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The boast of every Churchman should be that he is a Catholic, and one should never surrender the glorious title to any usurper.

Be a Catholic in speech and action as well as in profession. If you mean Sunday say Sunday, never Sabbath. If you mean Romanist say Romanist, never Catholic.

#### TESTIMONIAL TO THE VENERABLE ARCHDEACON WHITAKER.

WE call the attention of our readers to a letter in our correspondence columns on the desirability of presenting a testimonial to the Venerable Archdeacon as Provost of Trinity College. Our correspondent is evidently not aware that an effort is being made for the purpose of presenting such testimonial; and we have no doubt there are hundreds of Churchmen throughout the country who would gladly contribute to such an object if they were made acquainted with the channel through which it could be done. The quiet but indefatigable labours of the Provost of Trinity College for more than a quarter of a century have done more for the Church in the Dominion than those of any other man we know of. His scholarly attainments and his superior ability are universally recognized; and now that he is about finally to leave this country, some fitting testimonial should certainly be presented to him. As he will leave Canada about the end of May, subscriptions should be sent immediately to J. A. Worrell, Esq., Treasurer, Box 313, Toronto. In order that the subscriptions may be as general as possible, as small a sum as one dollar will be received.

#### PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

##### LACK OF AIDS TO BIBLICAL STUDY AMONGST THE CLERGY.

XXXVI. Nor is there any great zeal in instructing even the clergy in the Scriptures. It was actually not till Cardinal Mai published his edition of the Vatican MS. in 1858, that any Greek Testament was ever printed in Rome, though some twenty editions had appeared elsewhere, including Venice and Paris, as early as the sixteenth century, nor has any Hebrew Bible been published there even yet. And apart from the large, costly, and now partly antiquated works of Cornelius a Lapide and Calmet, severally 200 and 150 years old, there are at this moment no full commentaries on the entire Bible accessible to the Roman clergy, and very few indeed on separate portions except Maldonatus and Estius, the great majority of such as do exist being German, while little is done in France, almost nothing in Italy, and quite nothing in Spain and Portugal, for Biblical study.

##### WHAT THE OLD TESTAMENT SAYS ABOUT ITSELF.

XXXVII. Let us now see what can be gathered from Holy Scripture itself on this head. "To the Law and to the Testimony: if they speak not according to this word, it is because there is no light in them" (Isa. viii. 20). First of all, the principle of vernacular translations is Divinely sanctioned by the fact that the Apostles constantly quote from the Greek version of the Old Testament, and not directly from the Hebrew, as can be seen by comparing the LXX. and the original. Next, all through the Old Testament, there is ample evidence that the sacred writings were addressed to the whole Jewish nation, and not to the priestly caste alone; that the lay people were expected to study them independently; and that it was part of

the duty of the teaching body to promote such study. A few examples will suffice in illustration:—

a. "And Moses called all Israel, and said unto them, Hear, O Israel, the statutes and judgments which I speak in your ears this day, that ye may learn them, and keep them, and do them" (Deut. v. 1).

b. "And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up" (Deut. vi. 6, 7).

c. "When all Israel is come to appear before the Lord thy God in the place which He shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law: And that their children, which have not known anything, may hear, and learn to fear the Lord your God, as long as ye live in the land whither ye go over Jordan to possess it" (Deut. xxxi. 11-13).

d. "And with them he sent Levites, even Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jehonathan, and Adonijah, and Tobijah, and Tobadonijah, Levites; and with them Elishama and Jehoram, priests. And they taught in Judah, and had the Book of the Law of the Lord with them, and went about throughout all the cities of Judah, and taught the people" (2 Chron. xvii. 8, 9).

e. "And all the people gathered themselves together as one man into the street that was before the water-gate; and they spake unto Ezra the scribe to bring the book of the law of Moses, which the Lord had commanded to Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, upon the first day of the seventh month. And he read therein before the street that was before the water-gate from the morning until midday, before the men and the women, and those that could understand; and the ears of the people were attentive unto the Book of the Law. Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law: and the people stood in their place. So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading" (Neh. viii. 1, 2, 3, 7, 8).

##### WHAT THE NEW TESTAMENT SAYS.

XXXVIII. So much for the Old Testament. Now let us turn to the New.

a. "And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God?" (St. Mark xii. 24).

b. "And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed; also of honourable women which were Greeks, and of men, not a few" (Acts xvii. 10-12).

c. All St. Paul's Epistles, except those to Timothy, Titus, and Philemon, are addressed to the whole body of the faithful in each place. One instance, by naming the clergy separately, emphasizes this fact: "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi, with the bishops and deacons" (Philipp. i. 1).

d. "And when this epistle is read among you, cause that it be read also in the church of Laodiceans; and that ye likewise read the epistle from Laodicea" (Col. iv. 16).

e. "I charge you by the Lord that this epistle be reading to all the holy brethren" (1 Thess. v. 27).

f. "But continue thou in the things which thou

hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou has known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. iii. 14-17).

g. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope" (Rom. xv. 4).

There is nothing about "poisonous pastures" in all this, and indeed only one text in which the Bible is capable of being so much as cited on the other side. Here it is: "And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you; as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction" (2 Pet. iii. 15, 16).

But there is not a hint of withdrawing the Scriptures from circulation because of this abuse on the part of a few, nor in the case of these few is there any distinction drawn between clergy and laity; while, as a fact, most of the ancient heresies have had a clerical, not a lay origin.

## Diocesan Intelligence.

### ONTARIO.

From Our Own Correspondent.

OTTAWA: Trinity Church, Archville.—Receipts for last year show an increase, and the debt on the church was reduced by \$330. The chairman, Rev. T. D. Philipps, congratulated the meeting on their improved position. As churchwardens, Messrs. John Hill and N. W. Bethune were re-elected. Lay representatives, Messrs. John Lowe, N. W. Bethune and C. Bate. The Sunday school children had their annual Easter festival on the evening of the 2nd inst.

As we have already announced, the Bishop has gone to England with the Bishop of Toronto in order to obtain a successor to Provost Whitaker. In his absence he has appointed Ven. Archdeacon John Strat Lauder, D.C.L., Ottawa, his commissary during his absence in England. The Bishop has also made the following appointments: Canon Bedford-Jones to be Archdeacon of Kingston *vice* Dr. T. A. Parnell resigned; Rural Dean Bogert to be rector of St. Alban's, Ottawa, instead of Archdeacon Jones, who is made rector of Napanee; Rural Dean Emery, of Smith's Falls, to be rector of Kemptville; Rural Dean Forest, rector of Morrisburg, to the canonry St. George's cathedral, Kingston, rendered vacant by the preferment of Archdeacon Jones; the Rev. D. V. Gwilym, Spaniard's Bay, Newfoundland, to the mission of Lamark. Archdeacon Jones' appointment to Napanee resulted from the bishop's desire that he should be in the centre of his archdeaconry. Rural Dean Bogert's removal is deeply regretted by all classes. A sub-committee of the Mission Board on deficits reported to that body on the 4th inst. that the Mission Fund had not suffered any loss through the recently discovered discrepancies in the accounts of the diocese. The impression was very general that it had lost \$2,000.

The following circular has been issued to the clergy: Reverend and Dear Brother:—The gratifying results of the day of Intercession observed last year, encourage me again to address you. It will be sufficient now simply to remind you that one of the Rogation days, or Holy Thursday—the day of our Lord's Ascension—has been set apart as that on which the thoughts of our people may properly be turned to the Missionary work of the Church of England. It is a duty we owe to our congregations—the encouraging them to identify themselves with the brethren throughout the world by simultaneously making our requests known to God on behalf of that work which has been, we may thankfully say, so wonderfully revived in our time, and so signally blessed. It is a duty we owe to our Blessed Master to "pray and not be faint;" to "continue in prayer" to the Lord of the harvest, that He may send forth fresh labourers

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