mecca they must worship toward the west; if south toward the north; if north toward the south. But here again the Christian avowed himself, in spite of perse-

cution and threatened death, the disciple of Christ and enemy of religious error by turning his face away from the tomb of the false prophet, and uniting with his fellow-Christians in praying toward the East. As to the time when Christians first began this practice I know not; but it must have been near to the days of Christ's first apostles, since we find it seemingly universal in the second century. Some of the early Christian writers maintain that it was of apostolic origin. If so, then I and a great many more are chargeable with a neglect of a divinely appointed duty; and we ought to be charitable to those who observe it.

Milton.

Yours,

W. J. MACKENZIE.

## TWO OLD HACKS DISSECTED.

SIR.—In anti-Episcopal controversies, St. Jerome is the one father pursued triumphantly as the great patron of Presbyterian claims, and whose single word is relied on to overthrow the whole fabric of hierarchical pretensions. Mr. Hatch and Bishop Lightfoot of this day, as well as the Presbyterian champion, Dr. Miller, of seventy years ago, are at one in depending on St. Jerome's testimony against the primitive superiority of bishops to presbyters. This has ever seemed to me a marvelous thing; for were St. Jerome now amongst us he would be the favourite butt for every arrow shot against hierarchical usurpation and unprotestant "priestism." What his views of the ministry really were may be seen at large in Bowden's First Letter to Dr. Miller, or in the October number of the "Church Quarterly Review." Two little sentences may suffice: "That can be no Church which has no priests." "Let us know that what Aaron and his sons were that the Bishop and presbyters are." Well, the saint, how was a hot man, was incensed on the one hand by the audacity of certain persons who "would give to deacons the precedence over presbyters," and on the other hand he was provoked by the arrogance of bishops; "as if they were placed in some lofty watch-tower, they scarcely deign to look at us mortals, or to speak to their fellow-servants." If they wish clergy to treat them as bishops, they must give the clergy their honour due. In this temper Jerome minimizes the distinction of bishop and priest: it is scarcely more than a matter of ecclesiastical custom and utility. In illustration of this he gives the following, which has been a serviceable hack since Blondel's day. It is in Bishop Lightfoot's translation: "At Alexandria, from the time of Mark the Evangelist down to the times of the bishops Heraclas (A.D. 233-249) and Dionysius (A.D. 249-265), the presbyters always nominated as bishop one chosen out of their own body and placed in a higher grade: just as if an army were to appoint a general, or deacons were to choose from their own body one whom they knew to be diligent, and call him archdeacon."

How utterly futile this quotation is, and how short it falls of supporting Presbyterian parity, Bishop Lightfoot clearly sees, for he subjoins: "Though the direct statement of this father refers only to the appointment of the bishop, still it may be inferred that the function of the presbyters extended also to the consecration." "May be inferred!" Yes, anything may be inferred by one who is pledged to an hypothesis. But the inference will have to be made in this case against St. Jerome's next cautionary words: "For" (even at Alexandria) "what does a bishop which a presbyter may not do, *excepting ordination!*" That should be enough! But it is urged that St. Jerome was not speaking of the third century but of his own. In that case he would not be speaking the truth: for bishops in his day did many things beside ordination which were not permitted to presbyters, viz: they confirmed, they exercised jurisdiction over the clergy and laity, they presided in general and provincial councils, they consecrated churches, etc. Besides, if Jerome's words are understood of his own time, they are a mere *non-sequitur*; but if of the time before Heraclas, they are pertinent. Presbyters were then so important that they did everything but ordain. That makes sense, if not fact. But that it was "fact," much more than his evidence would be necessary to prove, were his words very much plainer than they are. Non-episcopal consecration in that age was too abnormal a thing to be reconciled by any ingenuity with the universal prevalence of episcopacy, which Bishop Lightfoot has himself demonstrated. But the Bishop supports his "inference" by other evidence. "In Egypt (writes the older contemporary of St. Jerome, the commentator Hilary) the presbyters seal (i.e. ordain or consecrate), if the bishop be not present." The Bishop explains "seal" by "ordain or consecrate presbyters or bishops." The Swiss Presbyterian Suicer, whom in patristic learning even Bishop Lightfoot is far below, in his Thesaurus, S.Y., adduces not a single instance of this use. Here it is used in its common sense "confirm;" and it is well known the priests of the Greek Church "seal" only with oil consecrated by the bishop. Even Mr. Hatch

doesn't give much weight to Jerome in this case; for he thinks the strongest case "maintainable on the evidence" of Presbyterian ordination, is the alleged ordination of a presbyter by the hermit Paphnutius. Well, if the hermit did this, he did what the Alexandrian patriarchate in which he lived had eighty years before utterly disallowed; for it deposed in a council (A.D. 324) Ischyas on the ground that his ordination by a presbyter, Colluthus, left him a mere layman. Vid. Bingham, II. III. § 6, 7. I reserve the second quotation for another letter.

Yours,

J. CARRY.

Port Perry,  
26 Jan., 1882.

## THE BISHOP FAUQUIER MEMORIAL CHAPEL.

SIR.—I feel sure that it must be the wish of all who knew and loved and respected our late revered diocesan, the Bishop of Algoma, to do honour to his memory now that he is departed from us.

His labours were many, his trials great, his faith and patience and love a rebuke to many. In the work which, in the face of difficulty, vexation, and discouragement, he accomplished for his divine Master in the wide wilderness to be allowed to fall for the want of sympathetic support? Is this poor diocese of Algoma, the land of the hardy backwoodsmen and the swarthy Indians, to be left desolate and uncared for now that its chief pastor has succumbed to the overpressure of work, and the depressive influence of hidden trials?

The sad apothetic feeling towards this missionary diocese, this child of the Church in Canada, has been too surely shown by the ominous silence in regard to its future which has prevailed ever since he who loved it, cared for, and sacrificed his life for it, fell dead in the hall of his niece's house. Not a word has been written, not an expression has been offered that would give us, his mourning people, a ray of hope that our late chief pastor's name was to be honoured in a manner in which only it deserves to be honoured; that his services in the mission field were to be acknowledged as only they deserve to be acknowledged, namely, by the permanent establishment on a sure and firm basis of that diocese with which the name of Fauquier must for ever be linked.

I, his commissary, have the desire in my heart to do much, but what can I do if this terrible state of apathy and unconcern is still to continue.

I am issuing a circular (copies of which can be had on application) proposing that the chapel which we were about to build in connection with our Indian Homes, and the site of which our Bishop himself chose and dedicated to its holy purpose, should now be erected in memory of him whom we all loved so well, and be called "The Bishop Fauquier Memorial Chapel." Three thousand dollars is to be the cost, of which \$600 is already received.

But this, I feel, even if approved of and carried into effect, is but a small tribute to the worth of him who did so great a work in so short a space of time, in the face of such great difficulties. His work must stand. We of Algoma say that our Bishop's work must stand. We give our solemn pledge that so far as lies in our power, by the grace of God it shall stand. Let those who think with us rally to our help.

I remain yours faithfully,

EDWARD F. WILSON,

Commissary Dio. Algoma.

## HURON STANDING COMMITTEE

SIR.—Your issue of January 26th contained a letter referring to the action of the Standing Committee of the diocese of Huron, at its last meeting, signed A. C. Nesbitt. It appears that an "extract" from the minutes of that meeting has been widely circulated, and judging from the views of the writer, the proposed canon will not receive unanimous support. It would be well for the proposition to be fully discussed, so that its merits or demerits should be understood. The principles involved are very serious indeed, and if adopted cannot fail to exercise an influence upon the Church in this diocese, as well as elsewhere. If such a canon is requisite, your correspondent rightly judges that the laity should be brought within its provisions as well as the clergy. There is nothing honourable in a layman proposing a law to retract the clergy in the use of the Press, to which he and his lay brethren would not submit. If it be said that penalty could not be enforced with the laity, then clearly it should not be imposed upon the clergy. If wrong in the one case, it would be in the other. The principle involved is wrong, and can subserve no good end. The Church's welfare will not be advanced by binding the clergy in fetters, but by the framing of laws which are just and equitable. In the Church's legislative work there are not only



duties to be enforced, but also rights to be observed, whether belonging to bishops, priests, or laymen; and to maintain a proper balance of power is needful for good government. One requisite is absolutely necessary, that the clergy should be as free from fear in the performance of duty as others.

Your correspondent thinks it possible for Synods to usurp too much the authority of the episcopate. This may be the case; but in the power of *veto* the episcopate is well protected, and it should not be overlooked that it is equally possible for the episcopate to usurp too much the rights of both clergy and laity. The inherent rights of the episcopate have been determined, and which are spiritual and moral rather than legislative. The duties of an executive are administrative, and cannot be legislative. The end aimed at in synodical government should be that every one having the legislative franchise would be able to use it without the fear of prejudice, or the influence of favour.

The action of the Standing Committee had reference to anonymous documents or communications. The importance of such communications depends entirely upon their contents, and they carry weight in proportion to the truthfulness of that which they set forth. Some of the most valuable literary productions given to the world, have been anonymous; and there are oftentimes circumstances and conditions which would both impair and unduly magnify their worth, as well as endanger the lawful interests of the writers, if otherwise. They stand or fall upon their merits. It is observable that the Standing Committee in condemning such communications on the ground of containing unscrupulous and slanderous statements, do not investigate them and prove them to be such; and with thoughtful men the day has gone by when *assertion* will be accepted as *fact*. My remarks are not to be considered by way of apology or defence respecting such productions, but I would not ignore truthful matter merely because it was anonymous; if so, we might have difficulty in accepting the grand teaching contained in the book of Job, and even the epistle to the Hebrews might lose some of its power.

To "shoot from behind a hedge," an expression used by Mr. Nesbitt, is not always an evidence of cowardice, for much depends upon the nature of the warfare. Sometimes shooting on the broad plateau of publicity is the greatest cowardice, when the weight of official position is improperly used. Whilst guerilla warfare is not countenanced by civilized nations, yet even brave soldiers do sometimes shoot from behind stone walls under the cover of parapets and towers.

In this "extract" which has been industriously circulated, I am represented as having declared in the Chancery suit of Wright *versus* Huron Synod, that I was the author of one anonymous communication containing unscrupulous and slanderous statements. This does not convey the correct idea, for I declared I was the author of a pamphlet on "Constitutional Government and Synod Legislation." For the principles contained therein I readily acknowledge responsibility, and shall give the members of the Standing Committee an opportunity of publicity maintaining their assertion, which could only be just on the ground of the publicity they have given it.

Such has been the desire expressed for it, that another edition is now passing through the Press, and I shall be glad to forward a copy to your correspondent, or to any others who may feel disposed to read it, if he or they will send me their address. A fair and candid perusal of it as a whole, may enable the reader to determine the weight to be attached to the "extract."

Yours, &c.,

J. T. WRIGHT.

The Parsonage, St. Mary's,  
Jan. 21st, 1882.

#### THE DIOCESE OF RUPERT'S LAND.

SIR,—Illness has prevented me from sending you an earlier notice of the most important meeting of the Synod of this Diocese ever yet held. The importance is derived from the fact that the imperative needs of the Church have forced the inauguration of new systems, and improved appliances.

I propose to give you a synopsis of the Bishop's address, and of the work of the Synod. You will see from this that we are keeping abreast of the great tide of progress now sweeping over this great country from Lake Superior to the Pacific, and if Old Canada would rise to the occasion, and discharge one of the plainest and most solemn duties ever imposed on Churchmen, she would throw off her lethargy and command the respect of the surrounding denominations who now indulge in a quiet contempt for her suicidal inaction. It would be a mere waste of words now to attempt a description of the great possibilities of the British North-west. That it will in a few years be Canada, no one doubts; and that the Eastern Provinces will soon be mere outlying districts, no

one at all conversant with the countries will question. That the best blood of Old Canada is fast flowing into this country, every one knows; and yet, what is the Church of the Eastern Provinces doing to assist her people, who must for a few years at least, be quite unable to provide for her services. Let us answer this by a quotation from the Bishop's address.

In giving an account of the year's work, he said, "I desire briefly to lay before you what we have been able to do, to supply the means of grace in the vast districts of country now being settled. In compliance with the wish expressed by the last Synod, on receiving, shortly after it broke up, an invitation to attend a meeting in January (1881), in Montreal, I attended the meeting. I met, during that short visit, the Central Committee appointed by the Synod of the ecclesiastical Province of Canada. I stated that \$4,000 would meet this year our most pressing wants. They resolved to assess the Canadian dioceses for that amount. 'I have been anxious to get them to act like the Presbyterian body in Canada, and in voting that amount assume the responsibility, and at once send the men. But this has not been done. A year has passed, and we have received \$859.35, inclusive of \$395.35 directly voted to us by the Synod of Huron.'"

Elaborating the simple statement of the Bishop, it means this. The central mission board of the ecclesiastical province of Canada, which means the whole Church of the Dominion extending from the Atlantic to the Pacific, containing over fifteen dioceses, with a Church population of some millions, embodying the greater portion of the wealth, culture, and power, social and political, of Canada, after inviting our Bishop to travel 3,600 miles to attend a solemn convocation for the express purpose of devising ways and means to assist him in his great work, resolving to assess several dioceses, and raise the pitifully small sum of \$4,000, which he assures the board is pressingly needed. They accordingly assess, and behold the result!—\$500! This means that the ecclesiastical province of Canada estimates the value of Church work in the North-west at \$500 per year. I know lawyers' clerks here who get much more; and my wood cutter, and water carrier I am sure earn more, if they did not their families would suffer. And yet the ecclesiastical province of Canada—I like that title, it sounds grand and powerful—did, after labouring and striving for the whole year of 1881, and after formally inviting our Bishop to attend a meeting in Montreal for the sole purpose of formulating a scheme which has produced this result, manage to send him the magnificent sum of \$500—a little more than his expenses in travelling the 3,600 miles he was compelled to pass over to secure this bonanza. No wonder that the Bishop feelingly alludes to the chilling treatment he is receiving from the old provinces, who, instead of extending to him the affection of a generous, rich, and warmhearted brother, look upon him as an importunate beggar, to be driven from their doors, to live if he can, to die if he must. He says in his address, "But while we must thus endeavour to do what we can for ourselves, I trust we may get additional help from outside. . . . But it is to the action of the Church in Canada that we turn our longing eyes. Will it rise to the occasion? I have just read in an address of a Presbyterian minister, the following reference to the action of the Presbyterian body in Canada; 'This year the estimates were made for about fifty missionaries, and \$16,000. It would be easy to employ twice the number of men, and use double the amount of money, if we had it.' The Bishop proceeds, 'We receive from the Church of Canada \$859, and are employing one missionary, and looking out for another. Yet there are Churchmen in Canada who seem to doubt the wisdom and right of doing even this. It is too sad to attempt to comment on these matters.'"

I was present in the old tumble-down Cathedral at the delivery of this address, and when this last sentence was uttered, we all felt as if we had been deserted and left to perish, while those who were bound by every tie—family, social, and religious—and by the most imperative and sacred duty to assist us, were rolling in wealth and living in luxury. The old story of Dives and Bazarus, is being repeated.

I told you some time ago, that owing chiefly to the unexpected and unexampled rise in real estate, we had been able to provide funds for several new missions. And I mentioned that, from all sources, the Bishop had been warranted in selecting seven clergymen from the east, to fill them. Some of them have arrived, and in a short time these seven centres will be taken up by the Church.

A most important change, announced by the Bishop in his address will soon be made. Churchmen have long deplored the necessity imposed on the Bishop, of personal services in teaching at St. John's College. This institution has gone up under his care to be a school second to none in Canada. This character has been secured by the constant labour, and persevering work of the Bishop himself. The result was, that time valuable to the diocese was given to the College. The rapid growth of the country has ren-

dered it imperative that the Bishop should be relieved from the daily routine of college teaching, and enabled to devote most of his time to his duties as diocesan. Though wedded to the College, he has bravely risen to the occasion; and in his address he announced that he hoped within six months, to be freed from the daily routine of the classes. To show you how strongly it was felt that the diocese was being sacrificed to the College, one of the oldest of his clergy, in speaking of the proposed change in the subsequent meeting of the Synod, said, "My Lord, when I heard you say that you intended to relieve yourself of the routine work of the College, and devote the most of your time to diocesan work, I could not help ejaculating to myself, 'Thank God for that.' This clergyman expressed the universal sentiment, and we all feel that our admirable Bishop will soon be able to take his true position in the diocese, and give it the benefit of his commanding administrative ability, untrammelled by the cares of a personal and daily supervision of St. John's College.

I have more to say about the Synod, which I will say in my next.

WM. LEGGO.

Winnipeg, 21 January, 1882.

## Family Reading.

### THE DEAR LITTLE CHURCH!

"The dear little Church!" ah, well sayest thou;  
Perchance there thou gavest to God thy first vow,  
And breath'd the first pray'r of a spirit that knelt  
At the throne of its Maker, and there first felt  
The joy that 's unuttered, the blessing divine,  
That fits man to utter, "Thy will, but not mine."

"The dear little Church!" the world may rail on,  
And the sceptic still vaunt unbelief in His Son.  
Unbelievers on sand fix their faith—a rock  
Shall be thine to withstand every storm's rude shock.  
'T is the firm Rock of Ages, and safely there  
Shall the spirit be shielded by Faith and Prayer.

"The dear little Church!" on the Sunday morn,  
All may bend their steps there—the weary-worn—  
The wayfarer—slave to earth and to sin,  
Alike to His house are invited in—  
There the burden'd bosom may find relief  
From its weight of sin, and its load of grief.

"The dear little Church!" how memory brings  
From her thousand deep and long hidden springs,  
The scenes and the forms which with other years,  
Have hurried away with their smiles and tears;  
Of the friends once met there, to meet no more,  
Till the final hour on Eternity's shore.

"The dear little Church!" as we gaze to-day,  
While the bright orb of Heaven is passing away,  
To the name of the High and the Holy One,  
Let a prayer be breath'd that as suns roll on,  
We may Christians live—like the Christian die,  
And the Church leave on earth for the Church on High.

### CIVIL WAR.

One lamentable incident occurred at the field of Naseby, which strongly illustrates the horrors of civil war. There was with the royal army a number of females, most of them the wives of officers in the King's service, who in those terrible times found it less dangerous to accompany their husbands on the field, and to be dragged about amidst fighting and marches and countermarches, than to remain unprotected at their homes, to the silent expectation of all imaginable villanies. These females, to the number of one hundred, were killed by the rebels, when plundering the King's camp, immediately after this disastrous battle.

COURAGE.—Have sufficient to speak to the poor friend, even in the street, and when a rich one is nigh. The effort is not so great as many people may imagine, and the act is worthy of a king.

SHREWD AS EVER.—In an extended article in the Washington (D.C.) *Star*, we notice that among others, Senator James G. Blaine, who has suffered in the past with rheumatism now keeps St. Jacobs Oil on hand now in case of any further attack.

## Children's Department.

### REST AT LAST.

After the shower, the tranquil sun;  
Silver stars when the day is done.  
After the snow, the emerald leaves;  
After the harvest, golden sheaves.  
After the clouds, the violent sky;  
Quiet woods when the wind goes by.  
After the tempest, the lull of waves;  
After the knell, the wedding bells;  
Joyful greetings from sad farewells.  
After the bud, the radiant rose;  
After our weeping, sweet repose.  
After the burden, the blissful meed;  
After the furrow, the waking seed.  
After the flight, the downy nest;  
After the shadowy river—rest.

### THE HEAVENLY SOWER.

THE Gospel for Sexagesima Sunday represents our Lord as a sower of seed. We see the wide world stretched out as a vast plain, while across it passes the sacred form of One laden with the seed of immortality. He scatters it wide with an unsparring hand, and though the trodden pathway, the rocky ground, the clump of thorns, receive the precious gift in vain, yet, God be thanked, there is also good ground, and the seed falls into it; it springs up and bears fruit, and "the valleys stand so thick with corn, that they laugh and sing." Let us hear how the good seed was first sown in a portion of this world's spacious field.

In the vast continent of America, to the north of our possessions in Canada, lies the district of Rupert's Land, a wild and dreary country, parched by sultry though short summers, and frozen by long, bitterly cold winters. Its first inhabitants, as far as our knowledge goes, were tribes of Red Indians, who wandered over the land, and gained an uncertain maintenance by hunting and fishing. Their religion consisted in a vague belief in one great spirit and in many lesser spirits of evil. To these evil spirits they offered sacrifices by way of averting their displeasure, but they had no temple or place of worship; and, they made great use of spells and charms, and resorted in their difficulties to conjurers and cunning men.

In the year 1669, Charles II. granted to his cousin Prince Rupert and a body of his friends a charter, empowering them to explore the land around Hudson's Bay, and to trade in its produce. Englishmen were thus brought into this wild country, which they called Rupert's Land, after their leader. They explored it, they set up forts, they traded in furs, they made the Indians almost their slaves; but, alas! they never made known to them the Word of life; they did not sow the good seed. Rather they laid open their own hearts to receive evil, and sank into the heathenism which surrounded them.

At last, however, the company which gained its wealth from this neglected spot began to awake to its duties toward those who gathered in. With the aid of the Church Mis-

sionary Society, it sent out in 1820 a missionary to the heathen Indians and scarcely less heathen English; his name was the Rev. John West. A voyage of 800 miles in an Indian canoe brought him to the Red River fort, which we may call the centre of his field of labour. Here more than 500 Scotch and Englishmen were living among the wild Indians, without any outward means of grace. Quite worn out with the fatigue of the journey, Mr. West arrived among them one Saturday night, but the next day he roused himself, called the settlers about him, offered up morning prayers, and preached to them their long-forgotten Saviour. Some of them received the word with joy, and one man in particular came forward to express his thankfulness for a blessing unknown to him during thirty years. The good missionary built a small church, founded a school for Indian boys, and received four of them into the Church by Baptism. After he had laboured single-handed for three years another clergyman joined him, and amid many difficulties and discouragements the Church in Rupert's Land grew and flourished. A bishop now presides over it, with a body of about twenty clergymen; churches and schools have been set up through the country, and the ground, long fallow, yields its thirty, its sixty, perhaps its hundredfold for the good seed committed to it.

One of the early Indian converts was an aged woman, named in her own tongue Rosebud, because when a girl she had been considered a beauty. Her daughter became a Christian, and married a converted Indian. They strove to lead her with them, but for some time in vain; she could not give up her idol worship; till one day she surprised her son-in-law by sending through him a request to the missionary that he would come and teach her to worship the Christian's God. He gladly took the message, and as gladly did the good man come. After much Christian teaching the old woman was baptized, and from that day forward led a devout life. One day the missionary asked her for a sight of the idol which in former days she had venerated and kept carefully wrapped in red cloth. "Nay, my grandson," was her reply; "to hear about such things now pains my ears, to think of them troubles my heart. I pray you therefore to pass them by."

Another convert, Jack Spence by name, had been taught for several years in the mission school. When he grew up he left the neighbourhood, but returned after a time to die there, in the last stage of consumption. The missionary went to visit his old scholar, and was shocked to find him in extreme destitution, stretched on fern leaves in a hut of birch-bark. Amid this outward misery, however, Jack Spence was resigned and even cheerful. Jesus Christ, he said, had died to save him, and he trusted in Him entirely. Observing a small Bible under the corner of his blanket, the missionary said, "Jack, you have a good friend there; I am glad to see that, and hope you find good from it." Weak as the poor fellow was, he raised himself a little, held the Bible in his wasted hand and said, "This, sir, is my dear friend; you gave it to me. For a long time I have read it much and thought on what it told me. Last year I went to see my sister across Lake Winnipeg

(200 miles off), where I remained two months. When I was half-way back across the lake I remembered that I had left my Bible behind me. I turned round, and was nine days by myself on the lake, tossing to and fro in the canoe before I could reach the place; but I got there at last, and found my friend, and determined I would not part with it again. It has been near my heart ever since, and I did think it should be buried with me, but it seems better to give it to you when I am gone, and then it may do some one else good." These words were uttered with much difficulty; then the dying lad sank down, and the clergyman read and prayed by him. A few more days passed, and the poor sufferer was at rest.

The same simple faith and love for God's word has been shown more recently by a young Indian. He belonged to a trading party, and while travelling about his hand was shot away by an accident. His people, who were but rough surgeons, cut it off, first at the wrist and then at the elbow, after which he became so ill that they left him at a Christian settlement called Assinaboia. His new friends talked to him of their religion, and sent for their clergyman to teach him. He listened with delight to what was told him of Jesus Christ, and soon asked to be baptized. The clergyman promised to do so at once if he got worse, and meanwhile continued to teach him and pray by him. Through one night of bodily pain and inward distress, he called his friends to him, complaining that the evil spirit was troubling him, and saying, "Oh, do pray for me to that Jesus, that Christ which the book tells of!" After they had read to him he would beg to have the book left, and would put it under his head, not for a charm, but a comfort through the night. Ten days later he was so far recovered that they brought him to church on buffalo robes in a cart, and he was baptized by the name of Benjamin.

Such is a sample of the fruit yielded by the Divine seed in Rupert's Land. Let us pray for a blessing on the work in that distant spot, and for ourselves also, lest these poor Indians rise in judgment against us at the last day.

### INFLUENCE OF A CLEAN FACE.

BILL ROGERS, the son of a drunkard, once went to a ragged school and had his face well washed; and when he went home, the neighbours looked at him with astonishment. They said, "That looks very much like Bill Rogers, and yet it cannot be, for he's so clean!"

Presently his mother came in, and looking at and finding Bill's face so clean, fancied her face was dirty, and forthwith she began to wash it.

The father soon came home, and seeing his wife and son so very clean, thought his face dirty, and he soon followed their example.

Father and mother and son, all began to think that the room looked dirty; and down the mother went on her knees, and scrubbed that clean.

Not only the family, but several neighbours also, realized the fulfilment of the old adage, that cleanliness is next to godliness."

### WHAT DID THE CLOCK SAY?

The clock upon the tower of neighbouring church tolled forth, slowly and solemnly, the knell of the departed hour.

As the last sound died away, Willie, who was sitting on the carpet at his mother's feet, lifted his head, and looking earnestly in her face asked:

"Mother, what did the clock say?"

"To me," said his mother, sadly, "it seemed to say, 'Gone—gone—gone—gone!'"

"What, mother? what has gone?"

"Another hour, my son."

"What is an hour, mother?"

"A white-winged messenger from our Father in heaven, sent by Him to inquire of you—of me, what are we doing, what are we saying, what are we thinking and feeling?"

"Where is it gone, mother?"

"Back to Him who sent it, bearing on its wings, that were so pure and white when it came, a record of all our thoughts, words, and deeds while it was with us. Were they all such as our Father could receive with a smile of approbation?"


Reader, what record are the hours as they come and go, bearing up on high of you?

A more glorious victory cannot be gained over another than this—that when the injury began on his part, the kindness begins on ours.

LET us but remember, that when we shall come to die, and our souls sit, as it were, hovering upon our lips, ready to take their flight, at how great a rate we would then be willing to purchase some of those hours we once trifled away, but we cannot.

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26 The Girl I Left Behind Me.
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29 The Old Man's Drunk Again.
30 I Am Waiting, Essie Dear.
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34 A Flower from Mother's Grave.
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36 Coming Thru' the Eye.
37 Must We, Then, Meet as Strangers.
38 The Kiss Behind the Door.
39 I'll Remember You, Love, in My Prayers.
40 You May Look, but Mustn't Touch.
41 There's Always a Seat in the Parlor for You.
42 I've no Mother Now, I'm Weeping.
43 Massa's in de Cold, Cold Ground.
44 Say a Kind Word When You Can.
45 I Cannot Sing the Old Song.
46 Norah O'Neal.
47 Waiting, My Darling, for Thee.
48 Jennie the Flower of Eldaree.
49 I'm Lonely Since My Mother Died.
50 Tenting on the Old Camp Ground.
51 Don't You Go, Tommy, Don't Go.
52 Willie, We Have Missed You.
53 Over the Hills to the Poor House.
54 Don't be Angry with Me, Darling.
55 Flirtation of the Fan.
56 Why did She Leave Him? [other.
57 Thou Hast Learned to Love An-
58 There's None Like a Mother.
59 You Were False, but I'll Forgive.
60 Whisper Softly, Mother's Dying.
61 Will You Love Me, When I'm Old.
62 Annie Laurie.
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77 Sadie Kay.
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The cheque thus sent in will be returned to the respective parties whose tenders are not accepted. For the due fulfilment of the contract, satisfactory security will be required by the deposit of money to the amount of "five per cent." on the bulk sum of the contract, of which the sum sent in with the tender will be considered a part.

This Department does not, however, bind itself to accept the lowest or any tender. By order, (Signed,) F. BRAUN, Secretary.

Department of Railways and Canals, Ottawa, January 5, 1882.

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