

Dominion Churchman.

Vol. 7.]

TORONTO, CANADA, THURSDAY, MAY 12, 1881.

[No. 19.]

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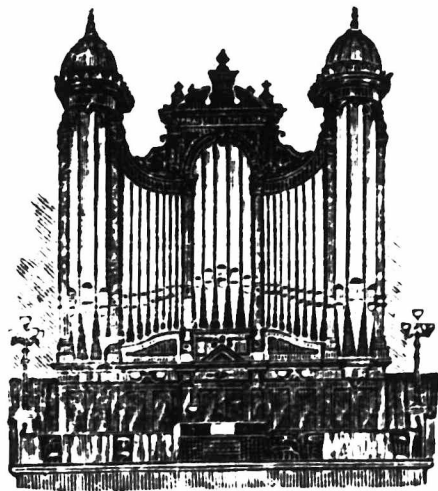
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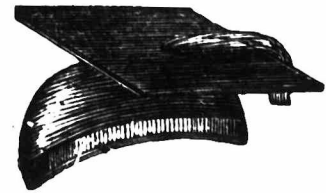
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 D romedary, leopard, mud-turtle, bear.
 E lephant, badger, pelican, ox,
 F lying fish, reindeer, anaconda, fox,
 G uinea pig, dolphin, antelope, goose,
 H umming bird, weasel, pickerel, moose,
 I bex, rhinoceros, owl, kangaroo,
 J ackal, opossum, toad, cockatoo,
 K ingfisher, peacock, ant-eater, bat,
 L izard, ichneumon, honey bee, rat,
 M ockingbird, camel, grasshopper, mouse
 N ightingale, spider, cuttlefish, grouse,
 O celot, pheasant, wolverine, auk,
 P eriwinkle, ermine, katydid, hawk,
 Q uail, hippopotamus, armadillo, moth,
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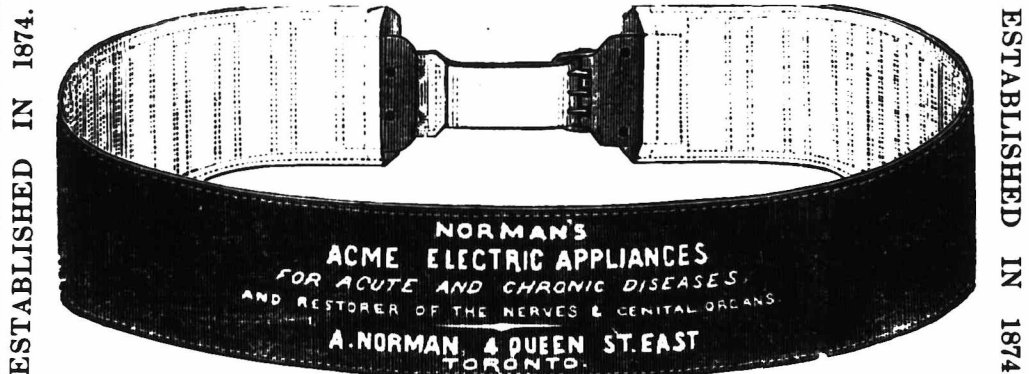


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1881.

Dominion Churchman.

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Alex. S. Macrae, M.S.A., (of London, England), BUSINESS MANAGER.

LESSONS for SUNDAYS and HOLY-DAYS.

- May 15. FOURTH SUNDAY AFTER EASTER:—
Morning... Deuteronomy 4, to v. 24. St. John 4, 31.
Evening... Deut. 4, v. 24 to 41, or 5. 1 Timothy 4.
- 22. FIFTH SUNDAY AFTER EASTER:—
Morning... Deuteronomy 5. St. John 7, v. 25.
Evening... Deuteronomy 9, or 10. Titus 1.
- 26. THE ASCENSION DAY:—
Morning... Daniel 7, v. 9 to 15. St. Luke 24, v. 44.
Proper Psalms: 8, 15, 21. Athanasian Creed.
Evening... 2 Kings 2, to v. 16. Hebrews 4.
Proper Psalms: 24, 17, 108.
- 29. SUNDAY AFTER ASCENSION:—
Morning... Deuteronomy 30. St. John 11, v. 17 to 47.
Evening... Deut. 34, or Joshua 1. Heb. 4, v. 14 & 5.

THURSDAY, MAY 12, 1881.

IN St. Paul's Church, Edinburgh, 127 persons were confirmed on April 6th.

In St. Mary's Cathedral, Edinburgh, on the 7th April, twelve persons were confirmed.

The Bishop of Aberdeen confirmed fourteen persons in St. Machar's church, Buxburn, on Palm Sunday

In St. Peter's church, Peterhead, the Bishop of Aberdeen confirmed thirty-four persons on the 6th ultimo.

On Palm Sunday the Bishop of Glasgow confirmed sixteen persons in St. James's church, Springburn. Of these several were adult Presbyterians.

King John of Abyssinia is to be crowned as Negus Negussim and Emperor of Ethiopia at Gondar, sometime this month. At one time the city of Gondar had one hundred churches and fifty thousand inhabitants.

As every clergyman in the ecclesiastical Province of Canada, and especially in certain Dioceses thereof, expects to be addressed, at least, as Canon, it is recommended to have printed some hundred thousand letter-heads for general correspondence, in this way:—*To Canon* —, DEAR CANON —, &c., &c.

On Easter day the Parish church of Nantwich, Cheshire, was decorated with flowers in commemoration of the great festival of the Church. The communion table had several vases of spring flowers placed upon it: the rood-screen was adorned with primroses, violets, and daffodils embedded in moss. The pulpits were also similarly treated. There were early morning and mid-day celebrations, and a large number of communicants at each service.

At a confirmation held in Trinity church, Paisley, the Bishop confirmed thirty-seven persons.

The Bishop of Argyll and the Isles confirmed seven candidates on the 10th ult., in St. Kieran's church, Campbeltown.

On Palm Sunday, St. Ternan's Church, Banchoory-Ternan, was decorated with Palm branches sent from Cannes for the purpose.

The Bishop of Manchester has given notice that in the Convocation of York, he will move for expunging the Ornaments' Rubric from the Prayer Book.

From a correspondent in Detroit, Michigan, we learn that the lowest "evangelical" churches in that city are more "advanced" in ritual than the highest that has yet been seen in Toronto.

The Bishop of Litchfield has consecrated a new church at Burton-on-Trent, which has been built by Mr. Bass, M.P. Including cost of schools and endowment fund, Mr. Bass's outlay amounts to £14,000.

At the Convocation of York, now sitting, a notice of motion has been given by the Dean of Chester—"That in the opinion of this House the opium trade, as now carried on between India and China, is opposed alike to Christian and international morality, is instrumental in effecting the physical and moral degradation of multitudes of Chinese, and is a hindrance both to legitimate commerce and to the spread of Christianity."

A more important motion could not have been made in the Convocation of York, or anywhere else. The habitual use of opium as a stimulant is well known to be millions of times worse than the use of any alcoholic stimulant in its effects both on the mind and body. The habit is widely and rapidly extending in Europe, Asia, and America. The "Heathen Chinee" Government was anxious to adopt every expedient to suppress the traffic in the poisonous drug, and to keep it out of their country, as far as possible. The "Christian" Government of England actually went to war with China in order to force the trade in opium upon that country, and a more abominable crime was never committed against any nation than England committed against China in that too successful contest. There are three primary national sins of which England has been guilty during the last hundred years:—The Slave Trade; Upholding the power of Turkey so as to enable her to oppress, persecute, and murder Christians because they are Christians; and compelling the Chinese Government to allow the reception of opium from her Indian territory. The slave trade has been abolished; the Turks have been told a good many times that it might be almost as well if they could only behave themselves a little better; but the cursed trade in opium is worse than ever, with no prospect—whether by promise or threat—of amendment. The British nation is alone chargeable with this wicked abomination.

The following is an extract from a letter from London, England:—"On Easter morning at St. John's church, there were nearly one thousand communicants, of whom only about sixty at mid-day. At St. Mary Magdalen's, Paddington, there were more than twelve hundred communicants." Surely such numbers as these mean something.

THE FOURTH SUNDAY AFTER EASTER.

THE good and perfect gift, the gift which the Spirit of Truth bestows upon the Church, and through the corporate Church on all its individual members is, every Sunday more distinctly set before us, as we draw near to Ascension Day, as the true reason why all regret on account of the Lord's departure, should be banished from the Church. The Comforter will come to bestow the gift of the Word of God engrafted upon human nature, and in that gift to bestow Light, Truth, and Salvation: Christ will therefore ever be present with His Church and will manifest Himself to her members, especially in the breaking of bread. His perpetual and universal Presence as the Son of Man could however, not have been accomplished had He not also been Divine as well as Human; the Son of God according to the Spirit of Holiness as well as the Son of Man—the resplendent outbeaming of the Father's glory, and the exact impress of His Hypostasis. His Divinity was an essential requisite to His universal dominion, His perpetual presence and His character as the Life of His Church and people for ever. His Divinity was essential to all these things, but it was not the cause of His receiving and exercising this universal dominion and influence. Unless He had been a Person of the Most Holy Trinity, He could not have sustained a sovereignty which requires universal knowledge, presence, and power; but His Deity could not have been the reason of His sustaining it, or else the Father and the Holy Spirit, both being Divine, must have inherited this Throne as well as the Son of God. If all power was committed to Him, it was, as He declared, because He was the Son of Man. Like the typical David, He approached and ascended to His Throne through much difficulty and suffering; He had to combat and to conquer many malicious enemies. Though during His ministry on earth, He gathered about Him a few friends and followers,—as David also had done amidst the persecutions of Saul,—it was not until He had risen from the grave, and was ready to ascend to heaven, that He could use the triumphant language, "All power is given unto Me in heaven and in earth." It may be said that from the morning of the resurrection His claim to universal empire may be dated; and that His formal assumption of it took place at the time when He sat down at the right hand of God. It was then the Father said, "Sit Thou on my right hand until I make Thine enemies Thy footstool." Since then He has continued His empire and advanced it, and must go on reigning until He has put all enemies under His feet.

But at the same time that He subdues His enemies He continues and maintains the Life of His Church. By the ordinances and the ministry He has established, we are brought into the very presence chamber of Christ, and become partakers of His glorified humanity.

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THE CHURCH IN SOUTH AFRICA.

IN reference to the Delagoa Bay Bishopric, the following resolution was passed by the Bishops of the Province of South Africa, in Synod assembled, on the 26th of last November:—"That the Bishops of the Province in Synod, while recognizing with thankfulness the efforts of Bishop Wilkinson in the cause, consider that the present circumstances of the dioceses already constituted, and of the mission work to which the province is already committed, do not justify them in recommending the foundation of this bishopric at an early date." There are however many others who think this "most desirable work," as the Metropolitan of South Africa says it is, should not be suspended for any length of time, because some of the existing South African dioceses are inadequately endowed. The Church at home is therefore asked to make an earnest effort during the coming Intercession-tide to complete the several lacking endowments, in order that the way may be clear to forge this last and important section in the grand chain of dioceses which shall link up our South African organization with the Zambesi itself.

Bishop Wilkinson says:—"We have shed much African blood within the last few years, and spent a good many millions in shedding it. If God's blessing is to rest upon us, as a Church and nation in South Africa, it is time we sheathed the temporal sword and began to draw our spiritual weapons."

THE SUPPORT OF MISSIONS.

ON this subject we referred last week to a proposal made by the Rev. J. T. Wright in reference to the formation of a permanent Mission Fund for the North-West, in which he asked:—"Could not fifty persons be found to contribute one hundred dollars each, payment to be made immediately upon the number being completed?" We unintentionally omitted to state that Mr. Wright offered to become one of the number. When a clergyman in a limited incumbency makes so generous an offer as this, surely our wealthy laity will not be backward in following so worthy an example! There are numbers of our laity in the Dominion who are very well able to second an offer of this kind with much larger amounts than the sum mentioned, and we trust his proposal will be energetically and speedily carried out.

We publish this week another letter from the same clergyman, in which he enters into the subject more at large and mentions one or two points which should be thoroughly discussed, as they are most important. One of them is the utter inadequacy of efforts, which are merely diocesan, to accomplish anything like what ought to be done in pushing missionary operations into the "regions beyond" their present limits. Leaving for the most part out of the question, anything like local jealousies and prejudices which, however, are sure to be felt everywhere, more or less, even in so noble a cause, missionary operations carried on and supported by single dioceses separately must necessarily be comparatively puny in their character, limited in their extent, as well as somewhat rambling, irregular, and wanting in efficient organization, when contrasted with more widely extended combinations. It would be very generally supposed that one of the principal duties of our Provincial Synod would be the formation and superintendence under Episcopal authority of a

grand Provincial Missionary Institution in which every diocese of the Dominion might take its part and feel the deepest interest. The rising generation would grow up with an almost chivalrous attachment to it, as we find in numerous other religious bodies; and its continued progress would be almost guaranteed for all time.

In Mr. Wright's last letter he has somewhat modified his proposal, but its general character is pretty much the same, and we sincerely trust that it will receive immediate attention.

THE EARL OF BEACONSFIELD.

THE late Earl of Beaconsfield was in many respects so extraordinary a man that he will continue for some time to occupy a considerable portion of public attention. His loss to the so-called conservative party is very great; and how to repair that loss will doubtless tax the brains of the wisest of them. His adoration of woman doubtless led him to an almost servile adulation of the Crown, which would alone entitle him to something approximate to real Toryism. As to churchmanship we cannot say that very much of his conduct is such as we can admire. He evidently considered the Church, her endowments and her ministry, as nothing more than a body and a system subservient to State policy. In accordance with this principle he remarked many years ago that the Church in England formed so powerful a corporation that the State could not afford to give her an independent existence.

We have the authority of the *Jewish Chronicle* to state that he constantly worshipped at the Jewish synagogue. To the very last, he persistently refused to allow a clergyman, or any religious teacher whatever, to visit him. On the Turkish question we have had to differ from him *in toto*: but on this subject it is but fair to add that he has done no worse than his political opponents have ever done before him, and apparently intend to continue to do.

The *Pall Mall Gazette* remarks:—"His death will be an irreparable loss to his followers, and it is very clear that the loss may prove only less serious to the Liberals than to the Conservatives. The profound transformation which Beaconsfield brought in the temper and spirit of English Conservatism, as it was in the days of Peel, seems to us to have been among the most serious political disasters of our era. But in such a system of government as ours we shall long miss the coolness, self-control, experienced good sense, and on some occasions magnanimity, of the great party leader who has gone."

An American contemporary says:—"It is a remarkable career—more remarkable than we on this continent can readily bring ourselves to conceive." The Liberals regard him with a mixture of apprehension for his boundless resources, and of hatred for his keen thrusts at their many inconsistencies. The extreme Tories admire the ability of the man who has so often led them to power, when no one else could have combined the heterogeneous forces needed to accomplish the task. But the country lords and squires, who have obeyed his orders, have about the same feeling towards their all-accomplished chieftain that we might imagine would pervade a lot of rural curates led to victory over the champions of Roman Catholicism by a Spurgeon or a Newman Hall."

The *Toronto Globe* says:—"With Lord Beaconsfield's death the Empire is bereft of one of its two greatest political leaders and statesmen. While he was ever—to his honour be it spoken—a true-hearted friend and defender of his race and people, he was also one of the most loyal of Englishmen. Any unfavourable judgment in regard to his political morality would be harsh and unjust did it fail to take into ac-

count the history of his race, in their long experience of wrong and cruelty at the hands of Christian peoples. For the present the whole nation must mourn the loss of a great genius and a brilliant politician, leaving it for the historian of the future to assign him his true place on the roll of patriots and statesmen."

IN MEMORIAM.

EDWARD BOTTERELL, of Ottawa, born July 12, 1793,
Entered into rest April 26, 1881.

EDWARD BOTTERELL, who entered into rest on the 26th April, was a typical Englishman and deserves some notice. He was born near the town of Coggeshall, in the county of Essex, England, a little less than eighty years ago. About seventy years since, a recruiting sergeant visited Coggeshall, and having met the handsome young peasant, as Botterell unquestionably must have been, and talked to him as we suppose in the style of the period, the peasant lad found himself, with a shilling in his hand and a cockade in his hat, a sworn recruit to serve in the army of King George the Third as a soldier of the Fifteenth Foot. He afterwards sailed for the West Indies, where the head quarters of the regiment was then stationed. At the close of the great war, which ended with the battle of Waterloo, the Fifteenth were ordered to British North America, where it remained in one garrison or another for a great number of years.

Botterell's appearance and manner were much in his favour, and these added to the strict integrity of his character, caused the officers under whom he served to select him for the post of mess waiter in charge of stores. These duties probably gave an inclination to his future way of life; as having served for twenty-four years, and won his good conduct medal, he was honourably discharged with as liberal a pension as his rank warranted. He then lived in York-street, Toronto. On the union of Upper and Lower Canada, he moved to Kingston and lived in a comfortable house built by him on lot twenty-four, which adjoined the city. With the departure of a battalion of the Rifle Brigade from Kingston, among whom were many soldier friends, he relinquished his business. He had previously been appointed one of the messengers of the Legislative Council, for the duties of which he was well qualified by his soldierly habits and his sense of duty and obedience.

His sense of reverence was such as to make him a most inflexible and devout Churchman. The sound of the church bell seldom fell idly on his ear, or appealed vainly to his conscience. He endeavoured to honour his father and his mother by ruling his religious life in the way in which they had taught him. He never despised his spiritual birthright, much less did he think of changing it for a mess of heretical psotage. He was grateful for, as well as contented with, the Christian pastures wherein he had found sustenance; for no sectarian bell-wether, no matter how sleek and well-favoured, could tempt him to jump the fence which enclosed his spiritual heritage and wander in the wilderness of his own imagination, or of other folks whims. His duty was his delight, for however rough the season, or constraining the hindrance, this fine old soldier was rarely missed from his accustomed place in the parish church.

Though his education had been very limited he was richly endowed with common sense. He arrived by a direct and conscientious method of reasoning at conclusions which minds more gifted, but less honest, generally fail to reach in any way. Thus

those very superior people called Plymouth Brethren approached him in vain. "Though the Church aint good enough for them, it is good enough for me," he once said to the writer; "and this I told them," he added, "and at the same time warned them off the premises."

Our or two anecdotes will help to illustrate the character of this fine old soldier. One day another messenger, Fenwick, who was a Presbyterian, had dwelt very earnestly on the superior importance of "the Word" as compared with "the Church," about which Botterell had been speaking. Whereupon the latter said, "I dont see John why they should be separate; it seems to me they are bound up together, just like the general orders and the marching regiment, one directs and the other carries out the direction, that's how they stand to one another in my eyes." Fenwick however detected some human element and human trust in the view, and recommenced his friendly duel by heaping text upon text somewhat to the confusion of Botterell, who at length seemed to shake his thoughts together and to recover himself in a somewhat soldierly way by saying, "John Fenwick, what you say is very good, for I mind that it is taken from the Bible; nevertheless, John, I will answer you this ways, It is my opinion as you and me, John, did not make the Church, so you and me cant mend it. I'll stand by it." Whereupon the conversation ceased.

Again, as an illustration of his views of duty, and perhaps also of his innate courage, it may be mentioned that when the Legislature adjourned at Quebec in 1852 on account of the visitation of the cholera, the proceeding struck Botterell as weak indefensible. "Were I a member, Sir," he said to the writer "I should vote against the adjournment." "Why?" "Because, Sir, if the cholera is able to find a man at his duty, it is able to follow after him if he runs away from it."

Fenwick and Botterell have both passed away. The former, who had been promoted to the office of doorkeeper of the Legislative Council, passed away several years ago. Botterell was his successor in office; and a very dignified and well mannered successor he unquestionably was. About seven years ago he was superannuated; but continued until nearly the time of his death to be the hale, hearty, cheerful Christian he had shewn himself to be throughout his life. He was one of nature's gentlemen, and did credit to his training whence-soever it was derived. No doubt his teachings have come to him alike from the State and from the Church, and we think that those ancient parents have among the living few truer or nobler sons than Edward Botterell, at one time a soldier of the line, at another a doorkeeper of the Senate, but throughout his life a humble Christian and a true and loyal member of the Church.

BOOK NOTICES.

THE LEONARD SCOTT PUBLISHING CO., 41 Barclay Street, N. Y., have just issued their reprint of *Blackwood's Magazine* for April, which is full of good reading. "The Private Secretary" is continued. "Shadwell's Life of Lord Clyde" sketches the career of that gallant soldier. "Vallombrosa" is an interesting account of the former and present condition of the famed monastery. "Old Scottish Society" gives a lively description of town and country life in Scotland a hundred years ago. "Greece and her Claims" discusses the situation in the East. There is an amusing article entitled

"Freaks of the Telegraph," enumerating many provoking blunders caused by carelessness either in writing or transmission.

The periodicals reprinted by THE LEONARD SCOTT PUBLISHING CO., 41 Barclay Street, N. Y., are as follows: *The London Quarterly*, *Edinburgh, Westminster*, and *British Quarterly Reviews*, and *Blackwood's Magazine*. Price, \$4 a year for any one, or only \$15 for all, and the postage is prepaid by the Publishers.

SURPLICED CHOIRS.

THE fact that surpliced choirs have been in use in the principal churches of every diocese for ages past, as well as another fact that churches of every gradation, from the highest to the lowest, in the present day, adopt the practice, surely ought to divest the subject of even the slightest tendency to a "party" character. The manifest propriety and decency of having a choir of men and boys clothed in a uniform dress of some kind or other, ought to disarm the most captious. It frequently happens, in towns especially, that the best voices are to be found among the most ragged urchins in the parish, and there can be no solid reason why those voices should not be utilized for the worship and service of Almighty God, if only a comely garment can be provided for the occasion. And what more simple, more comely, or less objectionable vestment can be devised, than a plain surplice? We know of none.

The introduction of a surpliced choir into St. George's, Toronto, has been made rather late in the day. In fact, we had a somewhat indistinct impression that a surpliced choir had been adopted there for a number of years past. But it appears that this impression was erroneous. Its introduction now has been attended by no greater amount of sensational remark than would be the adoption of a new hymn book, a new kind of organ, or a fresh style of chants. On the subject generally and its special introduction into the above named church, we are glad to have seen a letter, sent by the Bishop of the Diocese to the incumbent, the Rev. J. D. Cayley, which deals with the question in an unusually plain, straightforward, and masterly manner. The principles his Lordship lays down, and the facts he mentions are so entirely to the point, and so complete that we give the letter entire:—

Toronto, April 16th, 1881.

MY DEAR MR. CAYLEY.—As I am unexpectedly and suddenly deputed by the Corporation of Trinity College to proceed to England, with the Bishop of Ontario, in search of a Provost. I regret that I shall not be able to fulfil my engagement to preach for you on Ascension Day.

You ask me for my opinion on the subject of surpliced choirs, and I give it to you most gladly and unhesitatingly.

When the choir consists of men and boys, and is placed in or near the Chancel, I consider it most proper and seemly for them to wear surplices. I would wish to be understood as not simply giving the sanction of toleration to this custom, but as cordially approving and recommending it.

And especially for these reasons:—

1. For the sake of the "decency and order" with which St. Paul enjoins us to let all things be done. It seems to me to be more in accord with this rule that the men and boys who sing should be clothed alike, in a simple white garment, covering all individualities of their common dress, than that they should appear in the incongruous motley of various colours and styles.

2. If the choir are so far recognized as forming a part of the staff officially engaged in the conduct of the service as to be allotted seats with the clergy within the Chancel, then it is proper that they should be so distinguished by wearing the distinctive dress which we recognize as best becoming the conduct of the worship of God.

3. More particularly for the effect which the wearing of the surplice should, and undoubtedly does, tend to exercise upon the mind and demeanour of the choir men and boys. It is a reminder that they are engaged in the service of God, which calls for reverence of conduct, and earnestness of devotion and holiness of thought, and is a help towards the maintenance by them of these duties in the house of God.

4. I lay great stress upon the propriety of the Choir entering the church together, in a body, like the clergy. The practice which is so common for the members of it to drop in, one by one, at any odd moments, some generally after the service has commenced, and the recognitions and whisperings, and bustling about the finding of places and arranging of music books, which invariably accompany this practice, are very unseemly and distracting to the congregation, who are compelled to witness them.

Unfortunately a prejudice has existed in the minds of many persons against a surpliced choir, because they have imagined it a sign of High Church doctrine and ritual: no doubt this prejudice is fast passing away with the similar one which prevailed against the wearing of a surplice in the pulpit.

I have never been able myself to see any necessary connection of either of these customs with what is called "party." More than twenty years ago, in the town of Brighton, England, where the two extremes of party were represented, I remember there was not a church where the choir was not surpliced; so little was this conceived to be a party badge.

In later years, such prominent leaders of the Evangelical side as Bishop Ryle, Archdeacon Garbett, and Dean Close have conceded the desirability of Choirs being surpliced, and have publicly in print avowed their approval of the custom.

I may add that at the Provincial Synod of 1877 the late Metropolitan, Bishop Oxenden, expressed at length, in the House of Bishops, his strong approbation of surpliced Choirs on very much the grounds I have stated.

I therefore trust that this improvement may be effected in the service of St. George's church, and that it may have the result, which I feel sure is aimed at in its adoption, of promoting the reverence and happiness, the worthiness and the spirituality of the worship of God.

Believe me, yours sincerely,
ARTHUR TORONTO.

The Rev. J. D. Cayley, St. George's Rectory.

PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

DIVINE SERVICE IS A DEAD LANGUAGE.

XXXIV. Once more, the Church of Rome is in plain contradiction both to the letter and spirit of Holy Scripture, by conducting the most important parts of Divine Service in a dead language. The words of St. Paul on this topic are so pertinent that it is desirable to cite them in full:—

"If I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful. What is it, then? I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also. Else when thou shalt bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified. I thank my God, I speak with tongues more than ye all: yet in the church I would rather speak five words with my understanding, than I might teach others also, than ten thousand words in an unknown tongue" (1 Cor. xiv. 14-19).

Now, the references to the "giving of thanks" (*eucharistia*), and to the response "Amen," show plainly that the Apostle is here speaking of the [Mass or] Holy Eucharist, and is insisting on the necessity of its being celebrated in the vulgar tongue, that the people may know when and how to make the responses. And Cardinal Bona, following St. Thomas Aquinas, affirms this ("Rer. Liturg." l. v. 4). But it is precisely the Mass

which Roman canon law forbids being translated from Latin for public use into any other language, so that it has become necessary to employ the mechanical signal of a bell at certain points of the rite, to warn the congregation of that which they cannot, for the most part, learn from the words of the celebrant.

It may be freely admitted that no great harm was meant or worked by this system when it first began, which was after the inroad of the barbarians into the Roman empire, when the new Christian converts were found to be speaking a great variety of dialects, none of which had any literature, and all liable to incessant changes, whereas Latin was more or less generally understood. The fault was in not meeting the change of circumstances, when Latin dropped out of popular use and the new languages of Europe took final shape; and it is only too plain that the motive at work then was the desire to keep more power in the hands of the clergy.

Nor is the Roman case like that of the modern Jews, who use Hebrew still in their public devotions, as being the original sacred language in which their religion was Divinely revealed, and as being further a bond of tribal union to a scattered race. The most ancient Christian records are in Greek; the Epistle of St. Paul to the Roman Church itself is in Greek; and the *Kyrie Eleison*, with other Greek words, still embedded in the Missal, attest that the Mass of the Roman Church was once said in Greek too. Accordingly, the Latin translation, now held as sacred, must have been made with the intention of obeying St. Paul's precept, when Greek began to fall into disuse in Rome, and the bulk of the Christian people began to speak Latin.

No doubt this disobedience to Holy Scripture is of far less heinousness than the preceding examples, but still it is disobedience, and shows how Rome prefers her own will to God's will.

Nor is the usage without serious practical mischief. In the first place, it has made the act of the congregation at Mass largely mechanical and unintelligent, especially where, as the rule is in all Roman Catholic countries, the great bulk of those present are totally unlettered. Next, even for those somewhat better instructed, it has resulted in the very general employment of private and unofficial books of devotion, which are used at Mass, instead of the Missal itself, so that there is no attempt of the congregation to join directly in the lay portions of the office; and these books are usually far below the level of the Missal in tone and doctrine, so that the people are never lifted up to the ancient standard. Lastly, the unknown tongue puts an ignorant congregation wholly at the mercy of an infidel celebrant, who can substitute any other matter he pleases for the words he is supposed to be reciting.

DISCOURAGEMENT OF THE BIBLE.

XXXV. Besides these plain revolts against the clear letter of Holy Scripture and of the historical tradition of the Catholic Church, there are other respects in which the whole *spirit* of these two witnesses to the Faith is departed from, albeit there is not such express violation of the letter. First of these may be set the *discouragement* and slight put upon Holy Scripture by the Roman Church, not merely indirectly, by raising unwritten ecclesiastical traditions to equal rank with the Divine oracles (Conc. Trid., sess. iv.; Conc. Vatic. sess. iii. cap. 2), but directly, by restricting and disallowing the free circulation of the Scriptures in the vernacular. As this fact is often called in question, it may as well be here set down that the fourth Rule of the Congregation of the Index of Prohibited Books, approved by Pius IV., and still in force, runs as follows:—"Since it is manifest by experience that if the Holy Bible in the vulgar tongue be suffered to be read everywhere without distinction, more evil than good arises, let the judgment of the bishop or inquisitor be abided by in this respect; so that, after consulting with the parish priest or the confessor, they may grant permission to read translations of the Scriptures, made by Catholic writers, to those whom they

understand to be able to receive no harm, but an increase of faith and piety, from such reading; which faculty let them have in writing. But whosoever shall presume to read these Bibles, or have them in possession without such faculty, shall not be capable of receiving absolution of their sins, unless they have first given up the Bibles to the Ordinary. Booksellers who shall sell or in any other way furnish Bibles in the vulgar tongue, to any one not possessed of the licence aforesaid, shall forfeit the price of the books, which is to be applied by the bishop to pious uses, and shall be otherwise punished at the pleasure of the said bishop, according to the degree of the offence. Moreover, Regulars may not read or purchase the same without licence had from their superiors."

So far, then, we see that permission to read the Bible is not a thing of course, but an exceptional favour, made difficult, to obtain, and likely at once to be refused in every case where any man wanted honestly to know what God's revelation says upon some point of popular religion which might perplex him. But this is not all; for Clement VIII. glossing this rule, declares that the order and custom of the Holy Inquisition have taken away from Bishops and Superiors all power to grant any such licences.

Here are some of the 101 Propositions of Quesnel, condemned by the Bull "Unigenitus" of Clement XI. in 1713, as "false, scandalous, pernicious, seditious, impious, blasphemous, and heretical":—

"79. It is useful and necessary at all times, in all places, and for all kinds of people, to study and learn the spirit, holiness, and mysteries of the Sacred Scripture.

"80. The reading of Holy Scripture is for all Christians with pious reading, and above all of Holy Scripture. It is dangerous to attempt dissuading Christians from this reading.

"81. To take the New Testament out of the hands of Christians, or to keep it shut against them, by taking away the means of understanding it, is to close Christ's mouth against them.

"82. To forbid Christians the reading of Holy Scripture, especially of the Gospels, is to forbid the use of light to the children of light, and make them undergo a sort of excommunication."

Pope Leo XII., in an Encyclical dated May 3rd, 1824, addresses the Latin bishops thus:—"We also, venerable brothers, in conformity with our apostolic duty, exhort you to turn away your flocks from these *poisonous pastures* [of vernacular Bibles]. Reprove, intreat, be instant in season and out of season, in all patience and doctrine, that the faithful committed to you (*adhering strictly to the rules of our Congregation of the Index*) be persuaded that if the Sacred Scriptures be everywhere indiscriminately published, more evil than advantage will arise thence, because of the rashness of men."

NOTE.—The writer has known a bonfire to be made of Anglican Bibles and Testaments by Roman Catholic clergymen at a mission in Kingstown, Dublin. If these persons knew how trifling is the difference, apart from mere style, between the Anglican version and the Douai version, what are we to think of their reverence for God's Holy Word? If they did not know it, what are we to think of their professional education, and their own anxiety to learn the truth of the matter? Imagine the like done by Anglican clergymen to Douai Bibles and Testaments.

Pius IX., in the Papal Syllabus of Errors, groups *Bible Societies* along with Socialism, Communism, and Secret Societies, as *pests*, which have alike been often reproved by him with the severest terms in various Encyclicals.

Here, in England, where it is impracticable to forbid the Bible to such as wish to procure it, these rules are not insisted on, but it is almost an unknown book, save in Germany, to the Continental Roman Catholic. Nor are there any such Bible readings with explanations given by the clergy in church as to make amends for the restriction. An explanation of the Gospel at Mass may be given, but is not obligatory, and there is nothing whatever analogous to the Anglican system of public Lessons; for the Breviary Lessons are not only in Latin, but are part of an office which is never said in any parish church whatever, namely, the Nocturns or Night Hours.

These plain facts must be set against such titular

approvals of vernacular Bibles as the Brief of Pius VI., for example, prefixed to Archbishop Martini's Italian version in 1778, which is the only solid argument cited by Roman controversialists in defence. The phrase "poisonous pastures" in the Encyclical of Leo XII., must mean one of two things, either that all vernacular translations are poisonous, or that such as are made by non-Romans are incorrect, corrupt, and misleading. In the latter case, obviously the duty of the Church is to provide trustworthy versions as the only sure antidote; but although there have been many translations of the Bible made by Roman Catholics into various European languages, there is, at this moment, speaking under correction, none formally recognized and sanctioned for general use except the Douai Version, and that for obvious reasons. All others are mere private ventures, for the most part, and certainly are not encouraged by authority; nor does the great college *De Propaganda Fide*, at Rome, whose polyglot press is one of the boasts of the local Church, do anything to supply the deficiency.

Diocesan Intelligence.

QUEBEC.

From Our Own Correspondent.

LENNOXVILLE.—At the Easter Monday vestry meeting the following resolution was unanimously carried:—"that the sincere thanks of the vestry be tendered to Mr. H. J. Petry for the valuable assistance rendered by him during the past year, in conducting the musical service of the church."

Young Mr. Petry is an undergraduate of Bishop's College, Lennoxville, and son of the Rev. Henry James Petry, B.A., Coll. Reg. Oxon, incumbent of Danville, Troutbrook, and Lorne, P. Q.

MONTREAL.

From Our Own Correspondent.

From our country missions the reports we hear of Easter Sunday, followed by its Easter Monday vestry meetings, have a tone that indicates progress in some respects, and harmony generally. Where the ways and means could be found (no small consideration), there we observe the Queen of Feasts has been more marked than in the past, and with more favour than perhaps would have been looked for a few years ago.

There has just come a report of the vestry meeting of the parish of Belford—a rising manufacturing town, and which gives the name to the deanery constituted in those parts. There the Sunday services were very impressive, and the floral offerings and decorations very tasteful. Special music and special singers characterized the musical portions of the service. The Easter vestry meeting was a happy affair. The rector, Rev. H. W. Nye, congratulated the vestry on the unbroken peace and harmony which had prevailed during the year, and on the quiet, but steady progress which had been made in the various departments of Church work. He spoke with special commendation of the successful work of the Sunday school, the Ladies Aid Society, and the juvenile Bee-Hive. The following is a summary of the statistics given to the meeting:—Baptisms: adults, ten; infants, eleven; Confirmed, twenty-one; Burials, 5; number of communicants, seventy-two; Sunday services, 135; week-day services, eighteen. The stipend of the rector has been regularly and fully paid. This is worthy of note, as it is not as common or general as it might be. Our country clergy, if they could tell untrammelled the manner in which they are paid, and how far short of the \$600 per annum many of them are, and of the privations they have to undergo in consequence, a picture that would not be at all creditable to the intelligence and wealth that our Church is generally credited with, would be presented. Of course all this is well known, because in many cases, personal experience has taught it, by the clergy; but the laity don't know it. They get hints of it now and again in pastorals and in missionary speeches, but they don't believe it, and never will until it is brought home to them in plainer language than it has yet been, as a rule. But how is this to be done? The Synod fixes \$600 as a minimum, and yet for instance we have the parish of Philipsburgh offering \$500, and claiming on this ground to elect their own minister. Have they a right? Is this supporting, in the spirit, or according to the terms of the canon, their own clergyman? Most assuredly not. Doubtless to such a parish as this, the bishop referred in last Synod address, when he said that he did not find that in all cases the terms laid down in

of Pius Martini's...ly solid...ists in...in the...of two...ions are...by non-...leading...Church...ly sure...n many...atholics...at this...formally...cept the...ns. All...he most...author...paganda...e of the...o supply

our constitution for the formation of a rectory had been complied with. The bishop having said this, intimated that he would speak of this point further on, but we do not see that he did—not at least on this feature of giving \$500, and calling that "supporting their minister." It might be properly called "harrassing their minister." If such parishes cannot raise even the minimum, let them forego the title of "rectory." Then we shall know where they are.

WATERLOO.—The debt on the fine church of this parish, yet incomplete, will very soon be extinguished, thanks to the exertions, chiefly we believe, of Mrs. Lindsay, who took the first energetic steps in the matter, and through interviews and correspondence with friends and former residents, has the gratification of finding \$3,875 contributed towards the extinction of that debt during the past year. \$300 of the list is yet to be paid, which will leave \$1,600 only to be met. We hope that the venerable archdeacon, the rector of the parish, may have the pleasure of seeing that visible mark of his work fully complete and paid for before he is called to rest from his labours.

GIEN SUTTON.—The attendance at the vestry meeting and the report presented to it indicate that the work of the Church here must be called most decidedly progressive. The parish was never in so prosperous a condition as at present. Services are held morning and evening on Sunday in the church, and Sunday afternoons are spent in presenting the kingdom of God and its features and claims in four different places—places where the Gospel of the kingdom, as a visible organized divine society through which the world is to be reconciled unto God, has hitherto been unknown, or presented in a perverted or distorted form.

ONTARIO.

From Our Own Correspondent.

CARRYING PLACE.—On noon the 18th ult., at the vestry meeting held in St. John's church, the incumbent presented the financial statement for the past year, showing the total income of the whole parish from all sources to be \$464.36. The accounts were carefully and minutely elaborated; \$150 were spent in repairs on church and parsonage, this causing a deficiency of nearly one hundred dollars in the incumbent's income of \$200 agreed upon, at a previous vestry meeting, to be raised towards his stipend. Messrs. J. H. Black and Chas. Davis were appointed wardens. Mr. Davis was re-elected lay representative in view of his intelligent interest in the affairs of the Church. Messrs. H. Harper, George Flindall and Richard Carrigan were appointed sidesmen.

CONSECON: Trinity Church.—George J. Waddell, Esq., and M. Cadman, Esq., were appointed wardens. During the year this very small congregation paid for various Church objects the extremely liberal sum of \$157.42, including \$83 for repairs of the church, for which the best thanks of the incumbent and congregation are due to the assiduity, zeal and business capacity of the late churchwarden, Mr. John Killip. The election of Mr. Davis as lay representative was accepted at this vestry meeting.

RED SCHOOL HOUSE.—At the vestry meeting of the congregation habitually worshipping in this building, the financial statement represented \$4 as paid incumbent and \$6.04 as total Sunday offerings. The following appointments were made: Mr. Ashton and Mr. Francis Peck, churchwardens, and Mr. Davis lay representative to Synod for a second term of three years. All the meetings were of the most harmonious character.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending April 30th, 1881.

MISSION FUND.—Parochial Collections.—St. Stephen's Vaughan, \$14.25; North Essa, Ivy, 35.65; St. Jude's, Thornton, 27.50; Grafton, balance, 24.00; Georgina, 42.77; Bradford and West Gwillimbury, Christ Church, balance, 50cts.; Port Perry, additional, 1.55; Cavan, 182.60; St. James', Albion, 33.45; Palgrave, 8.83; Campbell's Cross, 7.40; Charleston, 4.22; North Orillia and Medonte, 12.00; Penetanguishene, All Saints', 20.50; St. James', 10.75; Cartwright, 36.70; Barrie, 75.05; Apsley, additional, 3.09; Battean, 28.00; Nottawa, 3.75; Duntroon, 4.75; Singhampton, 17.77; Coldwater, 5.62; Streetsville, 31.50; Weston, additional, 4.50; Cannington, 10.00; Berkeley and Chester, 20.50; St. Luke's, Toronto, 134.50; Sunderland, 11.82. Missionary Meetings.—St. Stephen's, Vaughan, 6.50; Georgina, 14.70; St. George's, Albion,

2.27; Singhampton, 3.64; Sunderland, 10.27; Coldwater, 7.10. January Collection.—St. Stephen's, Vaughan, 7cts.; Georgina, St. James', 3.85; St. George's, 2.68; Penetanguishene, All Saints', 7.00; Nottawa, 37cts.; Duntroon, 1.91; Singhampton, 1.18. Annual Subscription.—Rev. C. J. S. Bethune, 10.00; Ven. Archdeacon Whitaker, 100.00.

PERMANENT MISSION FUND.—John Maitland, quarterly payment, \$10.00; A. R. Boswell, 1st April, 25.00; James Henderson, Toronto, subscription for 1881, 100.00.

WIDOWS' AND ORPHANS' FUND.—October Collection.—Colborne \$10.50; Keswick 2.25; Coulson's Corners 2.50; Christ Church, West Gwillimbury 10.06; Cavan, balance of assessment 28.40; Credit balance of assessment, 2 cents; Albion, Caledon &c. 14.62; Weston 6.26; Barrie, additional 13.00; Duntroon 3.31; Coldwater 3.96; Cannington 10.00; Collingwood 11.17; Whitby, balance of assessment 16.00; West Mono, in full of assessment 9.00. Annual Subscription.—Rev. C. J. S. Bethune 5.00; Ven. Archdeacon Whitaker 15.00; Rev. J. Farncomb 5.00; Rev. C. E. Thomson 5.00.

DIVINITY STUDENTS' FUND.—April Collection.—Colborne 1.00; St. Mark's, Otenabee 1.00; Lloydtown 94 cents; Nobleton 50 cents; North Essa, Christ's Church 1.75; St. Jude's 75 cents; Grafton 4.24; Hastings 92 cents; Anwick 84 cents; Dartford 32 cents; Bradford and West Gwillimbury, St. Paul's 86 cents; Trinity church 2.11; Christ church 1.00; Newcastle 20.43; Grace church, Markham 4.00; Weston, 2.50; St. Mark's, Carleton 1.16; North Orillia and Medonte, St. Luke's 3.21, St. George's 1.27; Cobourg 25.00; St. Thomas's, Shanty Bay 8.60; Apsley, St. George's 64 cents, St. Stephen's 27 cents; Port Perry 3.70; St. John's, Bowmanville 6.50; West Mono 2.25.

ALGOMA FUND.—Annual Subscription.—Rev. C. J. S. Bethune \$5.00.

BOOK AND TRACT FUND.—Annual Subscription.—Ven. Archdeacon Whitaker 5.00.

SYNOD OFFICE.—Collections &c., received during the week ending 7th May, 1881.

WIDOWS' AND ORPHANS' FUND.—A thank-offering from Port Hope \$5.00. October Collection.—Cameron, on account of assessment \$1.48, York Mills, balance of assessment \$21.89; Midland, assessment \$1.50; Minden, on account \$6.54; St. John's, Dunsford \$3.70; Trinity East, Toronto, assessment \$60.22.

DIVINITY STUDENTS' FUND.—April Collection.—Guildford, 47cts., West Dysart, 17cts.; Weston, additional, \$1.50; York Mills, \$4.12; St. Luke's, Ashburnham, \$3.00; Georgina, St. George's, \$2.50, St. James's, \$2.30; Stayner, \$3.25, Creemore, \$1.75, Banda, \$1.00, Brampton, \$7.72; Uxbridge, \$3.00; Christ Church, York Township, \$11.00.

MISSION FUND.—Parochial Collections.—Credit, in full, \$3.60; St. George's, Toronto, \$111.00; Neweastle, \$110.00; Brampton, \$68.60; West Dysart, \$5.00, Haliburton, \$20.75; Uxbridge, \$120.00; St. Stephen's, Toronto, \$74.65; Christ Church, York Township, balance for last year, \$1.00; Guildford, (Dysart) \$6.00; St. Philip's, Unionville, additional \$1.00.

YORKMILLS.—Churchwardens: Mr. G. Robson and Dr. Richardson. Lay representatives: Messrs. Sparrow and G. Robson, and Dr. Richardson.

LAKEFIELD.—Churchwardens: Roland C. Strickland and Henry J. Le Fevre. Lay representatives: Roland C. Strickland, Henry J. Le Fevre, and Sparham Sheldrake.

A GOOD EXAMPLE.—As an example to the richer parishes in the city and elsewhere to help the poorer, and as a means of provoking them to a Christian rivalry in good works, it will not be out of place to quote the charity of some in Toronto, who raised a purse among themselves to aid the pastor of the poorest mission in the diocese, one at the east end of metropolis of Ontario, whose spiritual wants are of the most crying sort, and whose poverty is correspondingly great. The donation was sent anonymously through the Bishop, who accompanied the gift with the following letter:—

Toronto, March 22nd, 1881.
"My Dear Mr.,—The enclosed sum of \$87 has been handed to me with the request that I would forward it to you as the gift of a few friends, in recognition of your labours in connection with the parish of St. ——" "It gives me great gratification to comply with the request of the donors.

"Believe me, yours very truly,
"ARTHUR TORONTO.

"The Rev. ——" "There are many other parishes similarly situated to the above, which a helping hand might raise out of the slough of despond or even keep alive.

The Chapter of the Rural Deanery of East Simcoe, was held on Tuesday, 3rd inst., at Shanty Bay. Divine service the previous evening in St. Thomas's church, being attended by a very fair congregation. The prayers were read by the Revs. G. A. Anderson and W. H. French, the lessons by Rev. O. G. Dobbs, the sermon by the Rev. James H. Harris. On Tuesday morning, Holy Communion was celebrated by Revs. Rural Dean Stewart and Canon Morgan, to both clergy and laity. At the bussness meeting, after reading of the minutes of previous Chapter, several subjects of great importance were fully discussed and such action unanimously decided on as would serve the best interests of the Church. The subject for study and discussion was the Preface to the work of Common Prayer. There was a very full attendance of the clergy.

COLLINGWOOD.—The Hon. and Rev. T. P. Hodge will take charge of this parish for three months during the absence of the incumbent, the Rev. Mr. Kirkby.

TORONTO. Church Woman's Mission Aid. The members of the above having opened a department for the reception and sale of women's work, beg to inform their friends, and the public generally, that they will be glad to see them at the rooms of the Society in the Mechanics' Institute, Church Street, (upstairs). Orders taken for all kinds of work. Open every Friday afternoon from 2 to 5. The opening of this department has been contemplated from the first starting of our Society three years ago, but owing to our having had so many other branches to attend to, has only just been accomplished.

NORTHUMBERLAND.—The regular semi-annual meeting of the Ruri-Decanal Chapter was held at Cobourg on Wednesday, the 4th instant. Divine Service was celebrated in St. Peter's church at ten o'clock a.m. Morning prayer was said by the Rev. V. Clementi, the lessons being read by the Revs. W. C. Bradshaw and C. R. Bell, respectively. Special psalms and lessons were used. The sermon was preached by the Rev. G. Gardner, who took for his text John xiii. 35. The Holy Communion was celebrated by Rural-Dean Beck. At the conclusion of the service the clergy adjourned to the rectory, where Mr. Beck, the chairman, opened the meeting of the Chapter with prayer. After the confirmation of the minutes of the previous meeting, and the reading of some correspondence, a vote of thanks to the preacher for his excellent and practical sermon, was carried. It was resolved that the next meeting be held at Peterboro, on Tuesday, the 4th of October, at 7.30 p.m., the Rev. R. Harris to be the preacher. The subject for discussion on that occasion will be the first chapter of the Epistle to the Hebrews; the Greek text, with the old and revised translations, having been previously examined.

A conversation took place on the proposed alteration of the Constitution of the Synod, more especially with reference to the appointment of an executive committee. It was universally felt that while there is no necessity for the quarterly meetings of so many committees, such as the music, printing, audit, and Sunday school committees, the proposed executive committee is framed on much too large a scale.

It is scarcely necessary to add that the members of the Chapter were most cordially welcomed and hospitably entertained by Canon Stennett. VINCENT CLEMELTI, Sec. Treas.

NIAGARA.

From Our Own Correspondent.

HAMILTON: St. Mark's.—A mission extending over the octave from April 25th was preached in this parish. The rector, the Rev. R. S. Sutherland having secured the services of Rev. W. Hoyles Clarke, of Bolton, in Diocese of Toronto, placed in his hands the conduct of the mission. Through the octave there were three celebrations of the Holy Communion with matins and evensong daily, in which the mission priest was assisted by the rector and the Revs. T. Geoghegan, of Flamboro' and C. E. Whitcombe, of Stony Creek. The celebrations were all well attended. The mission preaching was each evening attended by a large and most attentive congregation. There is ample reason to believe that God has been pleased to bestow much fruit upon this special labour to teach the hearts and revive the religious life of St. Mark's. Rev. W. H. Clarke has made a prayerful study of the most efficient means of reaching, under God, by the plan of mission preaching, the hearts of the masses. A multiplication of such revival service can hardly fail to rouse from spiritual lethargy any congregation, in which after careful and prayerful preparation, such a mission may be preached. Coming, as did this mission, at apparently the most unfavourable season of the civil year, and immediately

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after Passion Week and Eastertide, with their multiplied services, this mission has been a very safe test by which to try the possibility of rousing people by special revival efforts. It is much to be wished that in our large towns and cities, missions of the like nature could be organized, but of such a nature, that the whole community might be reached and the substantial unity of the Church exhibited. O Lord revive Thy work among us.

STONY CREEK.—On Tuesday May 3rd, the Lord Bishop of Niagara administered in the Church of the Redeemer in this mission the rite of Confirmation to twelve catechumens. Rev. W. B. Curran accompanied the bishop as chaplain, *pro tem.* and Rev. T. Smith, Taplestown, and Rev. C. E. Whitcombe, missionary in charge, were also present.

ERIN.—The vestry meeting of All Saints' Church, was held on Easter Monday morning, and adjourned until last Monday evening. The Rev. A. J. Belt, B.A., incumbent, occupied the chair. The finances were shown to be in a very good condition, with a surplus in hand. Mr. Richard Anthony, and Mr. Thomas Carbery, were elected wardens; and Mr. Wm. Cornock, representative to the Synod. It was decided to repaint the inside of the church. The proposition to either buy or build a parsonage, was also favourably received, and steps will probably shortly be taken for this end. At Hillsburg, in the evening, Mr. John Byrne and Mr. W. H. McCullough were elected wardens; and Mr. Byrne, representative to the Synod. At Reading, the meeting was held on the afternoon of the same day, (Easter Monday,) when Mr. Robert Donaldson and Mr. Wm. Hall, jr., were chosen wardens; and Mr. Jas. Connor, representative to the Synod.

HURON.

From Our Own Correspondent.

ALVINSTON.—*St. John's*.—The annual Easter vestry meeting was held on Monday the 25th ultimo. The incumbent, the Rev. E. Softly, B.D., in the chair. The meeting opened with prayer. The statement of the accounts showed the salary of the incumbent to have been paid in full by the wardens. A debt of about \$75 remains on the organ; it was determined to liquidate the same. Mr. A. Lucas, and Mr. R. Code were appointed wardens. Mr. Lamont was elected as lay representative. The wardens and the representative was appointed a committee, with power to make such repairs in the church as they may deem advisable. The meeting was harmonious.

KERWOOD.—The Easter vestry meeting was held on Wednesday the 27th ultimo. The incumbent, the Rev. E. Softly, B.D., in the chair. The meeting opened with prayer. Mr. Isaac Blane, and Mr. Henry Freer were appointed wardens. The church will be speedily pushed to completion, and will be ready for opening on the 1st of October next.

CHAPTER HOUSE.—At the adjourned vestry meeting held on Monday, the 25th ultimo, Messrs. Street and Shoebottom were appointed wardens. Judge Davis, and Mr. W. T. Imlack were re-elected lay representatives to the Synod.

GODERICH: *St. George's*.—This new church was opened for divine service on Sunday, 24th of April, by the Rev. Canon Carmichael, of Hamilton. During the morning service he referred to the long period during which the rector, Venerable Archdeacon Elwood had ministered to the congregation. The offertory at the various services amounted to nearly \$300.

LONDON: *St. Paul's*.—The congregation at morning service on the Sunday after Easter was very large, only less than that of Easter Sunday itself. The influence of the heart-moving service of the great Christian Festival, was to many of a more than usually abiding force. Added to this was the special service of the day—the laying on of hands—deemed by many the most interesting of our Church services. Over the windows and doors, and along the gallery were the texts that had been traced there in old English characters, speaking of the arising from the tomb of Him who is the Resurrection and the Life. The services were most interesting. The Rev. A. Brown said morning prayers, and the Rev. Canon Innes read the lessons. His lordship the Bishop delivered an earnest practical address to the candidates for confirmation, taking for his text the following words: "I will pay my vows unto the Lord now in the presence of all his people, in the courts of the Lord's house, in the midst of thee, O Jerusalem. Praise ye the Lord." The interesting rite of the laying on of hands was then proceeded with, and thirty six young soldiers of the Cross were admitted to the full communion of the Church.

OTTERVILLE: *St. John's*.—At the vestry meeting Mr. T. G. Bullock was appointed warden, and Mr. T. J. Peake, lay representative to the Synod.

SIMCOE: *Trinity Church*.—The adjourned Easter vestry meeting of this church, was held on Monday evening, the 2nd of May. The rector, the Rev. John Gemley, in the chair. The auditors' report was read and disclosed the gratifying fact that not only was every dollar of pew rents for the past year collected, but that the contributions for ordinary Church purposes, were one third in excess of any past year; and that the special collections for the diocesan funds, were, in many instances, doubled. The unanimous thanks of the vestry were presented to Mr. Wm. Sharpe upon his retiring from the onerous position of warden, after nineteen years service, coupled with the hope that, at some future time, he might again find himself able to take the position.

The fact that every pew in the church is rented, and that there are many applications from persons who cannot be accommodated, has led to the vestry making all seats free at the evening services, and also to the appointment of a committee to devise a scheme for the enlargement and completion of the church. Judging from the gentlemen who form the committee we shall soon have the pleasure of having a church worthy of its object, a credit to the congregation, and an ornament to the town. The rector has a large class being prepared for the rite of Confirmation, which is to take place shortly.

Since the appointment of the Rev. Mr. Gemley to this parish, he has, by his untiring devotion and attention to his duties, entirely revolutionized the aspect of Church affairs, and instead of a sleepy indifference, there is now manifested a great and increasing interest, not only amongst those who have been regular members, but also amongst those who have unfortunately strayed away from the Church, and it must be gratifying to the Rev. gentleman to witness such important results from his labours.

KINCARDINE.—The annual vestry meeting was held on Easter Monday, and was of the most harmonious and gratifying character. The rector, the Rev. R. H. Starr, occupied the chair. The revenue for the year amounted to \$3,230.00, of which \$207.50 were applied to diocesan objects. The retiring wardens, Messrs. Tyre and Freer were reappointed. Dr. Martyn and Mr. Tyre were elected representatives to the diocesan Synod. The Sunday school was found to be in a most satisfactory condition, and the teachers and officers received a well-deserved vote of thanks.

ALGOMA.

From Our Own Correspondent.

ACKNOWLEDGMENT.—The Rev. W. Crompton wishes to acknowledge with thanks, \$5 from Mrs. Girdlestone, Galt; \$25 from H. Rowsell, Esq., Toronto; £7 sterling from Mrs. Lucia de Moleyn, Rochester, England; £10 sterling from Mrs. Legh and daughter, St. Helier, Jersey; and £20 sterling from a lady in England who wishes him not to mention her name.

Mr. Crompton also gratefully acknowledges the receipt of \$4.60 from the late S. E. H. R. offertory purse, Orillia; \$4 from Goodwood, Algoma mission box; and \$6.40 from "R." and family, Orillia (to be used in your mission for Church purposes in the way you may think best) per Rev. B. Rowe.

At the same time he wishes to make a special appeal to his friends for funds to erect the proposed church at Burk's Falls, a village of rising importance, upon plans kindly furnished by his bishop, which call for about \$800 more than he has at his command. Burk's Falls is the centre of a well settled country, and there are many members of the Church in that neighbourhood, some of whom had not been to service for four, eight, eleven, and fourteen years. He is literally the pioneer parson. He had his first service there on Sunday afternoon, April 10th, and, to their delight, promised to arrange the continuance of them every three weeks. The site (chosen by the bishop) is a most excellent one, and the church when erected will be as a "Beacon on a hill," which can be seen for many miles around. Its spire, though silent, will speak to all of the religion they profess, the God who made them, and the Saviour by whose Name they are called. Who will aid in bringing this result about?

GRAVENHURST.—The Rev. Thos. Lloyd has just returned from a series of services and pastoral visits in the outlying districts of his large mission. He reports:—"In a remote spot concerning the townships of Draper, McLean and Oakley, is a cluster of thirteen families, all members of the Church of England, the majority of whom are new comers. Very poor, and having to contend with all the difficulties of early settlement in the bush. Now, these members of our Church, naturally desiring for themselves and their

children the services of religion and a place in which to hold them, have secured to the church a good site, and by a great and united effort, about two-thirds of the material necessary for a mission room has been got on the ground; but here, I grieve to say, the work rests, for, they have done what they can, and money they have none, and dare not incur a debt, as they have not the means to pay. That the good work done be not thrown away, or lost, and that a struggling section of the flock of Christ receive that measure of help of which they are most worthy, he brings this case under the notice of the Christian public, only adding, that, as the members will themselves erect the building, sixty dollars will enable him to get for them all that is necessary. For any "mite" sent to him, his warmest thanks and prompt acknowledgment will be given.

ROSSEAU.—A complimentary entertainment, given at the Rosseau House on the 22nd ult., to Mr. William Ditchburn, in recognition of his labours as lay-reader of our church was in the highest degree successful, and through the energy of Mrs. Pract and able assistance of Mrs. and other ladies of the committee, a very substantial proof of the friendship and good will of the congregation was the result.

We understand that, whilst the roads are at their worst in Muskoka and the people cannot very well get out to service, the Rev. Mr. Crompton, travelling clergyman, is to pay a visit to Toronto, Hamilton, Galt, and Niagara, at the latter end of May and the beginning of June, when he will occupy various pulpits and speak upon missions in the bush.

Correspondence.

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

INCIPIENT MARIOLATRY.

SIR,—I certainly thought that a mental power so wonderfully acute as to see what nobody else could ever have seen before—Incipient Mariolatry in that beautiful Gospel hymn, beginning "Shall we not love thee, Mother dear," would have perceived the real "sequitur" implied in my communication, viz: that either the teaching in the church S. G. Wood attends must be miserably defective, or that he has profited shamefully little by that teaching. I purposely however only hinted at my meaning, and thence the apparent "non sequitur."

On referring to S. G. Wood's first letter, I find that it is "as" "a direct address to, if not an invocation of, the Blessed Virgin" that it has always seemed to him "a dangerous approach to Mariolatry." I must still contend that the 148th Psalm contains by the figure of apostrophe as much of address to created objects as the truly evangelical hymn objected to, that the danger of offering Divine worship to the objects of the address in the Psalm was just as great when it was written as in the case of the hymn: because that worship was offered in the immediate neighbourhood of the Psalmist's residence. As to the idea of "invocation" in the sense of *imploring* or *beseeching for aid*, whether in the Psalm or in the hymn, it is too absurd to need a reply. And S. G. Wood has quite as much right to say, that, were it not for the existence of idolatry in the neighbourhood of Judea, the 148th Psalm would never have been written, as to say that "were it not for the existence of Mariolatry in that Church, the hymn in question would never have been written." The former assertion would be blasphemously profane: the latter is a baseless calumny. The Psalm directs us to the proper object of adoration, and so does the hymn.

S. G. Wood takes scant notice of Theoph. S. Richey's letter, which contains a fuller refutation of his error than I supposed it necessary to give.

Yours,

R. JOHNSON.

THE NORTH-WEST.

SIR,—The editorial contained in your issue of the 5th inst. has prompted me to a further discussion of the matter to which my suggestion and proposal, concerning the North-West, referred. My first idea, which I had written, but afterwards changed, was to make the proposal for one hundred subscribers to contribute fifty dollars each for three years, with a view to the permanency of the work, and as more likely to secure efficient missionaries. This view I still hold, and cordially endorse the way presented by you. I think it must strike most thoughtful minds that permanency is a very important, if not

Family Reading.

GRACE IN LITTLE THINGS.

THERE is an old story of a certain minister who, in arranging his toilet for parochial calls, found a button gone from his collar, and all at once the good man's patience left him. He fretted and scolded, and said undignified and unkind things, until the tired wife burst into tears, and escaped to her room. The hours of the afternoon wore away, during which the person called upon old brother Jones, who was all bowed down with rheumatism, and found him patient, and even cheerful; upon young brother Hall, wasting away with consumption, and found him anxious to go and be with Christ; upon good old grandmother Smith, in her poor, miserable hovel of a home, and found her singing one of the good old hymns as happy as a bird; and upon young Mrs. Brown, who had a few weeks before buried her only child, and found her trustful and serene in the view of God's love which had come to her through her affliction. The minister went home filled with what he had seen, and when evening came, and he was seated in his easy chair, his good wife near busy with her needle, he could not help saying, "what a wonderful thing grace is! How much it will do! There is nothing beyond its power! Wonderful! Wonderful! It can do all things." Then the little wife said, "Yes, it is wonderful indeed, but there is one thing the grace of God does not seem to have the power to do." "Ah, what can that be?" said the husband. "Why it does not seem to have power to control a minister's temper when a shirt button is gone." This was a new version of the doctrine of grace to the parson, but it was such a version as many another religious man needs to remember. The honest servant girl said that the best evidence she could give of her conversion was, that now she swept out the corners and under the sofa, while before she was converted she did not. There is many a man who can stand up before a multitude and "confess Christ;" who can be most meek when insulted in some public place; who can rub his hands and bless God for the power of religion; but who is too weak to keep his temper at home. The value of art is in the fineness of the work; the perfection of music is in the little accuracies. So the beauty and power of our religion are seen when we manifest grace in little things. As it takes greater skill to engrave the Lord's Prayer on a five cent piece than upon a broad steel plate, so it takes more grace to live a good Christian at home than in public.

STONES FOR THE TEMPLE.

WHEN the temple at Jerusalem was being built, no sound of workman's tool was heard near. Each stone was shaped elsewhere, and only needed to be put into the place which was ready for it. So the great building rose up in its glorious beauty. All the parts were perfected, and as they were brought to join those built in before them, they helped to fulfil the great plan of the divine Architect.

In the Jerusalem above there shall be a temple finished one day, which shall stand for ever. It shall be a spiritual temple, built of living stones. In it God will dwell and be adored. How great the glory of those chosen and made worthy to have a place in it! We all hope for the rest and the delight, of which God speaks to us in this figure, as in so many others. We all shrink from the thought of our being cast away with what is unfit to be worked into God's design. Let us learn a lesson from the way in which the temple made with hands was built.

Heaven is not the place for shaping, but for putting that which is already shaped where the right place awaits it. Here is God's workshop; now is our time to be prepared for heaven. This life, with all its cares and joys, and temptations, and means of grace we meet, is meant to form us after God's will. In the Church on earth we take our character; in the Church above it shall be shown. God gives us each a place in the Church now; to fill that well is the preparation for a place in the Church hereafter.

How many are there who never think of this! They hope to be given a place of rest and glory in heaven; they are little careful, or not careful at all, to be living stones, doing God's will and showing forth His glory on earth. They rest on no firm foundation. They take no pains to be sure that they are not parted from Christ the one Corner Stone of the spiritual building. Nothing rests on them, or is upheld or strengthened by them. No firm bond of Christian love unites them to others. Nay more; some even hope for a safe and honourable place among angels and holy ones, where God is, in heaven, while they are content not to fill a decent place even among true-telling and fair-dealing men on earth.

He who is not fit company for honest pure-thinking men of the world has no real place in the Church on

primary-factor, in enlisting the sympathy, and drawing out the energy of clergymen and laymen in Church work. It does not accord with Christian character, neither would it be consistent with the interests of the Church, to send efficient men into the missionary field, with no certainty beyond a year. To do this, when the Canadian Church has the means, would be an abuse of faith and savour of presumption.

Men who have been chosen and set apart for the ministry of the Church are esteemed ambassadors of Christ to beseech their fellow creatures to become reconciled to God, and should therefore be relieved of unnecessary anxiety as to the permanency of their temporal provision. They will have all the trials their faith can endure, without the harassing one of uncertain and inadequate support. The Christian missionary requires to be armed with two essential requisites for success: that of confidence in the support of his Lord and Saviour for all spiritual supplies, which he cannot doubt, and in the Church for all needful and temporal provision. To expect that God would display miraculous power in maintaining the former, whilst the Church dishonours herself in the neglect of the latter, would be a violation alike of both the great Commandments. God indeed needs no gift, but He does desire that His redeemed Church should know Him, by bringing forth fruit to her own account. I shall therefore be glad to put the proposal in another, and I trust equally practicable form. I shall be happy to unite with a hundred others in contributing from one to fifty dollars per year, for one, two, or three years.

Now that I am upon the subject, I might be permitted to express a doubt as to whether any diocesan method will be able to accomplish the work of the Church's missionary commission, at all commensurate with her obligation to God and man. The idea has doubtless presented itself to the minds of thoughtful Christian Churchmen, that our diocesan machinery is inadequate for the work, and that our material sources are sufficiently developed to call into exercise an agency partaking of a Dominion, rather than a diocesan character. Few will question that the missionary success of the Church in the mother-land has to be attributed to the formation of missionary societies of a national character, such as the S. P. G., C. M. S. and others. Could a Dominion Missionary Society be formed, freed from the trammels of diocesan machinery, yet embracing the sympathy of Church members at large? Men of broad Christian sympathies, too great to be bound by any party Shibboleth, clergymen and laymen, could be found to fill the offices of president, vice-president, committee, &c., who from their established reputation would inspire confidence that the end would be ensured, independent of different shades of opinion, and of narrow, contracted ecclesiastical influences. Diocesan prejudice and rivalry would be excluded, and energy take the place of apathy. The officers could be elected annually or triennially by the members, or by such method as would best commend itself.

Something should be done to take "the reproach" from our Zion, which all appear to feel rest upon her, to the dishonour of her Divine Head and herself. She needs a nobler platform for the inspiring of missionary life than any diocesan system can give her, or the scattered fragments of individual Christian character can accomplish. The cementing power of such an organization, having for its foundation supreme love to God, and love for our fellow-men equalling the love we have for ourselves, would soon draw forth the energies of the Church here, and enlist the substantial sympathy of the mother of us all, as to cause a spiritual temple to be reared, which would serve as a beacon for the guidance of the present, and yet unborn generations.

I can see no reason (for the wealth of Churchmen in a nation so highly blessed as ours, is sufficient), why an annual income of at least ten thousand dollars should not begin the work, and increase from year to year, and be laid as an offering of Christian devotion and gratitude on the Church's altar of love to her Lord and her God.

I am yours faithfully,

J. T. WRIGHT.

The Parsonage, St. Mary's May 6th.

MIRTH is short and transient, cheerfulness fixed and permanent. They are often raised into the greatest transports of mirth who are subject to the greatest depressions of melancholy; on the contrary, cheerfulness, though it does not give the mind such an exquisite gladness, prevents it from falling into any depths of sorrow. Mirth is like a flash of lightning, that breaks through a gloom of clouds, and glitters for a moment; cheerfulness keeps up a kind of day-light in the mind, and fills it with a steady and perpetual serenity.

earth, however loud his professions. He who has no living active part in the Church on earth is not growing fit for heaven. No place in the Church triumphant is being prepared for him.

THE COMMUNION OF SAINTS.

Oh, the blessed communion of saints! one member has the benefit of the other members' gifts, prayers, and ministrations. One prays for all, and all prays for one. What one has, the other enjoys also. It may be truly said of them, All is yours. There is no envy, no haughtiness, no strife or harm, among real saints; for why should I envy that which is my own? why should I despise that which serves for my necessary assistance? and why should I strive against, and hurt him whose hurt is my own? Is there any strife between the members of our natural body? By no means; they all serve, help, and assist one another; and if one be injured and suffers, all the rest run to his relief, and are neither tired nor angry, if the healing does not follow immediately. O Lord, unite us all in hearty fellowship and tender feeling for each other; and stop and open and subtle divisions which are fermented by lofty spirits, who always boast of mighty things, and to be wise above the rest. Suffer not a self-conceited and party spirit, which is the spirit of the world, to influence the members of thy body; but bless and grace them all with true humility; then we shall live in a solid union and uninterrupted harmony.

A WORD FOR EVERYBODY.

SOME years ago I visited an old man who lived very near my church, and was at the time dangerously ill. He spoke of his hope of recovery, and of his resolve to go to church when he got better.

To the surprise of everyone who knew of his illness, he recovered. And now the question was, Will he go to church?

I was not sanguine about this. I see a great many sick people lying on their beds at home. But I see very few of them kneeling meekly on their knees in church "to give glory to God" for their deliverance. Yet my old friend spoke very positively, and seemed much in earnest. And I had a good hope that he would be an exception to the rule.

I went to see him again and again. One day before he was quite well, I found that he had moved from his house. No one could tell me where he and his wife had gone. I made various enquiries. But all was in vain.

After many weeks had past, I heard that he had moved to a house not far from that in which I first saw him, and almost as near to the church. I called several times, in the day-time, in the evenings, and on Sundays. At last I found him at home, and able to talk to me.

I came to the point soon, and was sorry to hear that he had not gone to church. I reminded him of his good resolutions, and asked why he had not kept them. His answer was nearly in those words: "Yes, I meant to go to church. But I heard the church-bell ringing every day, and often on some days. And I thought to myself, If I join those people, I will have to go to church every time the bell rings, and I can't do that; so I haven't gone at all."

I believe the man was quite sincere in what he said. If so, he was greatly mistaken. The church-bell rings often, that some people may come each time, and that all may have an opportunity. But no one is expected to leave his work or neglect his duty for the sake of going to church. The bell need not hinder the work of the world; it should be a call to Christians to do all their work the better, and "to the glory of God."

It is a common mistake. No more frequent hindrance stops the way of those who, in their hearts, desire to live a godly life. Is it not so? You can't do all; and so you will do nothing.

In this busy world we are all distracted by cares and anxieties. We can't do all that we used to do in happier days. We get disheartened, and "give up everything."

Have you done so? If you have, you are wrong. You are distrusting God. He knows your difficulties; He knows what you cannot do, and He knows what you can do. He will not blame you for what can't be helped. But He does require of you the little that is in the power of everyone.

The best way is to search your conscience, and decide what you cannot do, and quietly give up the idea of doing it. And, on the other hand, ask your conscience what you can do, and "do it with your might."

Pray for God's help, and do what you can. Patiently watch for opportunities of doing more. We are all "unprofitable servants;" but God is a good Master.

HIS WONDERS IN THE DEEP.

"Where I am, there shall also My servant be,"
St. John xii. 26.

BLESSED SAVIOUR, hear us

When we pray to Thee,
That Thou wilt be near us
On life's stormy sea.

In each trial hour,
Dark with clouds of ill,
Speak Thy word of power,
Say Thou, "Peace! be still."

To the shore eternal,
As we onward toil,
And the hosts infernal
Our best efforts foil.
Make no long delaying,
Draw in pity nigh,
Word of comfort saying,
"Fear not, it is I."

Though we seem forsaken
Through the toilsome night,
And have nothing taken
By the dawning light,
Bless the weak endeavour,
Cheer the fainting heart,
Till we rest for ever
With Thee where Thou art.

SAINT PAUL AT ATHENS.

He was a very brave man. He was ready to testify even before kings, and was not ashamed of the Gospel of Christ.

On Mars' Hill he had a difficult task to perform. He spoke to the wise men of Athens. And it was his duty to show them that he had a higher wisdom to teach them. They knew not the true God or the true worship. He was to set before them the truth concerning both.

St. Paul wisely noticed the altar with this inscription, "To the Unknown God;" and said, "Whom therefore ye ignorantly worship, Him declare I unto you."

He did not tell them that they were all wrong, and that nothing in their religion was good. He came in quite a different spirit. He told them they were religious people, devoted to the worship of a number of gods—for that is the meaning of the term he applied to them, when he told them they were "too superstitious." This religion of theirs was, by its own confession, an imperfect religion. They worshipped an "unknown God." An altar was set up in honour of the great "Unknown." St. Paul knew what they knew not. He had a right to assume that the God whom they ignorantly worshipped was God that made heaven and earth, all things seen and unseen, all persons known and unknown.

He confessed, you see, that the people of Athens had a great deal of religion; and he further told them that they were ready to receive more knowledge about sacred persons and things "unknown."

But, at the same time, he rebuked their "ignorance." Wise as they were, they must "become fools" that they might be wise. He told them of the resurrection of the Lord Jesus, Who died and rose again for us. He told them the doctrine of the Cross which is to the Greeks, and which proved to those Greeks at Athens, "foolishness." They mocked at the resurrection. But he warned them of judgment to come, and in God's Name bade them repent of their sins.

And as to the subject about which he began to teach them. St. Paul did not neglect to show the true nature of worship, and the meaning of the Christian Temple. Idols of wood, and stone, and silver, and gold, were put away. Graven images were not to be used in the worship of the true God. "We ought not to think that the Godhead is like

unto gold, or silver, or stone, graven by art and man's device." Acts xvii. 29.

So far has St. Paul taught us in the matter of worship. But is there no more to say on this point? There is a great deal which we, as Christians, ought to know.

We must not expect, however, to get a clear view of the Christian doctrine in the words which I have quoted. It was not the custom of the Apostles to tell to the heathen all that members of the Church of Christ could learn. The Lord Himself said to the Apostles, "I have many things to tell you, but ye cannot bear them now."

We must remember this. We, as Christians, must do "more than others," and we must also learn more than others. Compare, for example, the teaching given by St. Paul to other Greeks in the eleventh chapter of his first Epistle to the Corinthians. His first sermon to the heathen at Athens is an introduction teaching the folly of heathen worship: his first Epistle to the Christians at Corinth dwells on the joy of Christian worship. At Athens he showed that God dwelt not in the temples made with hands; to Corinth he gave a revelation which warns us not to "despise the Church of God." 1 Cor. xi. 22. Hear what he says: "I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread; and when He had given thanks, He brake it, and said, Take, eat: this is My body, which is broken for you: this do in remembrance of Me. After the same manner also He took the cup, when He had supped, saying, This cup is the new testament in My Blood: this do ye, as oft as ye drink it, in remembrance of Me." 1 Cor. xi. 23-25.

WITH ALL MY STRENGTH.

To read is not the same as to study. To be at work is not the same as to work. Many men read a great deal, and yet learn very little. Many men spend long hours tied to tasks, and yet do almost nothing. The reason is that they do not give their mind to what they are about, and work with a will. To gain an end in this world, men must not only work, but work in the right way, and with a right earnestness.

So in the things of the soul and God. It is not from the time spent in religious duties that success comes. Men may go on saying prayers till they lose all thought of any good to come from them. Men may read the Bible through and through, and yet grow no more wise unto salvation. Men may go through a long course of meditation, and find no truth of God more real to mind or heart. And there is much of this aimless waste. Men who could not be at ease while neglecting religion altogether, often quiet themselves by going through a course of duty. They use means of grace with regularity, but without setting before them any grace to be sought for by these means. Their desires are not roused, their strength is not put forth to reach any aim. So, no wonder that so much of what is called prayer, and looks like religious work leads to nothing but mere coldness, and unbelief, and sloth. God withholds what men do not long for and mean to use. He hides Himself and His truth from those who do not care to know Him.

Into each prayer should be thrown the whole strength of mind, and heart, and will. The answer should be counted on from Him Who is more ready to give than we are to ask. Each effort to learn more of God should be an earnest, reverent looking for the light that comes to those who draw near the awful Presence. All is read that passes between the soul and God. God does not trifle with us, or call us to Him without purpose. We cannot go away as we come. We have trifled with God and our eternal interests; or else we have received gifts which will bind us to do more work, and enable us to have more joy.

WORK AND WAGES.

THE wages that sin bargains for with the sinner are, life, pleasure and profit; but the wages it pays him are, death, torment and destruction. He that would understand the falsehood and deceit of sin, must compare its promises and its payments together.

BUSY PEOPLE.

TAKE earnest heed, lest, while you are going higher and thither, mending many things, tossed in a hurry of worldly affairs, the enemy run not away with your soul. Oh, beware that the world doth not secretly steal away your heart. Consider that, whatsoever your business be, you must and will have an eating and sleeping time. Oh, be as solicitous every day to keep your praying times, which are a thousand times more necessary than a time to eat in or sleep.

ECLIPSE OF THE SUN.

THE sun was dark one day: part of its light was gone. Did all men see it? Did they miss the light? No. And why? One man said to his friend, who spoke of it, that he had not seen it; and this was the cause,—he had so much to do on earth that he had no time to look up to the sky.

This is just the way with men now: We all have lots of things to do. All our thoughts are spent on things on the earth; we will not look up to the bright place, where Christ, our Sun, sits at the right hand of God.

Sad it is, yet it is true. But why should it be true of us? Let us look to God more; let us seek His Face. Let us think that He sees all we do, and that He can help us in our toil. Then our life on earth will be bright, and Christ will come some day to take us to the place of joy that has no end.

WHAT IS RIPENING?

How pleasant are the bright, green fields on which the summer sun shines down! Countless plants are rising up slowly and surely, as God's hand forms them out of what the soil, and the air, and the dew, and the rain supply. The sun's light and warmth cheerish the beauty and the life of each. Day by day the promise of the Autumn harvest is more plain, and man can learn new lessons of the goodness, and wisdom, and truth of God. The farmer, as he looks over his fields, knows what to expect in each. He has sown wheat in part of his land, and he is sure that there oats or barley will not grow. He does not need to ask what is springing up in one field or another; it is enough to look back to the seed-time, and he has no doubt what he can look forward to reaping at harvest-time.

There is another harvest coming with which we all shall have to do. What are we to reap when the end of the world comes? We can know, and we ought to know, just as the farmer can tell us what sort of grain his land will bear. From what he has sown he knows what he shall reap. So may we. Day by day and hour by hour the slow work of ripening goes on. Angels see it, and the evil ones who hate us see it too. Are we, who are above all interested, content to be careless? If we have sown to the Spirit, and sown plentifully, what hope, what joy to think of the good harvest coming! How blessed to watch and labour, lest the growth unto perfection be hindered. If we have sown to the flesh, if only the thorns and briars of sin fill up God's ground, if that ground has been left uncared for, is it not well to know the truth before the "harvest be past, the summer ended, and we not saved." That evil sowing may yet be rooted out. The good seed of God is still offered. His grace is still ready to make our natures fruitful to His glory, and our eternal wealth.

THE RIVULET.

TELL me, little rippling brook
Whether hast away so fast;
Dost hope to find a quiet nook
In the ocean wave at last?

Vainly, vainly wilt thou try
Rest and quietude to gain;
When in ocean thou shalt lie,
Thy journey must begin again.

First a bright and silver cloud
Shall thou from the deep arise.
Like an angel from the shroud
Wing thy way towards the skies.

Then on the mountains mossy top,
In purest dew thyself shalt hide;
Till gathering in a pearly drop
Thou trickles down the mountain's side.

And hastening on thou'lt meet a brother,
Just on the self-same errand bound,
And then another, and another,
All like thyself as bright and round.

And softly murmuring side by side
As separate down the hill you run;
Begin to think you'd easier ride
If all the forces joined in one.

So now a little rill behold
As gathering, gathering, on you go,
At last a brook, so bright and bold
Here at my feet again you flow.

JAPANESE BOYS AND GIRLS.

NORMAN. Come, auntie, please tell us some more nice stories about Japanese.

AUNTIE. Well, what would you like me to tell you?

EDITH. Oh, tell us about the children this evening.

NORM. Are children in Japan just like English children, auntie?

AUNTIE. In some respects they are; but they are generally much quieter and better behaved. Before they can walk or talk they are taught to be very polite. If you give a present even to quite a little baby it will raise the gift to its forehead and make a bow. And as they grow older they are taught all sorts of polite expressions and etiquette. For example, when they come into school, and when they go out again, they fall down on their knees, and touch the very floor with their foreheads, saluting their teachers.

ED. What is a Japanese school like, auntie?

AUNTIE. They do not have such nice rooms for their schools as little boys and girls in England have. Their rooms are low and small, and far from clean. (This does not, of course, refer to the Government schools lately instituted.) When you are walking in the street you can always tell a Japanese school long before you come to it by the great noise, for the children all say their lessons together in as loud a voice as they can. The teacher stands at a blackboard and writes a word down, and then the whole school shouts the word out. Although the Japanese children are very quick at learning, you will be surprised to hear that it takes them many, many years before they can read and write.

NORM. Why is that, auntie?

AUNTIE. Because they have not got the same kind of letters as we have in England. There are twenty-six letters in the English language, and it generally takes a good many of them to make one word. But most of them are made up of a great number of strokes, and are very hard; and then no one is considered well educated unless he knows a great many thousand of these signs.

(To be continued.)

BOB'S TALKING LEG.

"That wooden leg of yours must be rather inconvenient."

Bob was our crossing sweeper, and a sort of public messenger—self-established, but recognized in time as one of the institutions of the bank.

When employed by the bank or one of the tradesmen with a message, Bob would leave his broom leaning against the letter-box, and go on his way, quite certain that the most mischievous boy in the place would not interfere with it.

He was a bit of character, and generally wore a post-boy's cap and an old red hunting-coat when on duty.

And a labourer he had been once upon a time—a man well known in the town, and not a little notorious for his drinking.

"Walk better with a wooden leg than with two sound ones!" I said; "how can that be? I can not fancy a wooden leg would be better than either of mine."

"I was not speaking of your legs, sir," replied Bob, dryly, "but of the pair I had. They were not given to walking very straight."

"That must have been your fault, Bob," I said.

"Well, yes, sir," he said, "of course it was; but I was speaking in a sort of meddler, you see."

"I see you are fond of metaphor," I returned; but tell me about this leg of yours. How did you get it?"

"Drink gave it to me," replied Bob; "and I must say that it ain't very grateful to drink in return; for although it makes noise enough in ordinary, it knocks double as loud whenever I'm nigh a public house."

"It says 'don't' as plainly as you can, sir—meaning, don't go in. I was once nearly led back into the old ways, and was going into 'The King's Head' with a friend as I had not seen for years, but this leg wouldn't go in; t'other went over the step right enough, but the wooden one tripped up, and down it went. 'All right,' I says, 'you know how I get you, and I'll not go in.'"

BUSINESS DEPARTMENT.

MONEY IS MORE ABUNDANT at the present moment than perhaps was ever known in the history of finance. That barometer for all nations, "British Consols," are now quoted at 102½, and may reach 103, or over, ere this meets the eye.

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Why should you wait, it will not pay, Send in your orders right away, For "Churchmen" all, with eager eyes, Are wanting you to advertise— Money to loan.

The Churchman, friends, is just the thing It cannot fail success to bring. If you would be accorded wise, Then in the Churchman advertise— Money to loan.

BIRTHS, MARRIAGES and DEATHS.

Death. GARDINER.—At the Parsonage, Moorefield, on the 30th ultimo, Margaret E. S., only daughter of the Rev. R. Gardiner. Incumbent.

PRODUCE MARKET.

Table with columns for commodity, price per unit, and date (TORONTO, May 10, 1881). Includes items like Wheat, Barley, Oats, Peas, Rye, Flour, Beef, Mutton, Hogs, Beets, Onions, Cabbage, Carrots, Parsnips, Turnips, Potatoes, Apples, Chickens, Fowls, Ducks, Geese, Turkeys, Butter, Eggs, Wool, Hay, and Straw.

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