

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 7.]

TORONTO, CANADA, THURSDAY, OCTOBER 27, 1881.

[No. 48.]

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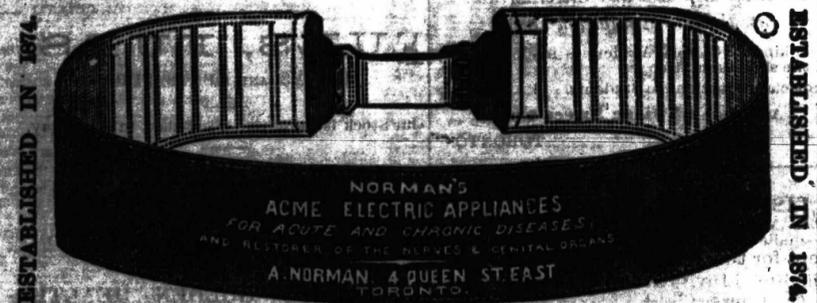
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LESSONS for SUNDAYS and HOLY-DAYS.

Oct. 28...St. SIMON and St. JUDE, Apostles and Martyrs:—
Morning...Isaiah 28, v 9 to 17. 1 Timothy 5.
Athanasian Creed to be used.
Evening...Jeremiah 3, 12 to 19. St. Luke 19 v 28.
30...TWENTIETH SUNDAY AFTER TRINITY:—
Morning...Ezekiel 34. 2 Timothy 1.
Evening...Ezekiel 37; St. Luke 20 27 to 21 5.
or Daniel 1.

THURSDAY, OCTOBER 27, 1881.

It is said that the Deanery of Carlisle has been offered to the President of Trinity College, Oxford, but that it is doubtful whether Mr. Percival will accept it.

The so-called "Church Association" have addressed a letter to Mr. Gladstone expressing their regret at the appointment of Mr. Knox-Little to a canonry at Worcester.

The Rev. Hugh Pearson, Canon of Windsor, and Vicar of Sonning, Berkshire, has been appointed Deputy Clerk of the Closet, in the room of the late Dean Stanley.

The organizing Secretary of the Central African Mission, recently appointed, for the Northern Province, without stipend, is the Rev. John Miles Moss, of St. Olave's, Blundell Sands, Liverpool.

The Bishop of Manchester says:—"Many strange utterances have been attributed to me for which I am not responsible, but this" (approving of cards with a small stake attached) "is almost the strangest and most absurd of them all."

On Sunday the 25th ultimo, at the Alexandria Palace the preacher was the Rev. J. Horsley, Chaplain of Clerkenwell Prison. Not less than 40,000 persons were present. The "Stabat Mater" was performed previous to the sermon, and a funeral march for the United States President was also given.

The parish of All Saints', Newcastle-on-Tyne contains 15,000 people, entirely poor; but the vicar is unable through advanced age and infirmity, to perform the duties of his office in a parish of so large a population. The Archdeacon of Northumberland has therefore consented to assume the direction of the parish, and has accordingly been licensed as senior curate at a nominal stipend of five shillings per annum.

The Rev. Clavering Lyne, who was ordained priest by the Bishop of Gloucester and Bristol on Sunday the 25th ultimo, is a brother of Father Ignatius.

The Duke of Newcastle stands at the head of the list of contributors to the Newcastle Bishopric Fund, with a subscription of £10,000; the late Colonel Joicey, M.P., promised £2,000; Lord Londonderry gives £1,000; Lords Eldon and Boyne £500 each; the Duke of Portland, Lord Durham, Mr. Baring, M.P., and Sir George Elliot, M.P., each contribute £250; Lord Redesdale gives £200; and Lord Scarborough, Mr. Richardson, M.P., and Mr. L. C. Thompson, M.P., £100 each. The contributions of the clergy to the fund amount to £5,800.

The twenty-first annual meeting of the Church Congress was opened at Newcastle-on-Tyne, on Tuesday the 4th, under very favourable circumstances. There was service at the church of St. Nicholas in the morning. The Mayor attended the procession in his robes. Besides the Bishop of the diocese there were present the Archbishop York, the Bishops of Carlisle, Manchester, Liverpool, Bedford, Argyle, Brechin, Edinburgh, & Leath; also Bishops Perry and Mitchinson. Matins were said by the Vicar, the Rev. Canon Martin, and the lessons were read by the Archbishop and the Bishop of Liverpool. The Bishop of Manchester preached the sermon.

One of the prebendaries of St. Paul's Cathedral has been taking duty for a few weeks in a country parish in Scotland. On one Sunday he preached a sermon on the history of the Early Church and her doctrines. On Monday morning the wife of the laird of the parish called on the Prebendary, and requested that he would not preach such sermons, as they had not been accustomed to any thing of the kind; and in deference to her father, who is a Presbyterian, she hoped he would change the subject, and the whole congregation objected. The clergyman replied that on the contrary he intended giving them a course of sermons on the Church during the eight weeks he was with them, and that was only the first. The next Sunday several of the Presbyterian ministers came to hear the preacher, and by the last Sunday the church was crowded.

The parish church of St. Andrew, Auckland, which has been closed for restoration for twelve months, was reopened on 28th ult. Nearly one hundred clergymen were present at the early celebration. The Bishop of Durham preached from St. John i. 40. In his sermon Bishop Lightfoot made these remarks:—"This church of St. Andrew is the just pride of this parish and neighbourhood. It is not the only distinction of this fabric that it is the largest parish church in the county of Durham. It speaks to us as few parish churches speak, of the long and continuous history of Christianity in England. There is that Latin inscription imbedded in its pavement, testifying to that earlier Roman civilization on which, as on a basement, the superstructure of the Gospel was raised. There are those Saxon crosses disinterred from its

walls, proclaiming the evangelization of the great race of which the population of England is mainly composed. And when, from these relics of older monuments and structures, which long ago were demolished to clear an area or to furnish building materials for the existing fabric, we turn to this fabric itself, we meet with a series of architectural styles, beginning with the Norman basement of the tower, and descending through subsequent ages of a series which not inadequately represents the successive epochs in the career of the English Church. In its internal arrangements too, it recalls the most striking epochs in the history of the see. It is especially connected with the names of Beck, the patriarch, and of Langley, the cardinal—the two most splendid (if indeed, outward splendor alone be accounted) in the roll of the Durham episcopate during the early centuries."

In a discussion at the Church Congress on "The connection between Church and State," the Dean of Manchester remarked:—"Some persons seem to think that the connection between Church and State might be dissolved, the Church retaining her endowments and property; in other words that disestablishment need not involve disendowment. This is conceivable, but only as a dream. No statesman would consent to leave a body independent of the State so powerful as the Church would be. If even the disunion should come—which God forbid!—public policy will require that the power of the Church should be destroyed as far as man can destroy it; and, I believe, under such circumstances it will be stripped of every penny. And, as the Church corporations have titles antecedent to those of all others who have any property, the foundations would be shaken, and the reign of communism would have begun."

On the same subject the Rev. Malcolm MacColl said:—"What do we mean by 'the Church'?" Not a school of thought, nor an institution for the propagation of certain doctrines, nor even an organization for the promotion of virtue. The Church is all that; but she is more. In the well known phrase of Noehler, the Church is the continuation of the Incarnation; a Society that is founded by our Lord for the purpose of disseminating among men the fruits of His Incarnation. For our Lord became man not merely or chiefly in order to reveal new truths; that might have been done without the Incarnation. He came to revive our fallen nature; to breathe a new life into it by repairing its broken communication with the divine nature. It is through mysterious contact with the first Adam that we are born in sin. It is through sacramental contact with the second Adam that we are born again to newness of life. As in Adam all die even so in Christ shall all be made alive. If we are to believe the Bible, the one process is as real as the other; our sacramental regeneration places us in as real a contact with the restored humanity of Christ, as our natural generation does with the sinful nature of Adam. The evil heritage of the Fall does not consist, as the Pelagians taught, in the tendency to follow a bad example, but in the derivation of a disorganized nature—with a congenital bias towards evil. The redemption wrought by Christ does not consist in setting a good example and revealing precious truths but in implanting a new life; in planting a

new organic force at the root of our being to repair the damage of the Fall. When our first parents fell, humanity, viewed in the abstract, fell with them; but the individual members of the human race become partakers of that aboriginal calamity by the process of natural generation. When the Redeemer of humanity triumphed over death, human nature viewed in the abstract, was saved; but the individual members of it become partakers of that salvation by means of spiritual regeneration through sacramental agency. A large portion of our Lord's teaching and of St. Paul's Epistles become meaningless on any other view of the relation between the Fall and the Redemption of man. If original sin is a fact, it is a transmitted flaw or quality from the father of our race. If Redemption is a fact, we must become partakers of it, by veritable contact in some way, with Christ's humanity—contact as real as our contact with Adam's fallen nature. The Church is thus 'the continuation of the Incarnation'—that is to say, she disseminates by means of the sacramental system, the risen humanity of our blessed Lord, in as real a sense as the fallen humanity of Adam is disseminated by natural generation. St. Paul accordingly speaks of her ministers as 'stewards of the mysteries of God.'

TWENTIETH SUNDAY AFTER TRINITY.

WE have in the Gospel a wonderful example of the love and wisdom which marked the teaching of our Lord. In a discourse which sets forth how sinners of every degree were invited to a fellowship in the blessings of the Gospel, it was most fitting that they should be reminded likewise, that for the lasting enjoyment of these, they must put off their former conversation,—“that,” to use the words of an ancient writer, “the entrance, indeed, to the marriage feast is without scrutiny, for by grace alone we are called, as well bad as good; but the life of those that have entered, shall not hereafter be without scrutiny; the king will make a very strict examination of those who, having entered into the faith, shall be found with filthy garments”—a most needful caution, lest any should abuse the grace of God, and forget that while, as regarded the past, they were freely called to the privileges, the blessings of the Gospel, they are also called unto holiness. In this parable we see how the Lord is revealing himself in an ever clearer light, as the central Person of His kingdom, giving the plainest possible hint of the nobility and the Divinity of His descent. Here His race is royal, and He appears as Himself at once the King, and the King's Son. This appearance of the Householder as the king announces that the sphere in which this parable moves is the New Testament Dispensation, is the kingdom which was announced before, but was only actually present with the coming of the King. Here we have a parable of grace, God appears as giving something to man, but, although He imparts goodness, His goodness is not accepted.

The two favourite images under which the old Jewish prophets loved to set forth the blessings of the coming dispensation, were those of a festival and of a marriage. These ideas are united and they interpenetrate one another in the marriage festival in the Gospel. There appears indeed this inconvenience resulting from the inadequacy of things human to set forth things Divine, that the members of the Church are at once the guests invited to the feast, and, in their collective capacity, constitute the bride at whose espousals the feast is

giving. But in the progress of the narrative, the circumstances of the marriage fall altogether into the back ground, the conduct of the guests invited to the marriage feast is the prominent feature of the narration. The parallel has its groundwork and its rudiments among the prophets of the Old Testament; and it entered quite into the circle of Jewish expectations, that the setting up of the kingdom of Messiah should be accompanied with a glorious festival, and should be ushered in by one. In other passages our Lord Himself does not refuse to use the same image for setting forth the same truths. It is true that the marriage is spoken of in Rev. xix. 7 as one that shall not take place till the end of the present age, while here the Lord speaks of it as already present; but the two statements are easily reconcilable if we keep in mind how distinct the espousals and the actual marriage were held in the East, and contemplate His first coming as the time of His espousals, while not till His second coming will He lead home His Bride.

CHURCH THOUGHTS BY A LAYMAN.

No. 85.

A WORD IN SEASON TO PARTY AGITATORS.

IN the whole range of crimes against humanity and the religion of Christ, none can be found more revolting than the massacres by Cromwell of the men, women and children of the Irish towns of Wexford, Tredah, and Ross. Had these murders been committed by a heathen warrior, history would have ranked him with Attila, or the Danish savages, who swept over England like a hurricane of swords.

But Cromwell was astute enough to do his work of blood and tyranny in the name of the Prince of peace. In describing his deeds of savagery at Tredah, he wrote that it was done “not by power or might but by the Spirit of God;” and in a sentence or two he adds, “I believe all their clergy were knocked on the head promiscuously.” On this very day A.D. 1649, this great champion of civil and religious liberty, wrote thus to the Governor of Ross: “I meddle not with any man's conscience, but if by liberty of conscience you mean a liberty to exercise the service of your Church that will not be allowed of.”

Cromwell's pious phraseology in speaking of his atrocities, his lofty air of liberalism in meddling with no man's conscience, while in the same breath threatening to brain any with a musket whose conscience led them to attend the service of the Church, finds a counterpart to-day in those who make use of the cant words of the so-called “Evangelical party” in order to cloak their designs against the liberties of Churchmen to worship God according to their conscience and the order of the service book of the Church of England. They claim to meddle with no man's conscience, but they claim also to prohibit the celebration of divine service except in the bald, cold, meaningless, slovenly, irreverential style which accords with their apathetic consciences, and harmonises with their worldly self-adoration.

Cromwell's notions touching the sphere within which civil and religious liberty ought to be restricted are identically those of the Puritan church demagogues of to-day. The cloak of the tyrant who tried to stamp out the Catholic Church under the butts of his muskets has fallen on the shoulders of the clique, who in the sacred name of

Evangelical religion are setting not merely every apostolic injunction at naught, but seem bent upon controlling all liberty of worship, of thought and action in the diocese of Toronto. Their proceedings will ere long be most faithfully reported in the Cromwellian phrase, “By the Spirit of God, I believe all their clergy were knocked on the head promiscuously.” Indeed in a recent issue of the organ of the godless agitators a shout of the coarsest, most vulgar joy is sent up over the death of one of God's saints, the late Archdeacon Palmer, because his removal was the departure of a clergyman too manly to run in the Blake-Campbell harness or wear their livery.

We decline to recognize an “Evangelical” in one who dances on a clergyman's grave gloating over an opponent's death; we decline to recognize such a one as a Christian in any sense, or a man with any sense of the sacredness of human life. But the phenomenon, though scandalous to religion, is no novelty. These men who raise a great noise in every market place, proclaiming themselves the “friends of the people,” are the Jack Cades of the Church, or rather the Robespierres who run a party guillotine in the name of liberty, and interpret popular rights to mean the right to do, and do only what they dictate. Their organ, sailing under the Evangelical banner, is comparable to a pirate ship flying the flag of a nation. It reminds us of the two-headed deities of heathenism, for it quotes and adopts the sceptical phrases of Robertson, the bitterest foe of the “Evangelical party,” wherein he sneers at the operation of the Holy Spirit as “Magic,” and speaks of prayer as “Incantation;” quotes also with a serene unconsciousness of innocency, and lauds as a prophet, Carlyle, who mocked at the evangelical faith. Thus with its one face set watching and reflecting the rays of the flickering planets of broad, or sceptical Churchmen, it looks out also to the opposite pole where shine the twin stars Bishop Cummings and Spurgeon, never once raising its glance to the zenith where shines in beauty the Catholic Church.

We must speak out plainly on the claims being made to the support of the laity by these men on the ground of their evangelical character and enlarged liberalism, for they seek to give the impression that loyal Churchmen are neither Evangelicals nor lovers of lay rights. A cry more false never shamed the arena of politics whence its spirit comes: it is a mere electioneering trick, to ensure votes in Synod and secure success to a party conspiracy against the independence of the laity, and the honour, the moral influence, and just spiritual power of the clergy. The article rejoicing over Archdeacon Palmer's death chuckles over the displacement also by death or removal of others whom the party could not control, and affects to see the day near at hand when every clergyman in the Toronto Diocese will wear the livery and echo the notions of the Blake-Campbell coterie of despots. At Roach's Point the people were almost unanimous in supporting the self-denying clergyman who, without fee or reward, ministered the priest's office for their souls' welfare. He brought a very large proportionate accession to the ranks of communicants, his wardens stood by him, and the Church prospered under his zealous care as it had never before. But up goes a spy to disturb the quiet hamlet, one who sits at home in a church where a concert is performed on Sundays by professional singers, to which the people go to be amused at so-called “Evening Prayer.” This person finds the service so ordered at Roach's Point, that the minds and hearts of the worshippers are drawn out and centred upon Him whose

presence they realize. One, however, excepted. To him this devotion is a mystery; his carnal mind understands not what has to be spiritually discerned. While all around are "full of faith and the Holy Ghost," his little brain is concocting a scheme to bring these services to nought by raising a bigoted cry of "No Popery" to stir the passions of the vulgar mob who find in these words the entire sum and substance of all the evangelical religion they know of. In that great classic, the choicest flower of Evangelical literature, Baxter's "Saints' Everlasting Rest" there is a picture and a portrait which are worthy of close study. Look at the picture; "We shall rest from all sad divisions and unchristian quarrels in heaven, for there is no plotting to strengthen our party, nor deep designing against our brethren." Regard well the portrait; "The religion of the hypocrite lies most in opinion, he is usually an ignorant, bold, conceited dealer in controversies; they are usually least acquainted with a heavenly life, who are violent disputers about the circumstantialia of religion." There is a photography of words, and Baxter's words are such a speaking likeness, that no name is needed to identify the person whose image they reflect. Here we find a parish at peace, working in fullest harmony, the people are united, yet one man, a mere summer visitor, one whose whole life just now is spent in posing as a champion of the people, as soon as he finds the people otherwise minded than himself, he despises their tastes, scorns their spiritual devotions as ordered by the Book of Common Prayer, and sets up their beloved pastor and priest on a pillar as a target for the canaille to fling garbage at, the garbage of party railing and accusations. Burke, in his speech to the electors of Bristol wisely said, "I would not only consult the interests of the people, but would cheerfully gratify their humours." The Apollyon of Roach's Point and all his party would do well to cultivate some little of the prudence, the magnanimity, the Christian kindness of the great orator, and tolerate, if they cannot appreciate, higher forms of devotion than their narrow souls may require.

The instance of Holy Trinity, Toronto, is another test of the honesty of the cry "The people, the people." There, out of a vestry of two hundred communicants, all but five or six, demanded liberty to comply with the distinct rule of the Prayer-book, a rule which it is absurd to suppose any court can set aside other than a court competent to change the whole of that Book, even in its doctrinal teaching, that is, no mere court of law. Yet we do not hear the cry going up, "The people, the people." Oh! no! as Cromwell said, they "meddle not with any man's consciences," but if their consciences demand a service according to the rule of the Prayer Book "that will not be allowed of," as the tyrant added and his imitators echo. To make the affront to the laity whose freedom is thus contemptuously fettered, all the more offensive they have the consciousness that the moving spirit in the attempt to gag them, is notoriously a Presbyterian in principle, and a Churchman in mere outward conformity, who, in another diocese was honoured for holding the very sentiments upon his zeal in suppressing which he now courts popularity, and who is courting a bishop whose office he hesitates not to speak of with contempt. In one of the noblest orations of Mackintosh made in defence of liberty of speech, he used words of his country which we will paraphrase and apply to the Church. Those whose views of the rights of of conscience as to the order of divine service are founded upon those of the Puritan slaughterer of the Irish, Cromwell, will, we trust, weigh them

over well, and learn to give the liberty of others a wider range than their own contracted wills, and fancies, and prejudices. "The spirit of the people, by which I mean the whole body of those affections which unite men's hearts to the Church, is composed of various elements and depends on a variety of causes. The spirit of liberty, which is one of its most important elements, endears to Englishmen their Church and their forms of worship, animating their zeal for that glorious institution which confers on the meanest of them a sort of distinction and nobility unknown to the most illustrious slaves of sectarianism who tremble at the frown of tyrant agitators. Whoever unwarily or rashly abolishes or narrows the privileges of Churchmen, which are open, it must be owned, to abuse and to specious objections, may discover too late that he has been dismantling the Church."

"THE LAW" OF THE CHURCH.

A VOLUME has recently been published entitled "The Chronicle of the Collegiate Church or Free Church of All Saints', Derby, by the Rev. J. Chas. Cox, and W. H. St. John Hope, B.A. The Spectator which is an extremely "Broad Church" paper, as far as Churchmanship is concerned having no sympathy with Ritualists, has a review of this book, which we think exceedingly valuable, because it gives historical facts of the greatest importance in deciding the questions at issue. The Reviewer says:—

This handsome volume contains the illustrated history of a church which dates from the time of Edward the Confessor, and which is associated with some of the most striking events in English history. It is not for this reason, however, that we call attention to it at the present moment, but because it casts an important light on the Ritualistic controversy. But in order to appreciate the value of the evidence thus casually and incidentally produced it is necessary that we should have before us a clear view of the points at issue, and of the arguments on each side. The controversy turns, as our readers know, on the correct interpretation of the Ornaments Rubric. Now, with respect to that Rubric, the following facts are unquestionable:—First, its plain, grammatical meaning clearly sanctions the disputed vestments. This is frankly admitted in the Ridsdale judgment. Secondly, this plain grammatical meaning was the received interpretation of the Rubric down to a few years ago. Thirdly, it was also the legal interpretation of it down to the Purchas judgment. How, then, does it happen that the vestments in question are now declared illegal, so that any of the clergy who wear them are liable to imprisonment and temporal ruin? Because, say the Judicial Committee, Elizabeth's Act of Uniformity requires us to read a negative into the affirmative by ordaining "that such ornaments of the Church and of the ministers thereof shall be retained and be in use as were in this Church of England by authority of Parliament in the second year of the reign of King Edward VI., until other order shall be therein taken by the authority of the Queen's Majesty, with the advice of her Commissioners appointed and authorized under the Great Seal for causes ecclesiastical, or of the Metropolitan of this Realm,"—which "other order," they declare, was taken on the publication of the Advertisements. Let us examine this argument.

The questions here are:—(1) whether any "other order," in terms of this statute, was ever taken by authority of Queen Elizabeth; (2) whether, assuming such "other order" to have been taken, it prohibited anything sanctioned by the statute of Elizabeth; (3) granting such "other order" to have been taken, and to have prohibited the vestments in dispute, can it be held to reverse the plain meaning of the Rubric of 1562, which sanctions anew the use of the vestments, has the force of statute law, and makes no reference to any "other order?" The space at our disposal will not admit of our discussing the first question; nor is it necessary, for its importance depends on the answer to be given to the second question. But this much may be said in passing, namely, that the over-

whelming balance of historical evidence, and a consensus of legal authority down to our day, are in favour of those who contend that no "other order" as to anything in the Ornaments Rubric, either was intended to be, or ever was, in fact, taken. Burn merely repeats the language of standard authorities down to his time (1760), when he says:—"Which other order as to this matter [of ecclesiastical vestments] was never taken." (Ecclesiastical Law, Vol. III., p. 487.) On the other hand, it is contended in the Purchas and Ridsdale judgments that the so-called Advertisements of Elizabeth were, in fact, the "other order" promised in the statute. The evidence against this view amounts almost to a demonstration; but it is not worth while arguing it, for the point is entirely irrelevant, as we shall now endeavour to show.

What was the object of the Advertisements? And against whom were they aimed? They owed their origin to a letter from Queen Elizabeth to Parker, dated January 25th, 1564-5. In that letter, the Queen enjoins Parker,—

"To confer with the Bishops, your brethren, and to ascertain what varieties, novelties and diversities there are in our clergy, or amongst our people, within any of the said jurisdictions, either in doctrine, or in ceremonies and rites of the Church, or in the manners, usages, and behaviour of the clergy themselves, by what name soever any of them be called. And thereupon, as the several cases shall require reformation, so to proceed by order, injunction, or censure, according to the order and appointment of such laws and ordinances as are provided by Act of Parliament, and the true meaning thereof, so as uniformity of order may be kept in every Church, and without variety and contention."

Here, then, we have the class of things and persons against which the Advertisements were aimed. They were aimed against "varieties, novelties, and diversities," which were contrary to the Act of Uniformity, and therefore meriting "censure" and "requiring reformation." But the Eucharistic vestments were not "novelties;" their use, so far from being contrary to, was prescribed by the Act of Uniformity, and consequently the clergy who used them were not amenable to "censure" or "requiring reformation." The Queen's letter to Parker proves beyond all possibility of cavil that the Advertisements were not intended to abolish anything which the Act of Uniformity had sanctioned, but, on the contrary, to pull up transgressors to as near a conformity as possible to the requirements of the existing law.

If the argument against the Purchas and Ridsdale judgments were to end here it would be amply sufficient to demolish them. But the argument is very far indeed from ending here. We have seen that the Advertisements were directed against those who broke, not against those who obeyed, the law; in other words, against those who did not wear the vestments, not against those who did. Accordingly, we find that complaints, petitions, and controversy against the Advertisements came exclusively from the Puritans. There is no record of a single complaint or objection from any of the thousands of clergy all over the land who performed Divine Service according to the ritual of the First Prayer-Book of Edward VI. This is absolutely inconceivable on the theory that the Advertisements prohibited that ritual. Some of the Puritan clergy in the reign of Elizabeth were deprived of their livings and imprisoned for not wearing the vestments ordered by the Advertisements. No clergyman was punished or censured for continuing to wear vestments which the Advertisements abolished, for the simple reason that the Advertisements abolished no vestments. Let us take an illustration from our own time. A few years ago Archbishop Parker's successor in the Chair of Canterbury introduced into Parliament, with the concurrence of most of his Suffragans, a Bill which had for its object the restraining of novelties and lawlessness in the performance of Divine Service. The Prime Minister of the day was more explicit, and declared that the object of the Bill was to "put down Ritualism." The Bill became law; it has been put in force against Ritualists exclusively, and the Ritualistic clergy alone complain of it, and agitate against it. Now what should we say of a Court of Justice which, with these facts before it, calmly decided that the Public Worship Regulation Act was passed for the purpose of putting down the Evangelicals and forcing them into Ritualistic vestments? Yet this is a strictly accurate description, *mutatis mutandis*, of the way in which the Purchas and Ridsdale judgments have dealt with the Advertisements. But it is exceedingly hard to uproot a deep-seated prejudice, and therefore we give a few more samples of the overwhelming mass of evidence in favour of the grammatical and historical interpretation of the Ornaments Rubric.

It will hardly be denied that the members of the Royal Commission which drew up the Advertisements knew their meaning and legal value. One of the members of the Commission was Horn, Bishop of Winchester. He was a Puritan, who wished to do the best he could for his friends, and he evidently regarded

the Advertisements as a compromise in favour of the Puritans,—that is to say, if the Puritans brought up their ritual to the standard of the Advertisements, they would be let off the additional requirements of the law. It never occurred to him to imagine that the Advertisements were intended to take away, or could in fact take away, anything that the Act of Uniformity had made legal. In a letter dated some months after the Advertisements were drawn up, with Horn's signature, together with the signatures of the other Commissioners, attached to them, Horn says explicitly that the clause in the Act of Uniformity which enjoined the vestments "cannot be repealed, unless by the agreement and consent of all the Estates of the Kingdom, by whose concurrence it was enacted." This direct testimony from the pen of one of the authors of the Advertisements ought to be conclusive. But the partisans of the new-fangled interpretation of the Ornaments Rubric defy the ordinary laws of logic as obstinately as the Russian soldiers, according to Napoleon, defied the ordinary laws of physiology. "It is not enough to kill them; you must knock them down." We proceed, therefore, with our cumulative evidence.

One of the ablest leaders of the Puritans was George Withers. In a letter written after the formal publication of the Advertisements, he deprecates the Popish ritual, as he deemed it, which was then prevalent. He speaks of the whole ritual of Edward VI.'s First Prayer Book as then, without exception, in legal use; and he gives the current and obvious interpretation of the "other order," of which the Judicial Committee has made such perverse use. "Power, moreover," he says, "was given to the Queen and the Archbishop to introduce whatever additional ceremonies they might think proper; and they immediately afterwards both discontinued the ordinary bread heretofore used in the administration of the Lord's Supper, and for the sake of a new reformation adopted the round wafer, after the pattern of that used by the Papists." The reservation in the Act of Uniformity of the power to take "other order" was, beyond all doubt, for the purpose of imposing "additional" ritual, as Withers declares, and most distinctly not for the purpose of taking away anything that the Act of Uniformity had sanctioned. The Advertisements imposed a great deal in the way of ceremonial and apparel which was not provided for either in rubrics or statutes. But on one point they made a concession. While leaving the legality of the full vestments absolutely untouched, they enforced the use of the surplice only in parish churches, and of the cope in addition in cathedrals and Collegiate churches. There is not a hint in the Advertisements that they were intended to abolish anything which was then legal. The Puritans, however, were powerfully represented at Court, and their patrons there had interest enough with the Queen to prevent her giving formally her Royal authority to the Advertisements. But let us assume, for argument's sake, that the Advertisements had full Royal authority. Let us even assume that they had statutory authority. What then? We put it to any lawyer whether even an Act of Parliament which, among a mass of other matter, reimposes a part of a previous unrepealed statute, thereby abolishes the remainder of that statute, though it makes not the slightest reference to it. This is the assumption of the Purchas and Ridsdale judgments, and we take the liberty of saying that it is in the teeth of all legal authority.

In 1641—that is, seventy-one years after the publication of the Advertisements—a Committee of the House of Lords, including ten Bishops, and assisted by the most learned divines of the day, suggested "whether the Rubric should not be mended where all vestments in the time of Divine Service are now commanded which were used 2 Edward VI." Observe, the Committee do not argue the matter. They assume, as a patent, undisputed fact, that all the vestments of Edward's First Book "are now commanded,"—that is, in 1641, seventy-five years after they had been abolished, according to the Judicial Committee. In 1644 the recommendation of the House of Lords' Committee was carried out by Act of Parliament. Would Parliament in 1644 have abolished what had no legal existence since 1566?

In 1662 Convocation and Parliament restored the legal use of all the ritual of the second year of Edward VI. So that, even if we assume, against all the evidence, that the Advertisements of 1566 did abolish the vestments, that abolition could not possibly avail against their restoration by Act of Parliament, in clear and unambiguous language, in the year 1662. Three successive Deans of the Court of Arches, so opposite to each other as Sir John Dodson, Dr. Lushington, and Sir Robert Phillimore, have laid down, with the sanction of the Judicial Committee, "that in reviving the Rubric of 1549, the Act of 1662 excluded and repealed all provisions whatever of Act of Parliament or Canon which had been made after 1549 and prior to 1662." This is both law and common-sense, the Purchas and Ridsdale judgments notwithstanding.

We will now conclude with the evidence furnished by the Inventories in the Church of All Saints, Derby,

and we will give it in the words of the editors of the volume which has suggested our criticism:—

"Those interested in the 'Vestment controversy' will find from these Inventories a remarkable confirmation of the common-sense view of the question, viz., that vestments were certainly not prohibited, but understood to be sanctioned, by the Ornaments Rubric; yet that, in course of time, their use gradually died out in almost all churches, owing to the ascendancy of the Puritan spirit, and the great cost necessary for their maintenance. It will be noted that the vestments were used at All Saints' for more than a decade after the alleged 'Advertisements' of Privy Council fame."

With the theological and ecclesiastical aspects of Ritualism we do not here concern ourselves. Our readers know our own profound indifference to the ceremonial aspects of the question. We have dealt with the subject in the interest of fair-play and historical truth, and in that alone. We do not in the least doubt the integrity and honesty of the Courts whose decisions we have felt bound to call in question. We attribute to them nothing worse than a dominant, albeit, unconscious, bias, which has blinded their eyes to the plainest facts. We have not the smallest doubt that if the Ornaments Rubric were in the prayer-book of a sect of Buddhists or Devil-worshippers, the Purchas and Ridsdale judgments would never have dreamt of "reading into" it an irrelevant document, for the express purpose of reversing its otherwise plain and undisputed meaning.

Diocesan Intelligence.

ONTARIO.

From Our Own Correspondent.

The following parishes are vacant: Madoc, Lansdowne, and Frankville. There is also a travelling missionary required to work above Pembroke. For this purpose \$600 per annum has been set apart by the mission board. A young active clergyman would suit best.

LANSDOWNE FRONT.—On Tuesday evening the congregation of St. John's church, met at the parsonage and presented their clergyman, Rev. R. L. M. Houston, on the occasion of his departure from them to Merrickville, with an address and a handsome purse, and Mrs. Houston, with a silver fruit dish.

The following is the address: Rev. and Dear Sir, Your nearly approaching departure from us is the cause of this gathering of your congregation this evening. For our own sakes we deeply regret your being called away from us, but for yours we rejoice at it, as we believe you are about to enter upon a wider field of labour. We have felt that we could not let you go without bearing some testimony to the high regard in which we hold you, we beg of you to accept this purse as a small token of our love for you. To your amiable wife we frame no address, but ask her to accept this piece of plate and when away from us, she looks on it she will remember we brought it to her filled with kind regards and best wishes for her future welfare and happiness. May our Heavenly Father grant to yourself and family in your new sphere of labour, the success that has so richly blessed your endeavours here, and may you and yours be long spared to a life of practical piety and Christian influence. Signed in behalf of the congregation of St. John's church, Lansdowne, G. F. Deane, James W. Grier, wardens.

Rev. R. L. M. Houston, in his reply, said, I am perfectly sure that no matter where my lot be cast I shall never experience greater kindness than I have received at all times from the people of this parish. You have laboured heart and soul in the cause of Christ and His Church, our united efforts have been crowned with success almost past belief. Two churches have been built and paid for, one of which would do credit to any city congregation, three organs have been purchased and one driving shed built. Your own parish clergyman liberally supported, and your contributions to the mission fund of the diocese increased year by year. All this has been done by you within five years, in the most cheerful manner during financial depression. The Almighty has abundantly blessed our labours because they were done in faith and love, etc., etc.

CARROLL ORPHANS' FUND.—The clerical secretary of the synod of the diocese of Ontario begs to acknowledge, through the columns of the DOMINION CHURCHMAN, the receipt of the following collections in behalf of the orphan children of the late Rev. John Carroll, in his lifetime incumbent of Gananoque and Rural-dean of Leeds. The net proceeds of the collections \$1011'45 are deposited with the Frontenac Loan and Investment Society, until required either for more permanent

investment, or for the direct use and benefit of those in whose behalf the fund was created.

Adolphustown and Fredericksburg \$7'00; Almonte 7'87, Clayton 6'18, Ameliasburg 1'00; Arnprior 29'00; Augusta 7'00; Barriefield 14'80; Bath 2'77, Odessa 8'58; Belleville: St. Thomas' 28'00, Christ Church 18'00, St. John's 15'00. Brockville: St. Peter's 70'00, Trinity Church 48'00. Camden East 5'00; Carleton Place 8'50; Cornwall 49'88; Cumberland 6'80, Navan 7'20. Elizabethtown 5'22, Lyn 10'00. Finch 9'00; Fitzroy, 9th line 2'25, Torbolton 2'40. Frontenac, North 1'85; Gloucester, West 1'80, Billings' Bridge 1'45. Hawkesbury 27'00; Hillier 2'10; Huntley 1'48, 6th line 2'85, Carp, 1'87. Kemptville 13'07; Kingston: Cathedral 119'00, St. James' 22'00, St. Paul's 24'55, All Saints' 6'01. Kitley 10'85; Lanark 2'20; Lansdowne Front 13'00, Yonge 3'86, Escott 2'72, Warburton 1'64. Lansdowne Rear 10'00; Leeds Rear 5'80, Lyndhurst 5'75, Seeley's Bay 8'68. Loughborough 2'20; Madoc 1'82; March 7'00; Marmora 6'00, Rawdon, 12th line 1'00. Matilda 7'70; Morrisburg 18'00; Moulinette 15'00; Napanee 7'98; Newborough 14'50, Portland 2'50, New Boyne 3'25. North Augusta 5'05, Jelly's 3'11, Garrett's 2'21. Ottawa: Christ Church 75'80, St. Alban's 35'23, St. John's 61'17. Pakenham 11'00; Pembroke 10'00; Picton 10'00; Pittsburgh 4'76, Sunbury 3'72. Portsmouth 13'62; Prescott 15'48; Roslin 2'07, Thomasburg 2'04, Tweed 2'24. Stafford: St. Patrick's 1'34, St. Stephen's 1'06, Rankin S. H. 86 cts. Tamworth 3'00; Tyendinaga and Deseronto 6'86; Wolfe Island 4'00; Cataraqui 11'07. Amount deposited \$1011'45, after deducting \$2'00 for printing and postage.

CARRYING PLACE.—The Rev. I. A. Morris, rector of this place desires to acknowledge gratefully the very liberal and opportune Thanksgiving offering of ten dollars from Mrs. Cochran of Trenton. "There is that maketh himself rich, yet hath nothing; there is that maketh himself poor, yet hath great riches."

KINGSTON.—The thanksgiving services in the churches in this city were well attended. At St. James's, the Rev. F. Kirkpatrick preached on Ps. l. 14. At St. Paul's the church was specially decorated for the occasion. The Rev. Mr. Spencer preached from Gen. viii. 22 and Ps. cxxxvi. 29. At St. George's the Rev. Dr. Wilson preached from St. Luke xii. 15.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending October 22nd, 1881.

MISSION FUND.—January Collection: Peterborough, \$16'61; Bolton and Sandhill, \$2'85. Parochial Collections: Peterborough, \$188'25; Bolton and Sandhill, balance \$2'27. July Collection: Peterborough, \$15'44; Bolton and Sandhill, \$2'85. Thanksgiving Collection: St. Bartholomew's, Toronto, \$10'47; St. Anne's, Toronto, \$12'75; All Saints', Toronto, \$44'68; St. Mark's, Port Hope \$8'00; Weston \$4'50. Collection at St. Mark's, East Oro Harvest Festival \$5'00. In answer to \$1,000 offering; Dr. Snelling, on account of subscription \$50.

WIDOWS' AND ORPHANS' FUND.—October Collection: Peterborough, on account of assessment, \$28'50; St. Stephen's, Toronto, balance of assessment, \$28'00; St. Peter's, Cobourg \$148'84; St. Philip's, Weston \$4'00; St. Paul's, Mono \$1'80, St. John's, Mono \$1'40, St. John's, Mono Mills \$1'70; Hastings \$1'09, Alnwick \$1'08; Credit, St. Peter's \$12'40, Dixie \$6'00, Port Credit \$2'00. Annual Subscription: Rev. John E. Cooper (2 years) \$10.

DIVINITY STUDENTS' FUND.—April Collection: Peterborough \$24'72; St. Stephen's, Toronto \$4'86.

ALGOMA FUND.—Day of Intercession Collection: Peterborough \$5'98.

St. Luke's.—The Rev. John Langtry, rector, is we are sorry to learn very unwell.

The Bishop ministered confirmation here on the evening of St. Luke's day, when eighteen candidates, nine of each sex, were confirmed.

COLBORNE.—The Rev. J. Hodgkin, M.D., has been appointed to the incumbency of this parish.

PORT PERRY.—Church of the Ascension. The congregation of this church have for some years been labouring under a constantly accumulating debt; but they have lately made arrangements by which it will be all cleared off, in regular instalments. This is very creditable and encouraging, as the congregation is neither numerous nor wealthy. The cheerfulness with which this constant pull is met is worthy of great praise. At the same time efforts to improve the church and grounds have been made with success, and will not be discontinued. Much of this success

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is due to the hearty and steady work of the ladies. On the harvest thanksgiving day, 20th October, the service was held in the evening, with an encouraging congregation, a very earnest service, and with no mean offertory. The decorations, though not elaborate, were very tasteful and justly admired; and, best of all, they were the work of willing and cheerful workers. In many things we are wanting, indeed sadly behind; but, thank God the future has a brighter outlook.

DURHAM AND VICTORIA.—A meeting of the Rural-decanal chapter of this deanery, was held on Tuesday, the 11 inst., at the rectory, Millbrook. There were present the following reverend gentlemen: Rev. Rural-dean Allen, chairman; Dr. O'Meara, Dr. Smithett, I. E. Cooper, Baker, Avant, Chafee, and T. W. Forster. The meeting was opened at noon with the customary religious exercises. A part of the time was spent in considering the fifth chapter of St. Paul's Epistle to the Galatians. The remainder of the afternoon was spent in making arrangements for holding missionary meetings. A resolution of sympathy with the widow and orphans of the late Rev. C. W. Paterson, was passed by the meeting.

Resolution: moved by Mr. Baker, of St. Mark's church, Port Hope, seconded by Mr. Avant, of Christ Church, Bobcaygeon, "That the members of this Rural-deanery assembled in session, having heard with deep regret of the death of the late C. W. Paterson, B.C.L. formerly a member and for some time secretary of this deanery, desire to express their heart-felt sympathy with his sorrowing widow and orphans, and commend them to the kind Father of all consolation." and that a copy of this resolution be sent to the widow. Service was held in St. Thomas' church at 7.30 p.m. Prayers were said by the Rev. Dr. O'Meara; the first lesson was read by the Rev. Mr. Cooper, the second by the Rev. Mr. Avant, the sermon was preached by the Rev. Dr. Smithett. The text was taken from part of the sixth verse of the fifty-first psalm. A collection was taken up in aid of the W. and O. fund. Omamee was appointed to be the next place of meeting, the time of meeting to be in February, the exact time will be announced in the usual manner.

THE HARVEST FESTIVALS.—The harvest thanksgiving has been generally observed in the city of Toronto. In one or two churches, such as St. Bartholomew's and St. Matthias's, the day was anticipated. In one, St. James's cathedral, thanksgiving passed by unnoticed, the doors being rigidly closed. At St. Bartholomew's church the feast was kept on the previous Thursday, the preacher at evensong being the Rev. J. H. McCollum, of St. Thomas's church, Seaton village. The service was monotoned by the Revs. J. Langry and G. I. Taylor (incumbent of the church), the lessons being read by the Rev. Fd. Ransford and the Rev. J. H. McCollum. The choir was strengthened by members of All Saints' choir, and contributed greatly to the devotional effect of the service. The church was chastely and elegantly decorated. St. Matthias's began its thanksgiving on the Wednesday night preceding the day appointed by the Government. The service was full choral, the Churchmen's Association furnishing the music in addition to the regular choir. The preacher was the Rev. R. Harrison, the incumbent of the church. The decorations were entirely confined to the Sanctuary, and were emblematical of the Holy Eucharist, grapes and wheat forming the staple. On Thursday morning there was an early celebration of the Holy Eucharist, the thanksgiving continuing on the Sunday, which was given up to the parish as their day. St. Matthew's across the Don, was effectively decorated, and could hold its own in this respect against many of its richer sisters. There was a celebration of the Holy Communion in the morning, full evensong with a sermon being given in the evening, a large congregation being present. The Rev. Ed. Ransford, the priest in charge, was celebrant, and officiated in the evening. On Sunday afternoon the Sunday school children had their harvest festival—litany, hymns, and address by the missionary—which was well attended, the hymns being heartily rendered.

NORTHUMBERLAND.—The Rural-decanal Chapter will hold the missionary meetings as follows: November 7, Peterborough at 7.30 p.m.; 8, Otonabee 8.00; Ashburnham 7.30; 9, Lakefield 7.30; 10, Norwood 7.30; 11, Westwood 8.00; Hastings 7.30; 12, Alnwick 11 a.m. Deputation, Lieut-Col. Boulton, N. D. Beck, Esq., and Rev. J. S. Baker.

November 13, Cobourg; 14, Harwood at 8.00 p.m., Gore's Landing 7.30; 15, Grafton 7.30; 16, Colborne 8.00; Brighton 7.30; 17, Campbellford 7.30; 18, Percy 7.30. Deputation, T. M. Benson, Esq., and Rev. Rural-dean Allen.

Subjects suggested for addresses, "Home Mission Work," "Foreign Mission Work," "Prayer, the great agent for successfully carrying on Mission Work," "Systematic Giving." The incumbents of the various

parishes throughout the deanery are requested to give notice of the meetings, and to invite the neighbouring clergy to assist the deputation. Vincent Clementi, Secretary-Treasurer. Peterborough, October 17, 1881.

NIAGARA.

From Our Own Correspondent.

ST. CATHARINES.—There is to be a special ordination held in St. George's church on Sunday, the 18th of November.

NIAGARA FALLS.—Confirmation services were held on Sunday, the 16th of October, in Christ's Church, and the Brock Memorial Church, Queenston. Twenty candidates were confirmed in the former church, twelve females and eight males, and twelve at the latter, seven females and five males. Six out of the twelve confirmed at Queenston, had been baptized by the incumbent, the Rev. Canon Houston, during the preceding week, three of whom were over sixty years of age. At Niagara Falls fifty-two partook of the Holy Communion, and among them all the newly confirmed. At Queenston there were twenty-eight communicants, all the newly confirmed partaking except three. Although the Bishop of Niagara is now in his seventy-second year, none of his natural force appears to be abated if we may judge from the earnest and vigorous way in which he addressed the candidates at both churches. The Bishop of Huron, who happened to be spending a few days at the Prospect House to obtain rest from the arduous duties of his diocese, attended both services at Christ's church. At the evening service the recently appointed head master of De Veaux College, the Rev. Percy Webber, preached.

HURON.

From Our Own Correspondent.

BERLIN.—The strong attachment of the Churchmen of this town for their able and diligent pastor, the Rev. Dr. Beaumont, was shown very plainly last week by their presenting him with a purse of \$114-50, to enable him to take a short vacation to recruit his health which has been impaired by too close application to his duties. It is worth noticing that the amount was raised without any solicitation, the churchwardens merely laying the matter before the parishioners and taking what each chose to give. Dr. Beaumont left for Montreal on Thursday, and it is hoped that, with the divine blessing, his well-earned holiday may conduce to the complete restoration of his health.

KINCARDINE.—Sunday, October 9th, having been appointed by the Bishop as the diocesan thanksgiving day, it was decided to hold the parochial celebration on the Wednesday following and thus combine the two. The church was accordingly decorated for the Sunday services. The sermons were preached by the rector, the Rev. R. H. Starr. The offerings amounted to \$20-00. The decorations are quite elaborate and most tasteful, and reflect the greatest credit upon the ladies and gentlemen of the congregation.

On Wednesday divine service was held at 5 p.m. Owing no doubt to the Sunday services the congregation was not large, but the offerings amounted to over \$18-00. About 7 p.m. a harvest supper was served in the Town-hall. The building was crowded, and all were loud in their praises of the sumptuous repast. In the unavoidable absence of clergymen from a distance, the rector preached at the 5 o'clock service from 1 St. John iii. 17, and gave an address after the supper in the hall.

One half of the nett proceeds of the festival is to be given to the sufferers by fire in the Muskoka district. Judging from the liberal offerings at the church and the numbers present at the hall, the philanthropic efforts of the congregation have been warmly seconded, and there will be a goodly donation for Muskoka.

It may be mentioned here that the Sunday school of this parish is paying \$25 toward repairing the recent loss by fire at Prince Arthur's Landing.

KRATON.—On Tuesday evening, the 11th inst., a number of the members of the Ladies' Aid Society of St. Patrick's church, Biddulph, and several other members of that congregation, dropped in at the parsonage, and after certain mysterious movements, Miss Dinah Brownlee, secretary of the society, presented on behalf of the society a very kind address to Mrs. English, expressing the warmest good wishes for the welfare of herself and their pastor, the Rev. E. N. English. Afterwards Miss Michell presented a beautiful quilt by which the ladies had so successfully raised money for the organ fund by stitching

names upon it for ten cents apiece. The party brought other presents of oats, butter, eggs, jelly, honey, and wool. A merry evening was spent with the aid of refreshments, music, and games, and at a reasonable hour the company separated, leaving Mr. and Mrs. English highly gratified by the kindly feelings shown towards them by the congregation.

ALGOMA.

From Our own Correspondent.

We are sorry to learn that owing to the severe illness and great debility of Mrs. Fauquier, her medical advisers have deemed it necessary she should spend the coming winter in a warmer climate than that of Canada. His Lordship the Bishop will therefore find it necessary to take her south previous to his entering on his winter work in Muskoka and Parry Sound district.

The Bishop of Algoma's address will be (To be forwarded) Toronto P. O.

PORT SYDNEY. The Incumbent of Christ Church desires to acknowledge gratefully the receipt of the following subscriptions: per the Rev. A. W. H. Chowne, towards repairing the losses by the late fire, Mrs. Girdlestone, Galt, \$5-00; Mr. John Dykes, Galt, \$5-00.

ROSSEAU.—Very successful thanksgiving services were held in this mission on the 14th inst., at which the Revs. J. S. Cole, B.A., of Bracebridge, T. Lloyd, Gravenhurst, and A. S. O. Sweet, Ilfracombe, were present and assisted the Incumbent.

GRAVENHURST.—Sunday, the 9th inst., was a red letter day for the Church in this place, when the new church of St. James was opened for divine service. The preacher for the day was the Rev. Alfred W. H. Chowne, of Rosseau, whose sermons and addresses to the Sunday school at the children's service in the afternoon, were earnest, practical, and appropriate. The singing under the able leadership of Mr. Willie N. N. R., was excellent, and the congregations at all the services large. The offerings for the day were \$59-75.

On Monday evening a tea meeting was held in the Town-hall, A. P. Cockburn, Esq., M. P., in the chair. The Rev. T. Lloyd gave an outline history of the Church in Gravenhurst, from the first services held in a settler's house eighteen years ago, to the present, showing its struggles and achievements. Stirring addresses were given by the chairman, the Rev. Mr. Chowne, and Mr. Queale, interspersed with good music by the choir. Receipts \$20-25.

The new church is a frame building on a stone foundation, and consists of nave 55x26, tower 10x10, and vestry 14x16. The contractor is Mr. H. Castle, late of Oxford, England. Cost \$950, which is all paid except \$11-00. The offertories for the day were in aid of the painting contract, and sundries, as stove piping, etc., on which there is still a deficit of \$80. The site is half an acre in extent, donated by Dugald Brown and Wm. Quale our indefatigable lay-reader and Sunday school superintendent. The church is now centrally situated, and is a great boon to the small and very poor congregation of Church members settled here, who are deserving of all praise for their earnest and united co-operation with the missionary in bringing this arduous work to its present issue.

"Now, therefore, our God, we thank Thee, and praise Thy glorious Name."

ONTARIO.

The Bishop of Ontario expects to sail November 10th, from Liverpool.

On Sunday morning, Dec. 4th, the Lord Bishop of Ontario, will (D. V.) hold his next general Ordination in St. George's cathedral, Kingston. Candidates for Orders, deacons and priests, will please to send their letters testimonial, *si quis*, and baptismal certificate, as soon as may be, to the Rev. Canon Bleasdale, B.C.L., the Rectory, Trenton, examining chaplain, and present themselves in St. George's hall, Kingston, on Tuesday, Nov. 29th, at 9 a.m., for the previous examination. In the meantime they will at once communicate their intention of presenting themselves &c. then, to the examining chaplain.

"DON'T KNOW HALF THEIR VALUE."—"They cured me of Ague, Biliousness and Kidney complaint, as recommended. I had half a bottle left which I used for my two little girls, who the doctors and neighbours

said could not be cured. I would have lost both of them one night if I had not given them Hop Bitters. They did them so much good I continued their use until they were cured. That is why I say you do not know half the value of Hop Bitters, and do not recommend them high enough."—B., Rochester, N. Y. *American Rural Home*.

Correspondence.

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

CHURCH CATECHISM we are compelled to hold over for want of space.

THE CHURCH IN RUPERT'S LAND

Sir,—In continuation of my last letter, I should say that the right way to help us is that adopted by the Rev. W. Rainsford, of St. James' Cathedral, Toronto, and by the Rev. Mr. Fortin, of Holy Trinity, Winnipeg. Let a body of young people be organized in each Church, whose duty it shall be to collect a small monthly sum from each member of the congregation for the mission work of Rupert's Land. If one Church be unable, why shall not two or more Churches combine, and engage to support one mission in the North-west? For instance, why should not your All Saints', and the Church of the Ascension, join together and raise \$600 per year for the support of a mission, which might be called the mission of "All Saints", and the church of the Ascension, Toronto." Or if these two should not feel able to raise the sum, let them be joined by another or others. Why should not the powerful Church of that most genial and thorough Churchman and gentleman—the Archdeacon of Ottawa—filled as I know it to be with as fine a body of generous Churchmen and noble churchwomen as can be found in Canada; why, I say, should not such a congregation raise sufficient to support one mission at least for a few years. Why should not St. John's, of Ottawa, filled as I know it to be with a most cultured and zealous body of Churchmen, under the guidance of a gentleman, than whom no better type of the polished, urbane, and laborious Anglican clergyman can be found in this broad Dominion—why should not this influential body support another mission in this great North-west? What of St. Alban's the favourite church of *la crème de la crème* of the most polished society of Canada, that is to be found in her metropolis? Why should not the right honourables, the sirs, and the honourables, the heads, and the deputy heads, who delight in the aesthetics of that beautiful church, set an example of generosity and zeal, by establishing a mission in Rupert's Land. What of the magnificent cathedral of the diocese of Niagara, the pride of Ontario, and her noble worker, Mr. Mookridge? Where stands the splendid congregation of that splendid man, Mr. Carmichael, of the Church of the Ascension, in the "hub" of Canadian industry and enterprise—the beautiful city of Hamilton? Is all their unwonted zeal, their becoming pride in their delightful church, and their well deserved love for their pastor to be centred in themselves? Will they not reflect that here their noble love for the Church of England, and her unsurpassed services will find a fitting outcome; fitting, I say, because the large hearts of the admirable men and women whom I personally know to form that congregation would delight in the expansion of their church work which would result from their endowment, for a few years at least, of a mission in this diocese. What shall I say of the people of St. Thomas, under the pastorate of that excellent example of a type of Churchmen, already making a deep mark in the Church history of Canada, the educated and polished Irishman—broad-minded, warmhearted, laboursome, self-denying, eloquent, and charming in manner—what cannot such men as Mr. Curran do when ministering to so fine a congregation as that of St. Thomas, of Hamilton. I might extend this train of thought along a line of admirable and brilliant men, working and shining amid a noble body of Church people, extending for thousands of miles from the Atlantic westwards; and if the plan I have suggested were carried out, we might let synods, and bishops, and diocesan movements drag their slow lengths along, while the laity, the people, were revolutionizing the Church, and making it a living reality, a mighty engine of progress; the dominating and controlling power of an empire. If the plan I have suggested were generally adopted throughout eastern Canada, funds will be raised during the next six months, quite ample to meet the heavy demands on our Church next year, while, unless something be done on a large scale, the results of the negligence will be most disastrous to the best interests of the Church in this part of the world.

It is important for your people to understand that

this burden would not long lie on them. This country is growing so fast, people get independent so rapidly, that in a few years the missions thus brought into existence by your efforts would be not only self-supporting, but able to assist others farther west. It is different with the Indians, they will never be self-supporting, and the English societies who are now keeping up the missions for these poor creatures will probably do so for many years to come. It is also important to recollect that one thousand dollars next spring will do more good than ten thousand a few years hence. What is unfortunately required now, is that the nuclei of congregations be formed. A small sum will do this, the unparalleled fertility of the soil, and the industry of the fine population we are getting will do the rest. But as Professor Grant so truly says: Church ties in a new country are not very strong, and the settler, if he finds no doors of the Church open, will have little hesitation in entering the wide and ever open ones of other denominations.

WM. LEGGO.

Winnipeg, October, 1881.

MONUMENTS, &c.

"Men commemorate the birthdays of great national leaders."—DOM. CHN., p. 484.

Sir,—The custom referred to supra is of idolatrous origin. If, now, we take the sword of the Spirit for our guide, we will discover that the favoured of the Most High, though often blessed with deliverance, victory, and conquest, never omitted giving the glory to God; and as they did not consider their leaders superhuman they declined to honour their memory through erecting post mortem monuments, obelisks, or statues. Even their great leader and lawgiver was not so honoured. The fearless and intrepid Joshua was treated in like manner. The ever victorious David was not so honoured. England has had many great men whom she has thus honoured. The States, though quite a young nation, is old in statutory heroes. From this custom, I suppose arose the gods, the goddesses, the demigods or deified men and women, of unreasoning nations. The Apostles and other disciples did not thus honour our Lord, unless the cross be called a post mortem symbol. Even the cross should be used only in Baptism, crucifying us to the world, &c. His death was the death of the cross, and if the sign of the cross is not used in baptism how can we be planted in the likeness of His death? The cross therefore cannot be called a deified symbol, seeing it is a useful one; indeed the only cross worth disputing about, is the sign of the cross in baptism, all other crosses are worthless and unworthy a serious thought by those in whose hearts the Lord has put His laws, and in whose mind He has written them. "Little children keep yourselves from idols."—1 John v. 21.

Cremation is another idolatrous custom which seems to attract some. The punishment of an adulteress seems by Gen. xxxviii' 24, to have been by fire. Hence the woman of whom we read in St. John viii. 5, could have been thus disposed of. But Abraham was not cremated, neither was Sarah his wife, Gen. xlii. 31, &c. At the present day cremation is in use among the unconverted in India, and also in some other places. But burial has in every age and in every place been the mode of sepulture used, by the saints of the Most High.

Yours, &c.,

WM. MONSON.

Wallacetown,
Oct. 17th, 1881.

D. D's; LL. D's; D. C. L.'s; Ph. D's; ET HOC
GENUS OMNE.

Sir,—Mr. Jones' letter in your issue of October 18th is very characteristic. Like David, he hath said in his heart "all men are liars." Dean Aldrich in his edition of Huysche's logic lays it down as a rule that such expressions as "sweeping assertions," "extravagant statements," are meaningless terms incapable of definition, used by weak reasoners. Such terms may be applied to any proposition. Says Euclid "Any two sides of a triangle are together greater than the third side." "Too sweeping an assertion, altogether to be true or effective" says Mr. Reasoner.

Now if Mr. Jones had only taken the trouble to read my letter a little more carefully he would have seen that so far as the "Doctors" were concerned I was merely quoting from a letter in the *Guardian*, signed "An ex-Brompton lecturer." When the writer so signed his name I believe he was what he says, and being so, I also believe he knew what he was writing about. But it was about D.D.'s, LL.D.'s, and D.C.L.'s, in England that he was writing. When such degrees are conferred by means of influence, or money, without examination, and without that merit or learning which could distinguish the recipient from hundreds of others as deserving as himself, but who do not receive the honour (?) it seems to me that it makes

little difference whether the degree is conferred by the Archbishop of Canterbury, by Oxford, Cambridge, or Dublin, or by one of our Canadian Universities. To those who understand the business, the value is the same;—as a mark of scholarship—nothing.

The B. D. degree never once entered my mind when I was writing the letter. Perhaps Mr. Jones thinks *et hoc genus omne* includes it. Not necessarily. There is the accident of examination to distinguish the two classes.

Mr. Jones writes "The degrees of B. D. and D. D. are in many cases . . . much more real than the title of M. A. which he writes after his own name." Brother Jones! you are one of the last men who should make a statement without being perfectly sure it is a fact. The M. A. is very little if at all superior to the D. D., LL. D., or D. C. L., but did you ever know that I wrote it after my name? I would as soon write *Canon* before my name. The M. A., has been offered to me without fee, or thesis, but hitherto I have felt satisfied with the humble degree of B. A., taken in the ordinary way, so please repent of what I know was an unintentional slander, and don't in future be too hard on those who make a mistake.

Mr. Jones says further "Whatever they may be elsewhere, the degrees of Bachelor and Doctor of Divinity in the University of Trinity College, Toronto, cannot be obtained without labour and merit." Trinity College, Toronto, has been in existence I think more than thirty years, and as I suppose he conferred such degrees. What is the opinion of the Corporation of Trinity College of its alumni? Just this, that not one of them was fit to be its Provost. It cannot be maintained that the Provost of Trinity must be a man of great learning. Such a man is not necessary, and could not be obtained, but surely some one of the Trinity B. D.'s and LL. D.'s should have been fit to fill the Provost's chair. The Corporation said No.

I agree with the writer in the *Guardian* when he further says that the Doctor's degree should only be conferred as the seal of literary merit, as shown by the publication of some great work. It seems somewhat out of place for a man who merits a Doctor's degree to undergo an examination for it. Fancy Provost Whitaker, sitting down to be examined! And what, if he was plucked?

I do not wish to go into details on this matter. My former letter was simply a protest against shams, and Doctor's degrees are but one form of the disease. Our church is obtaining an unenviable notoriety in this respect. Take up any clergy list of any diocese in Canada and see how numerous the titular clergy are. We of all classes ought to protest against shams. Is it not sinful? Jesus says to His disciples "But be not ye called Rabbi" (*i.e.* Judice, Doctor). See St. Matt. xxii. 4-8. Again are not men breaking the 3rd commandment when as pretending to take the oaths of office as *Canons* they swear that they will do certain things which they know are not required to be done, nay, cannot be done. I never shall forget how shocked one of the oldest clergymen in Toronto expressed himself to be at one of those canon-making exhibitions in St. James' Church.

The class of man whom Mr. Jones refers to in the latter part of his letter would hardly value such a crown as the Universities can confer now-a-days. Their degrees have been made so common that they have lost their value. Lecky, the historian of rationalism declined to be so crowned by Trinity College, Dublin.

Yours, etc.,

October 17, 1881.

F. L. STEPHENSON.

Family Reading.

THE SIEGE OF LICHFIELD.

CHAPTER XIII.

CIVIL STRIFE.

GREAT as was the joy at the re-union of the friends after the various perils to which they had been subjected, yet, when the first burst of satisfaction was over, very serious drawbacks were found to exist to the re-establishment of their domestic comfort. In the first place, the houses of both families had been dilapidated and plundered. Mr. Archbold's, being in the Close, was pierced through and through with shots, the roof much injured, and scarcely a room left fit for use. Moreover, it had been pillaged from top to bottom, the furniture broken or carried off; the registers, records, parchments, papers, either burnt or strewn about the ground in sad confusion. The once pleasant parsonage at St. Chad's was in no better condition. Every room was injured or defiled by the coarse soldiers, who had made it their abode. Mr. Morley's choice library of divinity was either carried away, or torn into pieces; his papers, con-

conferred by Cambridge, Universities. the value is thing. mind when Jones thinks rily. There ish the two

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STEPHENSON.

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of the friends ad been sub- tisfaction was id to exist to o comfort. In lies had been old's, being in through with roely a room pillaged from or carried off; papers, either sad confusion. ad's was in no red or defiled it their abode. ty was either s papers, con-

taining the valuable labours of many years, scattered about, defaced and destroyed. All poor Catharine's little bijoux, and works, and painting, and the numerous articles in which fair ladies take delight, together with the valved memorials of her mother and other dear friends, were tossed about or carried away. Her beautiful flower-garden, on which she used to bestow so much pains, and which in the pleasant month of April, should have been just putting forth its buds and flowers, was trampled down by the horse-hoofs, the fence demolished, and the shrubs rooted up and used as firewood. Nor was their condition worse than that of their neighbours. The fair town of Lichfield, which six weeks before had been peaceful and flourishing, now presented very much the appearance of a nest of ants which by some accident had been disturbed, and were busily employed in restoring their injured dwellings. Mr. Morley was much gratified by the kind attention of some of his poorer parishioners, who, having suffered less in the general calamity, simply because they had less to lose, voluntarily came forward to assist him with their labour in restoring his habitation to its former state of comfort. It need scarcely be added that Henry was there every day, rendering his services, which were thankfully accepted, until duty again called him to other scenes.

The domestic inconveniences to which civil war had exposed so many peaceful families were rendered still more painful by the reflection, that they had no safeguard against the recurrence of similar calamities.

The recapture of Lichfield was a brave exploit, and important to the surrounding district; and the near presence of a royalist garrison, so long as it was not attacked, gave protection to the neighbourhood. But the war now raged throughout almost every county of England; and it was impossible to say how soon Lichfield might be again the scene of strife between the contending parties. And they who know the misery of suspense and danger, will be well aware that, where they exist, it is impossible that peace and comfort should be inmates. Religious faith may reconcile the Christian heart to many afflictions; but it cannot preserve us from those natural sorrows which must ever accompany a state of alarm and anxiety.

Providence, however, so ordered it, that the scourge of actual war did not for some while visit a spot which had already suffered so much from its miseries. For two years the rebels made no serious attempt to disturb the garrison of Lichfield, which, having now been well provisioned and furnished with all necessary stores, would have been able to make a more determined resistance than in the former siege.

During the whole of this time, the midland counties, though not invaded by the main armies of the contending parties, were a continual scene of petty warfare. The King had strong garrisons at Tutbury and Ashby-de-la-Zouch, as well as at Lichfield. The rebels held Derby, Stafford, and Tamworth. The object of these garrisons was to overawe and levy contributions on the neighbourhood. They were maintained partly by heavy assessments collected from the surrounding parishes, partly by plunder drawn from the houses or estates of those persons who were of different politics. Every country-house, every farm, nay, almost every cottage, was liable to constant pillage. He who to day was possessed of a valuable live-stock on his farm, to-morrow might have them all driven away; or the man who had just thanked God for enabling him to gather in a plentiful harvest, might have the disappointment of seeing a troop of soldiers come and thresh out his corn, and carry it off for the use of the garrison. Then, when any of the parliamentary troopers' horses fell lame, an order was made for them to go and help themselves from the stable of any papist or other malignant, meaning thereby any royalist in the neighbourhood; and no doubt the royalists availed themselves of similar means to recruit their cavalry: large sums, also, were demanded by the way of loan or gratuity from those who were possessed of any property; and if the sum was not soon forthcoming, the defaulter was speedily lodged in prison until he found means to pay it; or his estates were put under sequestration, and the rents or proceeds paid to commissioners. Another grievous annoyance was, that each party would often quarter troops in the houses of those of the contrary faction, and the peaceful inmates were obliged to submit to all the inconvenience, besides the expense, of maintaining a lawless and hungry set of soldiers. It was necessary, too, for any person who desired to leave his home, to obtain, for a considerable sum, a pass, or safe-conduct, from the commander of the troops near which he journeyed; nor could people safely travel on their ordinary business, or even go to visit their friends, without being provided with such safeguards. Of course this was a serious drawback to all mercantile transactions. Trade languished in consequence of the danger of communication between

distant places; and even the mining operations in the midland counties were much interfered with.

Such was the condition of the country in general. Some few persons, who happened to have powerful friends on both sides, were enabled, through their interest, to obtain partial exemption from the annoyance endured by others; but these fortunate persons were very few in number; and the comparative impunity which they enjoyed was commonly purchased at the expense of principle, and by truckling to each party in its turn.

Besides the ordinary exactions for the subsistence of the troops, the country was harassed by continual expeditions made by the commanders of the different garrisons against each other for the annoyance of the enemy, by cutting off supplies, or with a view to gain some advantage for their cause.

Colonel Bagot, the commander of the troops at Lichfield, appears to have been a most gallant and zealous partisan of the King; and not only to have protected his own neighbourhood, and to have secured the love and esteem of his friends, by gaining several important advantages over them. On one occasion in particular, the gallant colonel, with a considerable number of troops from the Lichfield garrison, marched to Burton-on-Trent, and took possession of the manor-house belonging to Lord Paget. Here he was attacked by a body of the enemy; but sallying forth, he charged them with such vigour, that they fled with the loss of sixteen cart-loads of slain. There was another bloody affair at Burton-on-Trent, in which the Church, containing a considerable number of men, was blown up; but it does not appear, from any document in my possession, whether the garrison of Lichfield had any part in this affair or not.

During the same period, many skirmishes seem to have taken place between the King's troops in garrison at Lichfield and those of the Parliament at Tamworth. The Governor of Tamworth was Waldive Willington, a person of consideration in the neighbourhood. The deputy-governor, Major Hunt, was one of those persons who are wont to rise to the surface in revolutionary times. Originally a mercer at Coventry, he had failed in his business, and had taken up the trade of demagogue as a more profitable speculation. For some time he had been conspicuous as a fomentor of democratic opinions amongst the weavers of his native town. Bold, active, and unscrupulous, but, at the same time, vain and conceited, he was just the man to obtain a bad eminence in times when impudence is wont to get the ascendancy over real worth. Hunt was just cut out for a provincial agitator, and as such was patronised and used as a tool by the disaffected party in Parliament, being found a fit agent for these purposes in the borough in which he resided. At the breaking out of the rebellion, he was chosen leader of a band of apprentices; and soon after, being found bold and useful, he was advanced to the rank of major, and entrusted with the governorship of Astley Castle, from whence he was afterwards removed to Tamworth.

This man had been taken prisoner in some engagement, and confined at Lichfield, from which place he was released by Colonel Bagot, probably in exchange for some prisoner in equal rank on the royalist side.

Whether he had not been treated with the respect which he conceived due to him, or from whatever cause is uncertain; but, as soon as he had got back to Tamworth, he wrote the following extraordinary challenge to Colonel Bagot, which is preserved in the pages of the *Mercurius Aulicus*:—

"Bagot, thou some of a Egyptian.—meete me half the way to-morrow morning, the half way betwixt Tamworth and Lichfield, if thou darest; if not I will whippe thee whensoever I meete thee.

"Tamworth, this December 1644."

(To be continued.)

ENTERING IN.

The Church was dim and silent
With the hush before the prayer:
Only the solemn trembling
Of the organ stirred the air.
Without, the sweet, still sunshine,
Within, the holy calm,
Where priest and people waited
For the swelling of the psalm.

Slowly the door swung open,
And a little baby girl,
Brown-eyed, with brown hair falling
In many a wavy curl,
With soft cheeks flushing hotly,
Shy glances downward thrown,
And small hands clasped before her,
Stood in the aisle alone—

Stood half abashed, half frightened
Unknowing where to go,
While, like a wind-rocked flower,
The form swayed to and fro;
And the changing colour fluttered
In the little troubled face,
As from side to side she wavered
With a mute, imploring grace.

It was but for a moment—
What wonder that we smiled,
By such a strange, sweet picture
From holy thoughts beguiled—
When up rose some one softly,
And many an eye grew dim,
As through the tender silence
He bore the child with him.

And I—I wondered (losing
The sermon and the prayer)
If, when sometime I enter
The "many mansions" fair,
And stand abashed and drooping
In the portal's golden glow,
Our God will send an angel
To show me where to go!

A DAY OF RECKONING.

"The harvest is past, and the summer is ended"
What time more fitting for a little retrospect, and a careful balancing of accounts? At the close of the summer the crops are all made, and for the most part gathered in. The summer has done its work, and the results may now be counted. The farmer, the fruit grower, the gardener, and, indeed, all the tillers of the soil, know pretty well what the products of their labours are. They should also know what their expenses have been, and thus be enabled to strike a balance, and see how they stand. So it may be with all other classes. Those who have been travelling at home or abroad—those who have been in the mountains, or at the seaside, or in the country, should now, upon their return to their business and their homes, carefully count up the cost of their summer vacation and recreation. Very likely they may find that their expenses have been disproportionate to their income. This is not an unfrequent experience. But what shall be done? Economy must be practised. Expenses must be reduced, otherwise the very foundations of a true prosperity will be taken away. Now, as good, sensible Christians we should look the matter straight in the face. Shall the necessary retrenchment be in our charities or in our personal expenses? This is the question, and each one of us must settle it for ourselves. As our increased expenses during the summer were for our personal pleasure and gratification, it will hardly be honourable for deserving charities to bear the cost of these enjoyments. Would not that be rather selfish? And could we expect that God would be pleased with it? No, not that. Let us meet the case by our own self-denial. This will be Christian, and it will also be right.

After all there is something pleasant in getting back again to our homes and accustomed duties. It is very pleasant to go about awhile in the summer; see new places and new faces; live at hotels and in boarding houses, and feel comparatively free from pressing cares and anxieties. It is not only pleasant, but profitable both for body and mind. As the Lord said to His disciples, "Come ye apart and rest awhile," so He says to His followers now: "Take a little time for change and recreation—you will be the better for it. We may, therefore, feel free to take a proper portion of time for rest and refreshment. But after a few weeks our very rest and recreation become rather irksome. We tire of the hotel and the boarding house, and long for to return to our simpler and more sensible mode of living, and to the work God has given us to do. Say what we will, vacations are not very profitable for either mental or spiritual growth. We do not feel like applying ourselves to anything in particular. We form ever so many plans as to what we will read and do; but somehow we read scarcely anything, and do little or nothing. The result is, we often return home more improved in body than in mind and soul, and it is a real pleasure to enter upon our regular courses of life again, for after all it is in these that our mental and spiritual growth is to be secured and promoted.

At first Satan came to make the heart of Judas his own; now he "enters" because it is his own.

THE WORLD'S GRATITUDE TO GREAT MEN.

CARLYLE says:—"The world, we fear, has ever shown but small favour to its teachers. Hunger and nakedness, perils and reviling, the prison, the cross, the poison-chalice, have in most times and countries been the market price it has offered for wisdom, the welcome with which it has greeted those who come to enlighten and purify it. Homer and Socrates and the Christian Apostles belong to old days; but the world's martyrology was not completed with these. Roger Bacon and Galileo languish in priestly dungeons; Tasso pines in the cell of a mad-house; Camoens dies begging in the streets of Lisbon. "So neglected, so persecuted they the prophets,"—not in Judea only, but in all places where men have been."

Children's Department.

A KINDLY DEED.

A kindly deed
Is a little seed,
That groweth all unseen;
And lo, when none
Do look thereon,
Anew it springeth green.

A friendly look
Is a better book
For precept, than you'll find
Among the sages wise,
Or the libraries,
With their priceless wealth of mind.

The little dove
Of a humble soul,
In all sincerity given,
Is like the wings
Of the lark, as it springs
Singing clear to the gate of heaven.

A NOBLE BOY.

I was returning to my home, after an absence of several weeks, and as the train paused at the station in a small country town, I noticed a family enter the car, and as it was very full and every seat occupied, I offered to the mother the remainder of the seat I occupied, which offer was gratefully accepted.

The father and mother were young, and the latter very pretty, but she looked as though broken down by the great and exhaustive cares of maternity; but upon her face was an expression of happy pride as her eye rested upon her four beautiful children.

There were two boys, aged ten and twelve, and two little girls, the elder of whom was seven years, and the baby only two and a half years old. They were seeking a new home in another State, and I knew I should not be lonely during the remainder of my journey.

Soon the seat before me was vacated, and then those of the happy group who had been obliged to stand took seats; and so, facing each other, I began to study the characters before me.

I saw in the mother a sweet sadness, occasioned, no doubt, by her struggle with the stern realities that life had brought to her, as it brings to us all; but I knew at once that she was a true lady, as she was a most devoted wife and mother.

In the father I noticed a careless, happy disposition, with little or no culture, and apparently not, intellectually, a fitting companion for such a highly organized woman. But he cared for her as a tender mother cares for her babe, ever watchful that her every want was supplied, and he was devoted to his children.

In three of the children I found ne-

thing more than one will see in ordinary children, though they were indeed fair to look upon. But in the eldest one I could see at a glance something far beyond the common attributes of ordinary boys of his age. There was in his face a pure, manly look which could not be mistaken. There was a bright, happy light in the shining blue eyes which showed no guile, and his brown curls seemed, to my captivated eye, to form almost a coronal about the high, white brow. Oh, how my heart went to him from the moment my eye rested upon his pure, boyish face.

You should have seen the look of interest, almost akin to adoration, with which he regarded his fair young mother. It was "Mamma, shall I do this?" and "Mamma, will you have that?" and all done with such a sweet grace and ingenuousness as to completely win my heart. Nothing was done for effect. He was perfectly child-like, and free in his every act. It was all as pure and guileless and free from any taint of affectation as the purling stream that finds its way between the green banks to the sea—a world of beauty and loveliness in itself.

How watchful he was that little sister's apple was properly pared; that the little hoods and tippets should not make her uncomfortable—in the hot, stifling car the little white throats; that baby should be sure to see all the pictures in the book, so that she should not disturb sweet, tired mamma. Ever on the alert, and watchful that all should go right without costing mamma a care.

I could not forbear speaking to the mother of the delightful impression this child had made upon my heart. And then you should have seen the beautiful light that glorified all her face, as she talked to me of him.

Said she, "He is the very dearest child I have—though of course a mother's love knows no partiality. He is so different from boys of his age usually. He is such a treasure I actually believe I could not exist without him. He is my intellectual companion also. He has the clearest brain I ever knew a boy to have. He learns his lessons and learns them well in an incredibly short time, and he never forgets. He is already proficient in music. I know and feel within my heart that he will be a good and a smart man."

And as I looked at the noble, manly face, I thought, "Indeed he will make a noble man. Boys like him never go far wrong. He may never be President of these United States, and whether he will ever reach the topmost round on the ladder of fame I know not; but one thing I do know. He will make joy and sunshine wherever he goes. Many are the broken hearts he will heal; many are the lonely ones he will comfort; many an old, withered soul will grow young again under the influence of his gracious presence; many are the seeds of kindness he will sow, and when he dies he will leave this world better and happier far, because he lived in it and beautified it by his precious life. God bless him, and send more like him to cheer the weary ones of earth, shall be my prayer till my lips are dumb."

CONQUER thyself. Till thou hast done that thou art a slave; for it is almost as well to be in subjection to another's appetite as thy own.

A WISE DEACON.—"Deacon Wilder. I want you to tell me how you kept yourself and family well the past season, when all the rest of us have been sick so much, and have had the doctor visiting us so often."

"Bro. Taylor, the answer is very easy. I used Hop Bitters in time; kept my family well and saved the doctor's bills. Three dollars worth of it kept us well and able to work all the time. I'll warrant it has cost you and the neighbours one to two hundred dollars apiece to keep sick the same time."

"Deacon, I'll use your medicine hereafter."

Sow good services: sweet remembrances may grow from them.

NEVER stoop to do or say anything that is beneath the dignity of the character to which you aspire.

BIRTHS, MARRIAGES & DEATHS.

Not exceeding Four lines, Twenty-five Cents.

Deaths.

HART.—At Markham on the 12th of October, JOHN EDWIN LEICESTER, the only surviving son of the Rev. A. HART, aged 8 months.

PRODUCE MARKET.

TORONTO, October 25th, 1881.	
	\$ c. \$ c.
Wheat, Fall, bush.....	1 33 to 1 36
Do. Spring.....	1 35 .. 1 38
Barley.....	85 .. 95
Oats.....	42 .. 44
Peas.....	78 .. 82
Rye.....	96 .. 0 98
Flour, brl.....	6 10 .. 6 25
Beef, hind quarters.....	6 50 .. 8 00
Do. fore quarters.....	5 00 .. 6 50
Lamb.....	8 00 .. 9 60
Hogs, 7 100lb.....	8 00 .. 8 50
Potatoes, new bag.....	85 .. 1 00
Carrots bag.....	35 .. 40
Beets bag.....	75 .. 80
Onions, bag.....	1 00 .. 1 25
Greens bush.....	60 .. 75
Cabbage doz.....	40 .. 60
Parsnips bag.....	60 .. 70
Parsley, doz.....	15 .. 20
Radishes doz.....	15 .. 20
Cauliflower, doz.....	60 .. 1 00
Mutton.....	6 00 .. 7 00
Apples, barrel.....	1 50 .. 2 00
Chickens, pair.....	55 .. 70
Fowls, pair.....	50 .. 65
Ducks, brace.....	50 .. 0 70
Partridge brace.....	50 .. 75
Geese.....	0 60 .. 0 75
Turkeys.....	0 75 .. 2 00
Butter, lb rolls.....	27 .. 30
Do. dairy.....	22 .. 24
Eggs, fresh.....	20 .. 22
Wool, 7 lb.....	00 .. 24
Hay, 7 ton.....	12 00 .. 16 50
Straw, 7 ton.....	12 00 .. 10 50

Those answering an Advertisement will center a favor upon the Advertiser and Publisher by stating that they saw the Advertisement in the DOMINION CHURCHMAN.

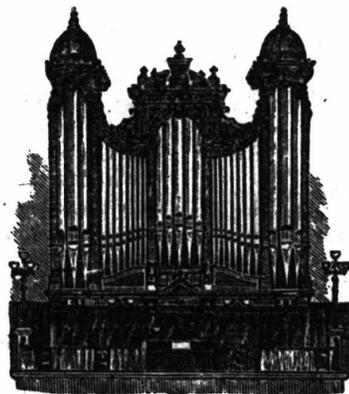
Are you a martyr to headache? Suffer no longer. A remedy is found in Burdock Blood Bitters. It regulates the Bowels, cleanses the system, delays nervous irritation and restores health and vigor. Sample bottle 10 cents.

ESTABLISHED 1886.

S. R. Warren & Son

CHURCH ORGAN BUILDERS.

Premises,---Cor. Wellesley and Ontario Streets, Toronto.



BUILDERS OF ALL THE LARGEST ORGANS IN THE DOMINION.

—THEY HAVE NOW ON HAND—
One Organ, 2 Manuals. Price, \$2,300.
" " " " " " " " 600.
" " " " " " " " 450.
Second hand Organs at \$200, \$300, \$500, \$850, respectively.
The very highest order of workmanship and tone. Quality always guaranteed.

A LAUGH.

There's beauty in a merry laugh,
A moral beauty, too—
It shows the heart's an honest heart,
That's paid each man his due,
And lent a share of what's to spare,
Despite of wisdom's fears;
And made the cheek less sorrow speak,
The eye weep fewer tears.

The sun may shroud itself in cloud,
And tempest-wrath begin;
It finds a spark to cheer the dark,
Its sunlight is within.
Then laugh away, let others say
Whate'er they will of mirth;
Who laughs the most may truly boast
He's got the wealth of earth!

PERILS OF THE DEEP.—Special to the Chicago (Ill.) Inter-Ocean:—The world-renowned swimmer, Captain Paul Boyton, in an interview with a newspaper correspondent at the sea-shore, related the following incidents in his experience:

Reporter:—"Captain Boyton, you must have seen a large part of this world?"

Captain Boyton:—"Yes sir, by the aid of my Rubber Life-Saving Dress, I have travelled over 10,000 miles on the rivers of America and Europe; have also been presented to the crowned heads of England, France, Germany, Austria, Belgium, Italy, Holland, Spain, Portugal, and have in my possession forty-two medals and decorations; I have three times received the order of knighthood, and been elected honorary member of committees, clubs, orders and societies."

Reporter:—"Were any of your trips accompanied by much danger?"

Captain Boyton:—"That depends upon what you may call dangerous. During my trip down the river Tagus, in Spain, I had to "shoot" one hundred and two waterfalls, the highest being about eighty-five feet, and innumerable rapids. Crossing the Straits of Messina, I had three ribs broken in a fight with sharks and coming down the Somane, a river in France, I received a charge of shot from an excited and startled huntsman. Although all this was not very pleasant, and might be termed dangerous, I fear nothing more on my trip than intense cold; for as long as my limbs are free and easy, and not cramped or benumbed, I am all right. Of late I carry a stock of St. Jacobs Oil in my little boat,—(the Captain calls it "Baby Mine," and has stored therein signal rockets, thermometer, compass, provisions, etc.)—and I have had little trouble. Before starting out I rub myself thoroughly with the article, and its action on the muscles is wonderful. From constant exposure I am somewhat subject to rheumatic pains, and nothing would ever benefit me, until I got hold of the great German Remedy. Why, on my travels I have met people who had been suffering with rheumatism for years; by my advice they tried the Oil, and it cured them. I would sooner do without food for days than be without this remedy for one hour. In fact I would not attempt a trip without it."

EXAMINE

our method of teaching. Watch the progress of our students. Investigate our claim to have the most thorough and practical school in Canada, and, before spending your money, satisfy yourself that the British American Commercial College, Toronto, is the place to learn business. No institute offers equal advantages to young men. Students enter at any time. For circulars, and specimens of Penmanship, Address the Secretary.

WATCHES, WATCHES, WATCHES. in Gold and Silver Cases and fine movements. Great Bargains. Spectacles and Eye Glasses carefully fitted. Jewelry of all descriptions made to order.

C. DAVIES,
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ST. JACOBS OIL
TRADE MARK



THE GREAT GERMAN REMEDY FOR RHEUMATISM,
Neuralgia, Sciatica, Lumbago, Backache, Soreness of the Chest, Gout, Quinsy, Sore Throat, Swellings and Sprains, Burns and Scalds, General Bodily Pains,
Tooth, Ear and Headache, Frosted Foot and Ears, and all other Pains and Aches.

No Preparation on earth equals St. Jacobs Oil as a safe, sure, simple and cheap External Remedy. A trial entails but the comparatively trifling outlay of 50 Cents, and every one suffering with pain can have cheap and positive proof of its claims.

Directions in Eleven Languages.
SOLD BY ALL DRUGGISTS AND DEALERS IN MEDICINE.
A. VOGELER & CO.,
Baltimore, Md., U. S. A.

—FOR—
BOOTS & SHOES
Be sure and go to
H. & C. BLACHFORD
87 & 89 KING EAST.
They have the
Largest & Best Assortment
—IN—
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TORONTO STAINED GLASS WORKS.
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William Elliott,
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CHURCH GLASS IN EVERY STYLE
REFRIGERATORS, ICE CREAM FREEZERS.
WATER FILTERS. WATER COOLERS.
AT
Housekeeper's Emporium,
HARRY A. COLLINS,
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TORONTO STEAM LAUNDRY.
HAS REMOVED TO
54 & 56 WELLINGTON ST. WEST,
(A few doors west of the old stand.)
Office:—At 65 King St. West.
G. P. SHARPE

MENEELY & COMPANY, BELL
FOUNDERS, West Troy, N.Y. Fifty years established. Church Bells and Chimes, Academy, Factory Bells, etc. Patent Mountings Catalogues FREE. No Agencies.

Why suffer from Indigestion and Dyspepsia when Burdock Blood Bitters will positively cure these ailments? A trial bottle only costs 10 cents.

G. L. GARDEN,
273 King St., West, Toronto.
—Dealer in General—
GROCERIES AND PROVISIONS,
BOTTLED ALES, WINES,
AND LIQUORS.

HOP BITTERS.
(A Medicine, not a Drink.)
CONTAINS
HOPS, BUCHU, MANDRAKE, DANDELION.
AND THE PUREST AND BEST MEDICAL QUALITIES OF ALL OTHER BITTERS.
THEY CURE
All Diseases of the Stomach, Bowels, Blood, Liver, Kidneys, and Urinary Organs, Nervousness, Sleeplessness and especially Female Complaints.
\$1000 IN GOLD.
Will be paid for a case they will not cure or help, or for anything impure or injurious found in them.
Ask your druggist for Hop Bitters and try them before you sleep. Take no Other.
D. I. C. is an absolute and irresistible cure for Drunkenness, use of opium, tobacco and narcotics.
SEND FOR CIRCULAR.
All above sold by druggists.
Hop Bitters Mfg. Co., Rochester, N. Y., & Toronto, Ont.

Have You Seen The
COMBINATION COOKING STOVE



The only Coal Cook Stove on the right principle in America; the latest, and most economical. WHY?
Because it has five holes, three being directly over the fire; and it has a circular firepot, by means of which the fire need never go out, and the OVEN is ALWAYS ready for use. EVERY STOVE GUARANTEED. Read one of many testimonials:
Mr. Moses.—We have been using one of your Combination Cook Stoves for nearly two months, it has given us satisfaction in every way, is a GOOD BAKER, and the fire has never been out.
243 Yonge-street, Mrs. CHAS. HOWARTH.
January 2, 1881.
Medal awarded at Toronto, 1880.
F. MOSES,
301 YONGE STREET, TORONTO.
* Patent rights for sale.

—246 YONGE STREET.—
FOUND.—RICH BLUE BLACK CLOTH CASHMERE, that will retain the colour, and being finished the same as Black Broad Cloth, will brush easily and not retain the dust.
—The prices are—
20c, 25c, 30c, 35c, 45c, 50c, 60c, 75c, 85c, and \$1.00.
J. M. HAMILTON,
246 Yonge Street.

GAS FIXTURE MANUFACTORY.
The undersigned are prepared to manufacture all styles of Church Gas Fittings to order. Estimates and designs furnished on application.
D. S. KEITH & CO.
King St. West, Toronto

THE SCOTTISH, ONTARIO, AND MANITOBA LAND COMPANY.
—LIMITED—
This Company offers for sale on easy terms choice Building Lots in the cities of Toronto and Winnipeg, and Farm Lands in the Province of Manitoba.
Apply at the Company's Office, 34 Toronto street.
Hon. ALEX. MORRIS,
Chairman Toronto Board.
W. B. SCARTH,
Commissioner.

DISEASES RESULTING FROM EARLY INDISCRETION cured by a prescription of a celebrated physician; has been successfully used for over 30 years; satisfaction guaranteed. Address P.O. Box 1085, Toronto.

CAUTION.—An attempt has been made to put so-called "Electro Magnetic" Brushes upon the market, but the Post-Office authorities at Washington have published the company as a fraud. We therefore caution the Public to be careful that "Dr. Scott's" name is on the box and "Electric" on the Brush. Care is not only, but a pure bristle brush.

DR. SCOTT'S ELECTRIC HAIR BRUSH.
A MARVELLOUS SUCCESS!!
NOW RECOMMENDED BY OUR BEST PHYSICIANS.



Which has won its way to Royal favor in England, been cordially endorsed by the Prince and Princess of Wales, and written upon by the Rt. Hon. W. E. Gladstone, is now brought to the notice of the American public. It cures by natural means, will always do good, never harm, and is a remedy lasting for many years. It should be used daily in place of the ordinary Hair Brush. The Brush Handle is made of a new odorless composition resembling ebony; a combination of substances PRODUCING A PERMANENT ELECTRO-MAGNETIC CURRENT WHICH ACTS IMMEDIATELY UPON THE HAIR GLANDS AND FOLLICLES. This power can always be tested by a silver compass which accompanies each Brush.

IT IS WARRANTED TO
Cure Nervous Headache in 5 Minutes!!
Cure Billious Headache in 5 Minutes!!
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Prevent Falling Hair and Baldness!!
Cure Dandruff and Diseases of the Scalp!!
Promptly Arrests Premature Grayness!!
Makes the Hair grow Long and Glossy!!
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Money returned if not as represented!!

It rarely fails to produce a rapid growth of hair on bald heads, where the glands and follicles are not totally destroyed.

Proprietors: The Fall Hill Electric Association of London. New York Branch: 342 Broadway.

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"I cheerfully testify to the merits of Dr. Scott's Electric Hair Brush. It cures my headache within 5 or 10 minutes. I can no longer wash with it. I purchased another for my wife. It is an excellent Hair Brush, well worth the price, aside from its curative power."
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"I would Not take \$1,000 for my Brush"
"I could not replace it. Its effect is marvellous." **ELINOR F. SMITH,** 25 Fulton Street, N. Y.
"Mr. Smith is a gentleman well known in this City as a Law Publisher, and also as a Director in several Public Institutions of New York."
"Dr. Geo. A. Scott—Dear Sir: Permit me to add the testimony of my wife to that of the many others who have been benefited by the use of your Electric Brush. She has for years been a sufferer from Neuralgia in an acute form, but since I obtained for her one of your Brushes, she has experienced entire relief. Please accept her sincere thanks."
One of 7,000 similar Testimonials can be seen at our office.
HENRY HANLERT.

ASK FOR DR. SCOTT'S ELECTRIC HAIR BRUSH. TAKE NO OTHER. See that name is on the box.
A BEAUTIFUL BRUSH, LASTING YEARS.
We will send it on trial, postage, on receipt of \$2.00, which will be returned if not as represented.
Include 2 cents extra and we guarantee safe delivery into your hands; or will send it by express, C. O. D., at your expense, with privilege of opening and examining. But expressage adds considerably to your cost. Or request your nearest Druggist or Fancy Store to obtain one for you, and be sure Dr. Scott's name is on the Box.
MONEY RETURNED IF NOT AS REPRESENTED.
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