

against his brethren and say "I am of Mary!" Yet must we feel regret that the minds of so many that are great, and good, and wise, should yet be so carnal as to allow the reaction from one error to lead to another; that to say the least, is both displeasing to God and hurtful to their own souls.

1. Has not Mary some claim on our love and reverence? I say, yes; undoubtedly! In the first place, she is the one sole pledge given us of Christ's humanity and consequent sympathy with us in our humanity. His Sonship of the Father gives us confidence in His wisdom, love and power, and leads us to put our trust in Him as all sufficient, and to worship Him in the majesty of His Godhead with awe and self-abasement, yet leaves us still afar off, amazed at the mystery of His holiness; so that we need a veil thrown over His form that He may draw near, when our deep afflictions, in our weariness and weakness amid the drought of sin in the world our hearts athirst for the touch of the kind hand that shall heal and comfort, we want Him close to us, we want an assurance of the identity of His nature with ours, which assurance the name of Mary supplies. Dean Milman prays while he sings:

When our hearts are bowed with woe,
When our bitter tears o'erflow,
When we mourn the lost, the dear,
Jesus, Son of Mary, hear!

Thou our throbbing flesh hast worn,
Thou our mortal griefs hast borne,
Thou hast shed the human tear,
Jesus, Son of Mary, hear!

When the heart is sad within
With the thought of all its sin,
When the spirit shrinks with fear,
Jesus, Son of Mary, hear!

Yes; Son of Mary! not of the semi-goddess of Rome! but of the poor, persecuted, hard-worked, housewife, Mary! When Jesus stands by us in our daily cares with the memories of Nazareth and of His own long years of patient toil amid the bigotry and brutality of those degraded Galileans supporting that pure minded, simple hearted mother, who was His companion and teacher, we feel it is the Man Christ Jesus who is our friend, and that He is veritably our brother because He is Mary's son, and if we claim Him for our brother for such a reason shall we disown the mother? We call Eve the mother of us all: has not Mary a better claim for the title? if so, the words that have been taken exception to are not with truth and beauty.

Shall we not love thee, Mother dear,
Whom Jesus loves so well?

To love all whom Jesus loves. God grant us to learn the implied lesson. Yet what a strange lack of the wide reaching love must we have if we cannot feel a reverent affection for the mother of our best Friend, the mother whose heart strings were broken at the sight of that Son of her right hand and widowhood dying a sinner's death under the curse of God and man for us.

If we cannot feel such a tender reverence for her, His mother, for His sake, how can we ever learn to look with eyes of love upon the Lazarus at our gate, full of sores, or at the loathsome sin-befouled brother that hustles us in the street.

Your correspondent asks where shall we draw the line? I reply: God forbid that any should draw a limit to the flow of a soul whose delight is to love and honour whom our King delighteth to love and honour.

Our critics acknowledge they may be in error, but add that if so "they are in good company." That may be, they may be in the company of them that have all knowledge, and all faith, so that they may remove mountains, and be ready to give all their goods to the poor, and even their body to be burned for their opinions and conscience, and yet not be in the company of those who in a simple love of their Lord and all that are His, hope all things, believe all things, think no evil, but rejoice always in the truth.

Yours very truly,

H. W. BELL SMITH.

Collingwood, May 30th 1881.

SIR,—In Mr. Fletcher's letter of May 16th, he says, "Throughout the hymn, as it seems to me, the Blessed Virgin shares our attention almost equally with her Son." If this be so, surely it is nothing wonderful in a hymn to be used on days commemorative of her. Something similar is to be seen in hymns for other Saints' days, such as the 64th, 65th, 67th, 68th, 415th, &c. But if he wishes your readers to believe that almost equal honour is paid in the hymn to the Virgin as to her Son, if in the sentence immediately preceding the one I have quoted he means to say that "the first place" of honour "is given to the Virgin," then I must deny the accuracy of his statements.

It has been well and truly said that "man is a creature of extremes. The middle path is generally the wise path, but there are few wise enough to find it. Because Papists have made too much of some things, Protestants have made too little of them. Because one party has exalted the Virgin Mary to a Divinity, the other can scarcely think of that 'most highly favoured among women' with common respect." It seems to me that Sir Henry Baker in the hymn under discussion has most happily escaped both of these extremes, and naturally enough as a loyal English Church clergyman has kept well to the middle and wise path, not "exalting her to a Divinity," not yet depriving her of the honour due. The highest place of honour is given all through to the Virgin's Son, and whatever honour and glory is ascribed to her, whatever love is expressed for her, is here by reflection from her Divine Son. We love and honour her, because she was and is the loved and honoured mother of our loved and honoured Lord.

This is very easy to be seen by any who will carefully and impartially read over the hymn.

It begins:

Shall we not love thee, Mother dear,
Whom Jesus loves so well?

And surely we must love the dear mother of our Lord, and all his other loved ones, if we love Himself. The second verse has no mention of the Virgin. The third speaks of Christ choosing the Virgin Mary as the instrument of the Incarnation, thus giving the Son a position vastly superior to the Virgin's.

The fourth, though said by Mr. Fletcher to give the first place to the Virgin, in my opinion does nothing of the kind, but merely dwells on the wonderful privilege and honour which was her's who was chosen to be the mother of "the Incarnate Son of God." That the author did not intend here to give the place of honour to the Virgin is plain, when he goes on to say in the next verse:

"O wondrous depth of grace Divine
That He should bend so low."

Bend so low as to lie upon her breast, to her to cry for food, and to be soothed to rest by her gentle nursing. Verily my vision is not keen enough to detect in this language any undue exaltation of her whom all generations were to call blessed.

The sixth verse I take to be merely a paraphrase of a certain woman's cry to our Lord, "Blessed is the womb that bare Thee," &c., and His reply, "Yea, rather blessed are they that hear the Word of God and keep it." While it confesses that it was "joy to be the mother of the Lord," it yet acknowledges that the greater blessedness, "the truer bliss" which we know that we may have as well as the Virgin is "to hear the Word of God and keep it."

"In every thought, and deed, and word
To be for ever His."

The seventh verse is nearly identical with the first, and the last is a gloria. Thus in the whole hymn I fail to see anything that savours of Mariolatry, and I cannot see for any part how any one can think it "a direct address to the Virgin." That "the one-half of the members of our Church so regard it," that the hymn "hurts the religious feelings of millions, and materially injures the sale of the book," are Mr. Fletcher's assertions, but I believe assertions are merely.

Yours truly,

WILLIAM ROBERTS.

The Parsonage,

Amherst Island, May 30th, 1881.

PRINCE ARTHUR'S LANDING.

SIR,—I was very much pained by Mr. Cayley's letter in your last issue, in re "Prince Arthur's Landing." Its tendency, though I believe, quite unintentional, is to wound the feelings of one of our most conscientious missionaries. And, believing as I must, that Mr. Cayley has not thoroughly understood the merits of the case, perhaps you may permit me to lay them briefly before your readers.

Nearly four years ago, Mr. McMorine, very much to the regret of his congregation, voluntarily resigned the incumbency of Almonte to devote himself to missionary labour in the Diocese of Algoma. He went with the avowed purpose of serving for three years, intending to return at the end of that time to this diocese again. That period expired in September last. Of his work at the Landing it is not for me to speak, futher than to say it was eminently successful in all respects, and such as might naturally be looked for from a man of his active and energetic character. That work will doubtless live and bear good fruit behind him. Last spring (1880) his wife and family returned to Ontario, bringing their household effects, with the understanding that he would rejoin them this spring. Should Mr. McMorine remain at the Landing, it would necessitate the moving back of his

family, &c., at a large expense. And for what? That the "waste places may be repaired!" It seems to me that that can be accomplished by his successor, and surely there will not be wanting men at once to offer themselves for that purpose, with no ties and claims of a large family to educate. At the same time I am persuaded that Mr. McMorine, by a personal pleading for his late parish, in this diocese can do more to restore the "waste places" than by remaining there. I feel very keenly on this subject, as from a long and intimate acquaintance with Mr. McMorine and his work—he and I have occupied adjacent parishes for some four years—I am convinced that he is acting with a perfectly scrupulous and conscientious regard to the interests of the Church and his family.

I am yours, &c.,

GEO. W. G. GROUT.

Carleton Place, June 4th, 1881.

DIOCESE OF SASKATCHEWAN.

From our own Correspondent.

The winter Divinity Term of Emmanuel College, Prince Albert, ended on the 30th April, having commenced on 1st November last. Eleven missionary students have received instruction during the winter, four of them being Cree Indians, two Cree half-breeds, one a Sioux Indian, and four of Canadian birth. There were also a few boys in the collegiate school. Examinations were held in writing at the close of the term in theology, ecclesiastical history, the evidences of Christianity, Greek and Latin, mathematics, the usual English branches, and the Cree and Sioux Indian languages.

At an ordination held on 1st May, at St. Mary's Church, Prince Albert, the Bishop pointed out the progress made since the diocese was constituted seven years ago. He began with one clergyman in full orders, a native deacon (since dead), and a lay-reader. He had now twelve clergy, of whom nine were priests and three deacons, and ten catechists in charge of mission stations, making in all twenty-two missionaries, besides a number of schoolmasters. Four of our missionary students of Emmanuel College were candidates for Holy Orders, and would probably be ordained in another year. One was a Cree Indian, another was a Cree half-breed, and two were of Canadian birth. They were all making creditable progress in the usual branches of a theological course. The theological staff of Emmanuel College consists of the bishop as Warden and Professor of Divinity; the Rev. Canon Mackay, Professor of the Evidences of Christianity; and the Rev. Canon Flett, B.D., Professor of Ecclesiastical History. A collegiate school for boys has also been formed, Canon Mackay being English and mathematical master, and Canon Flett classical master.

The Right Rev., the Lord Bishop of Saskatchewan has recently formed a "Bishop's Council," under the style and title of the Dean and Canons of the diocese of Saskatchewan, and has been pleased to make the following appointments:—Senior Canon, the Rev. J. A. Mackay, M.A.; Junior Canon, the Rev. J. F. Flett, B.D.; Honorary Canons: the Rev. W. Newton, B.D., and the Rev. W. B. Curran, M.A., rector of St. Thomas's church, Hamilton.

Family Reading.

THE CHURCH AND THE PRAYER BOOK.

A FEW months since, Mr. Whittaker, publisher, New York, offered five premiums for the best answers to the following questions. The candidates were to be connected with Church Sunday schools in the States or in Canada, and under eighteen years of age:—

1. Shew that the English Church did not begin in modern times, but that it can trace its connection with the Apostolic Church.
2. Show that Henry VIII. was in no sense the founder of the English Church, but that it existed centuries before he was born.
3. Give an account of the Prayer Book, and shew from what sources different portions of it were taken.
4. Give an account of the ecclesiastical year, and the reasons for observing its festivals and fasts.
4. Give a sketch of the mission work of the Church, and shew how it is fulfilling the Master's command to preach the Gospel.

5. Each candidate was permitted to take the advice of parents or clergy, as to the best authorities to consult on each subject.

Miss Beverley Dixon of Guelph has taken the first prize, Miss Florence Wilson, of Windsor, N. S., has also taken one. The other three were taken in New York, North Carolina, and Pennsylvania.