

I fancy I hear some person say. This is too like the practice of Dissenters! Well, what if it be, if it break no rule of our Church, if it be done decently and in order, if it be the means of setting the people right as regards our Church in a hundred places where she is misunderstood, maligned, and hated; and if, which is best of all, it be the means of bringing souls to Christ, and extending the walls of our Zion. Even the Church of Rome does not hesitate to employ such agencies, thus using the tactics of Protestant Dissenters. Witness her Redemptorist Fathers, her Passionists, her Oratorian Fathers, and others.

Again, it may be objected that the funds for the support of such Missionary cannot be procured; but I deny it. If Halifax alone could give the Salvois Mission, which in extent and importance bears no proportion to what our Home-mission work would be, nearly four hundred pounds, what would all Nova Scotia do, if the cry were raised, "Come to the help of the Lord against the mighty"—give of your means, that the Church may be extended and set in its true character before all men through the length and breadth of the land.

It may still further be objected that men fitted for and willing to engage in the work cannot be procured, and this, too, I deny. I should be loth to think that among our young clergymen and Divinity Students there is not at least as much zeal and self denial as in any other body; and as to their ability and training, I hope there will be no question.

The matter proposed lies to some extent within the province of our excellent Diocesan Society; but it is so new in many respects that its organizers would be justified in taking a separate ground, or making at least a special claim upon the benevolence of our people.

Some time ago it was suggested by one of the clergy to extend the Episcopate, so as to give us in Nova Scotia two or three additional Bishops; but I am happy to say the proposal met with no favor. Our beloved Diocesan is "instant in season and out of season," he is heartily devoted to the duties of his high office, and perfectly able to discharge them all, onerous as they are. So then in this respect no change is required. I believe it would please his lordship infinitely better to have a corps of ardent young evangelists under his command, than two or three suffragans. And I am positive that they would do infinitely more good, while the income necessary for one additional Bishop, would support two, three, or four missionaries.

Who will be first to give proof of his love to the Church by engaging practically in this matter? Who gives the first ten or twenty pounds to found a Home Mission Fund for the Province of Nova Scotia?

Crito.

FOR THE CHURCH TIMES.

IS THE WORSHIP OF THE BLESSED VIRGIN MARY, OR OF THE SAINTS AND ANGELS, SCRIPTURAL?

THERE is a very mistaken notion entertained by many Roman Catholics, to the effect, that we Protestants take a pleasure in disrespecting "the Blessed Virgin." Now, so far from this being the case, we yield to no one in respect, reverence and veneration for her whom all generations are to call "Blessed." To worship her, however, is another matter altogether, and one that we know would be displeasing to God, who has so often denounced wrath upon any who will give His glory to another. Moreover we have so much respect for the Blessed Virgin as to follow her example in worshipping Him to whom worship is due. We read that, so far from looking upon herself as able to save, she says, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour."

Some Roman Catholics deny that they worship the Saints at all; others maintain that they only ask their intercession; while a third party go the whole length and plead guilty of all. We must say this last is not only the most consistent, but also the best informed as to the teaching of their own Church.

We believe we are fairly stating the opinions of the Church of Rome when we quote from *Ferrari's general synod*, sect. 36, to 39, "Of sacred or religious adoration, there are three kinds, namely: *Latria*, due to God alone; *Hyperdulia*, due and rendered to the Blessed Virgin, and *Dulia*, due and given to the Saints." We object to this diluting of God's glory. It is of bad effect in drawing away the mind of man from the steady worship of God alone. What Scriptural authority is there for rendering any sort of worship to the Blessed Virgin? In the Service for Friday in Passion-week we find (in the Roman Missal

and just before the "Stabat Mater") these words "Holy Mary, the Queen of Heaven." What Scriptural authority is there for this title? The "Confiteatur," or Confession runs thus: "I confess to Almighty God, to Blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John the Baptist, to the holy Apostles Peter and Paul, to all the Saints," &c. Can any one text of Scripture be produced in support of this joining creatures with God? Can any one text be pointed out as the authority for believing that any one of the Saints here addressed can hear? The "Ave Maria," (Hail Mary) prays directly to her to "pray for us now and in the hour of our death." The "Rosary" has fifteen Pater nosters (our Father), and one hundred and fifty Ave Marias! The *Psalter of Bonaventure* substitutes the name and worship of Mary for that of God in all the Psalms. We give as a specimen the 1st verse of the 1st Psalm, "Blessed is the man that loveth thy name, O Virgin Mary: thy grace shall strengthen his heart." What authority has Gabriel! Briel in his work "Super Canonem Missae" to say "that our Heavenly Father gave the half of His Kingdom to the most Blessed Virgin Queen of Heaven?"—he possessed justice and mercy, he retained the former, and conceded to the Virgin Mother the exercise of the latter? If this be the case, what becomes of Jesus our merciful High Priest?—The "Salve Regina" contains this sentence, "Turn then, most gracious advocate, thy eyes of mercy toward us." Thus say Roman Catholics. Let us now compare this with the Scriptures. "We have an advocate with the Father, Jesus Christ the Righteous, and He is the propitiation for our sins." It is asserted in the Romish Bible that there may be advocates with the Advocate, and benefits derived from asking the Saints to intercede with Christ and to intercede with God for us. Now, would it not appear rather a round about way of managing anything else? Suppose some great or good person were to offer us a gift, telling us we might have it at his hands as soon as we pleased, and that his readiness to give, and love for us had been proved by his dying for us, well with such an offer, if instead of applying for it we were to go and ask people to intercede for us so that we might get what the giver was far more ready to bestow than we to accept, would not such conduct, it not disrespectful, be at the least foolish; and how much more so if the people, so asked for their intercession, cannot hear?

Can the Church of Rome produce any one single text of Scripture to support the worship of the Virgin Mary? Now in all the Bible, from one end to the other, there is not one verse that would even point in the direction of the worship of the Virgin, much less support it? Can it be possible then that men are required to believe a doctrine that is not only unscriptural but also antiscritptural; for in the Bible we find the following commandment of our Saviour—"It is written: Thou shalt adore the Lord thy God, and Him only shalt thou serve."—Luke iv. 8.

Can the worship of the Virgin be reconciled with these words of our Blessed Lord? I think not; for surely she is not the Lord thy God. But then it will perhaps be said that she is the Mother of God. This we deny, as it is a mistake that arises from "confusing the substance" and confounding the human nature of Christ with his Divinity, "begotten before all worlds, God of God, of the same substance with the Father, by whom all things were made."

How then could the Blessed Virgin be mother of that which existed before her, and by which she herself was created? for we read in the 1st chapter of St. John, that "All things were made by him;" and the prophet Micah tells us in the fifth chapter and the second verse, that "His going forth is from the beginning, from the days of eternity," and, as you will see by the note on this verse in the Douay version, it was the manhood that was born of the Virgin, whilst as God he was born of the Father from all eternity. You will find this more fully explained in Dr. Doyle's Christian Doctrine, last question, 2nd article of the Creed, where he states that "Christ, as God, had no mother," which being the case, she cannot be the mother of God. Surely it is idolatry to give to a created woman the worship of God the Creator, for that she gets supreme worship may be seen by looking into her Litany.—Is it right to offer ten times as many prayers to the Virgin as to Him who has described himself as a Jealous God, as you will find in the fifth verse of the twentieth chapter of Exodus, where Roman Catholics, to their great surprise find the real and genuine second commandment, which is carefully excluded from the Catechism, and to make up for the blank so caused, the tenth commandment is ingeniously divided into two.

Thus we see that the worship of the Virgin is antiscritptural, and is therefore rejected by Protestants, who worship God only, an example set by the Blessed Virgin herself, who said—"My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." Luke i. 46, 47.

(To be continued.)

Selections.

We must say some few words about the *Habitans*—or French peasantry—of Canada. There is probably no peasantry in the world more remarkable for simplicity of character, contentment, cheerfulness, humility, industry, honesty, temperance, and fidelity to their religion. They have a life of poverty, hardship, and severe labor. With a crust of brown bread and a raw onion, their appetite is satisfied, and with *oeufs et jambon*, and strawberries or raspberries preserved in maple sugar, they have a feast beyond which the fancy can conceive no luxury worth desiring. They take root in the soil, like a tree; and, once fixed, seem to think as little of moving, as a tree. So perfect is their contentment, indeed, that it often appears to me mere akin to stolidity; and they have so little of individual enterprise and energy of character about them, that they at times seem more like animated fossils than like living men. Yet there is one point of touching interest about all these hamlets of native Canadian French. The finest building, beyond all comparison, is always the church; and next, in dignity and in position, to the Church, is the parsonage—the house of the *curé* and the parish school. The churches, are, indeed, utterly destitute of style, and, among them all, have but one idea, and that a poor one. To be white outside, with round apses at one end, a tin spire at the other, and a large weathercock on top of the spire, are the invariable features. But the feeling expressed, is one which may well teach us a lesson. True, the French had the whole field to themselves at the first, and have had more than two hundred years to accomplish what we now see. And the Church of England, with less than half the time, and by no means half the advantages in any point of view, need not be ashamed of the comparison, with her missionary stations extending more than 500 miles from Quebec to the remote Gaspé district. But still, the sight of such regular, thorough, systematic, and well-proportioned care for the spiritual interests of an extensive and widely scattered rural population, sets us an example, which we trust our purer Church will follow in a manner yet more conducive to the welfare of the people. For she will not need to deaden and stunt the individual energies of the people, nor train them to that sort of contentment which seems to be so nearly akin to absolute stagnation. She will bring life as well as light, and growth as well as godliness.

Meanwhile, the changes that are slowly but steadily taking place in Lower Canada, all tend in the right direction. Protestantism is steadily gaining ground on Romanism; and English is steadily gaining ground over French. The contact with the English speaking races, also, is giving new ideas as well as a new language to the *Habitans*. They show more and more anxiety to learn English; and in two or three generations the French *patois* will almost wholly disappear. The Church of England too, as Protestantism increases, keeps her place at the head of Protestantism. The feeling towards her on the part of the *Habitans* is more kindly than toward any other communion but their own. And every change, therefore, will more and more contribute to her strength, and deepen more and more her hold upon the hearts of the people.—*Editorial Correspondence N. Y. Church Journal*.

A very large and complicated organization would be required to collect the statistics of the habits of the population of London on a Sunday, but an attempt was made last Sunday to throw some light on the subject by a few gentlemen accustomed to observe and estimate large numbers of people. The outward passenger traffic by the railways during the morning appear to be about as follows:—

Great Western by the 8 and 9 o'clock trains	1,900
Do. by the afternoon trains	2,400
South-Western, by the two early excursion trains	2,500
Do. parliamentary	2,800
Do. afternoon trains	5,000
London and Brighton, with South-Eastern, North Kent, and other lines at London bridge:—	
By morning trains	10,300
Afternoon	6,000
Great Northern:—	
Morning	1,300
Afternoon	2,000
Eastern Counties:—	
Morning	1,800
Afternoon	4,500
North Western:—	
Morning	1,800
Afternoon	1,600

The steamboats above and below bridge were crowded, and the various public gardens, &c., on the sides of the river were crowded. About 13,000 persons passed down the river, and about 6,000 upwards, beyond the ordinary river traffic. In Greenwich Park there were about 80,000 persons, and Gravesend and Woolwich were also crowded.