

but considerably excited and startled, with palpitating sides we made for home. If the horse could have spoken, it would have said, as did its master, "Well, I'm glad the day is over and that we are safe home."  
W. R. B.

To the EDITOR OF THE DOMINION CHURCHMAN.

Dear Sir,—Early in the month of March, I wrote to the Bishop of Huron on the subject of allowing clergymen of nine years' standing removing from the Diocese of Huron to that of Algoma, to participate in the Huron Surplus Commutation and Widow and Orphan Funds respectively.

I asked the Bishop to use, as he had promised on a former occasion, his powerful influence with the standing Committee with reference to the said Funds.

His Lordship kindly, with true Catholic Spirit, said his impression was that the concession would be made, especially in my case.

I enclose the notices which I intend (D. V.) to bring before the Synod at the coming session, and beg you will kindly publish them in your next paper.

Our Church I fear is fast becoming too Diocesan, and not so Catholic as she should be. Yours truly and respectfully,

CHAS. H. APPLEBY, M. A.

Incumbent, St. George's, and

S. P. G. Missionary.

Parsonage, Clarksburg, June 8th, 1876.

[We gave the notices last week.—ED. DOMINION CHURCHMAN.]

#### THE VALUE OF TRUTH.

Indifference to truth—all truth, and especially the truth revealed in the Scriptures—is a most unfavourable trait in the character of the professing Christian. Such a state of mind and heart is wholly inconsistent with repeated Scriptural injunctions. Who can fail, in reading the Bible, to be struck with the frequency, plainness, and force with which a steady regard for the truth is enjoined upon us? There it is generally exhibited to us under the name of *the faith*, because it is held forth as that which we are solemnly bound to believe. In this faith we are required to "stand fast," and to be "steadfast." For it we are to "earnestly contend," and its "profession" we are to "hold fast without wavering."

The Bible makes no allowance for the slightest departure, in any respect, from the truth. On the contrary, we are expressly commanded to "continue in the doctrine we have received," and to hold fast whereunto we have attained." Surely that must possess no ordinary degree of value, and have an important bearing upon our best interests, the attainment and retention of which are so frequently, and in such a variety of forms of expression, enjoined upon us.

It is said when Queen Elizabeth rode through London on her way from the Tower, to be crowned at Westminster Abbey, at one stage of her progress a beautiful boy, intended to represent Truth, was let down from a triumphal arch and presented her with a Bible. "This," we are informed, "was received by the Queen with a most engaging gracefulness of deportment. She placed it in her bosom, and declared that of all the endearing proofs of attachment which she had that day met with from her loving subjects, this gift she considered as the most precious, as it was to her of all others the most acceptable." These expressions of regard on the part of this illustrious person were certainly not greater than the value of the gift called for. She placed it in her bosom. A not less royal person could say, in ad-

ressing Jehovah, "Thy word have I hid in my heart."

That ought surely to be most dear to us which the infinite God holds in such high regard. He has "magnified His Word above all His name." The great God has written His name upon all the creatures of His hand. They all display His eternal power and Godhead. This fact should not a little enhance our interest in the study of the divine works. There we can read the name of their glorious Artificer. But *above this name* thus dignified and exalted, Jehovah had magnified *His Word*. Yes, this Word, in the regards of its Author, occupies a higher place than even those bright worlds that adorn the realms of space. How precious, then, must every part of it be in His sight!

He has manifested this regard by the care with which he has preserved it. Notwithstanding all the attempts which have been made by its enemies to bury the truth, the God of Truth has watched over it. His eyes are ever on it. Revolutions have been going on in the world, empires have fallen, dynasties have been extinguished, and thrones have crumbled to the dust, but the truth—the truth which the Bible reveals—the truth still stands; aye, and it will stand when these heavens and this earth have passed away. Whatever God may suffer to be lost, we may rest assured He will not suffer the truth to perish. Think with what terrible penalties He has guarded it, and what awful judgments He has visited upon those who have set themselves in opposition to it!

Now, if the truth be thus dear to God, should it not be dear to us? With what face can we profess a regard for God and yet hold in contempt that upon which He has set such a high value?

In estimating the value of truth, let us not forget *what it has cost*. In the first place it has cost *the blood of its enemies*. We wonder oftentimes at the conflicts which take place in the world. The history of the world is but a history of war. Let us remember however, that God, by all these conflicts which have passed in review before the student of history, is working out the final triumph of truth over error. By these mighty revolutions and bloody strifes He is bringing down the power and pride of man and leading the nations to recognize the truth—the truth of His claims to their allegiance, and the truth of righteousness, as that alone which can exalt them and make them a happy people.

In the second place, truth has cost *the blood of the saints*. Millions of God's faithful witnesses have poured out their blood like water in defence of the truth. Who could enumerate the multitudes of those who have been "slain for the word of God and for the testimony of Jesus," not to speak of those who have "taken joyfully the spoiling of their goods," and endured shame and reproach for its sake! Oh, yes; the sufferings endured by the faithful in all ages in its defence should impress us with a sense of the unspeakable value of divine truth. Surely that must be most precious for which so many have cheerfully given their bodies to the flames, kissing the very stakes to which they were bound.

But even this is not all. The truth cost something more than this. It has cost *the blood of the Son of God*. He was a witness for the truth. Yes, so completely identified with His mission into our world, with the cause and triumph of truth, that He is called not only the "faithful and true witness," but "the Truth." "I am the truth" is the claim which He advances. Pilate asked him, as he stood before his bar, "What is truth?" It was before his very

eyes, personified in Jesus himself. That question is thus expressed in the vulgate, "*Quid est veritas?*" It is an interesting fact that the letters composing these words may be so transposed as to read, *Est vir que adest*—It is the man before thee. This, of course, is merely an undesigned coincidence, yet it illustrates the thought we are seeking to express, namely, that He who stood before the bar of Pilate was a witness to the truth. He himself declares, "For this came I into the world that I should bear witness to the truth." This he did, and this testimony in behalf of the truth He sealed with His blood. How deeply should this fact impress our hearts with a sense of the importance and value of the truth! Surely we ought to hold in the very highest regard that which has not only cost the blood of its enemies, but the blood of its friends, and that for the sake of which so many faithful martyrs have sacrificed their lives, and for the vindication of which the Son of God himself came from heaven and gave His own precious life.

#### GIVING WITHOUT MONEY.

The poor give more than the rich. This proposition holds goods, as a general principle. Money is by no means the only thing to give in this world; neither do large gifts necessarily contribute more to the happiness of the receiver than the small gifts.

Go into any country community and converse with the people. Ask who ministers most to their happiness. You will very likely be told of some venerated clergyman, whose salary has never been more than enough to support him; or of some poor widow, who goes from house to house, like a ministering angel, whenever sorrow and suffering demand consolation or relief.

It is astonishing how much one without money may give! A kind word, a helping hand—the warm sympathy that rejoices with those that do rejoice and weeps with those who weep!

No man is so poor, no woman is so poor, as not to be able to contribute largely to the happiness of those around them.

#### GEMS OF THOUGHT.

A good conscience is better than two witnesses—it will consume your grief as the sun dissolves ice. It is a spring when you are thirsty—a staff when you are weary—a screen when the sun burns—a pillar of death.

In the affairs of life, activity is to be preferred to dignity, and practical energy and despatch to premeditated composure and reserve.

Pride is an extravagant opinion of our own worthiness; vanity is an inordinate desire that others should have that opinion.

The violet grows low and covers itself with its own tears, and of all flowers yields the sweetest fragrance. Such is humility.

Your disposition will be suitable to that which you most frequently think on; for the soul is, as it were, tinged with the colour and complexion of its own thoughts.

Do not express your opinion too freely and decidedly when it differs from those around you, merely for the sake of saying what "I think," when no good will be done.

If you can give to the fainting soul at your door a cup of water from the well of truth, it shall flash back on you the radiance of Heaven. As you save, so shall you be saved.

A man that has no virtue in himself never envieth virtue in others; for men's minds will ever feed upon others' evil; and who wanteth the one will prey upon the other.