

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 7.]

TORONTO, CANADA, THURSDAY, AUGUST 11, 1881.

[No. 32.]

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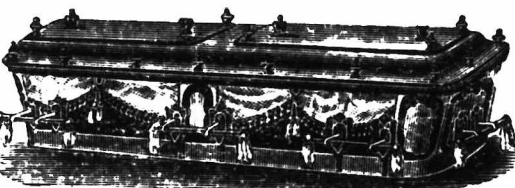
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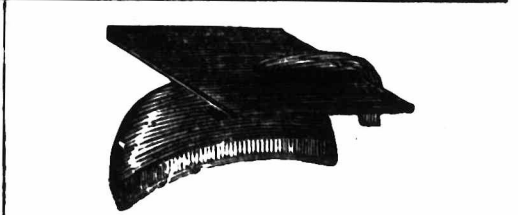
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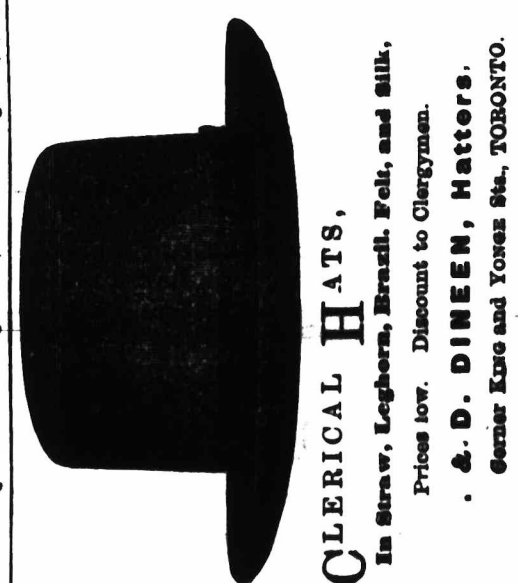
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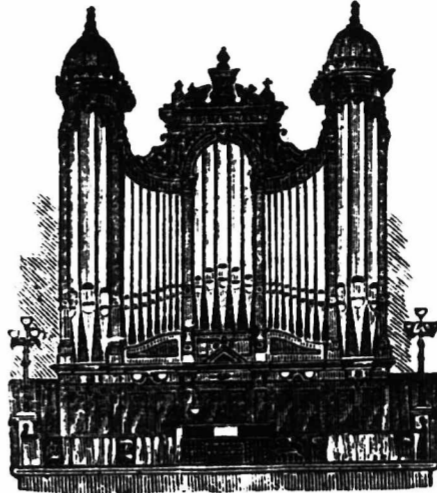
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From a Railroad Contractor:—Boston, Mass., January 28th, 1881.—Bad digestion and dyspepsia, caused by hurried eating while traveling, has made me a sufferer for years. Your Generator has made me a well man, and I would advise others to try it. Please send me three more to General P. O., Galveston, Tex. Inclosed is \$2. R. H. SANDRICK.

From the Rev. C. Q. Huntington:—Aston House, N. Y. City, Thursday.—While visiting your city, attending a meeting of our clergy, I was induced to buy your Generator for indigestion and dyspepsia, from which I have suffered for years. Nothing hitherto tried did me any good; but, believing in electricity, and having found a reliable cure for headache in Dr. Scott's Electric Hair Brush, I determined to buy a Generator, which I am glad to say, relieved me at once, and I now feel entirely cured. I shall lose no opportunity to recommend it, and take this method of thanking you. [Rev.] C. Q. HUNTINGTON.

From a Naval Officer:—PHILADELPHIA, Pa., February 5th, 1881. Your Generator has proved a blessing to me. I have been a great sufferer from liver trouble and constipation, but am now relieved

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From Major A. H. Townsend:—Chicago, Ill., December 15th, 1880.—Your Generator is a wonder. It stopped my rheumatic pains in two hours, and it has not returned now in five weeks. I suffered for years, and am truly grateful. The second one has also relieved the pain in my wife's back, and she says it is worth its weight in gold. Inclosed find \$2; please send me two more for a friend. Many more could be printed, did space permit. [MAJUR] A. H. TOWNSEND.

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## LESSONS for SUNDAYS and HOLY-DAYS.

August 14...NINTH SUNDAY AFTER TRINITY:—  
Morning...1 Kings 10, to v 25. Romans 11, v 25.  
Evening...1 Kings 11, to v 15; or 11, v 26. Saint  
Matthew 24 to v 29.

21...TENTH SUNDAY AFTER TRINITY:—  
Morning...1 Kings 12. 1 Corinthians 1, v 26 & 2.  
Evening...1 Kings 13, or 17. St. Matt. 27, to v 27.

24...St. BARTHOLOMEW, Apostle and Martyr:—  
Morning...Genesis 28, v 10 to 18. 1 Cor. 4, v 18 & 5.  
Athanasian Creed to be used.  
Evening...Deut. 18, v 15. St. Matthew 28.

28...ELEVENTH SUNDAY AFTER TRINITY:—  
Morning...1 Kings 18. 1 Corinthians 8.  
Evening...1 Kings 19, or 21. St. Mark 2, v 23,  
(to 3 verse 13).

THURSDAY, AUGUST 11, 1881.

## TO SUBSCRIBERS.

A large number of subscribers are in arrears and others are just falling due. We expect all to make a prompt remittance.

THE Rev. D. L. Thomas, M.A., vicar of Meifod, has been collated by the Bishop of St. Asaph to the canonry of Galfridi Ruthin in St. Asaph cathedral. Mr. Thomas is a celebrated Welsh scholar and has published a number of Welsh books on Church matters.

The Rev. E. P. Armstrong, who has recently vacated the vicarage of Skellingthorpe, Lincoln, was forty-three years vicar of the parish. The benefice was only worth £200 a year; but the vicar was always remarkable for his liberality to the poor; he also procured the restoration of the church in admirable style, built excellent schools, and a superior parsonage house.

Chancellor Harrington died at the age of seventy-six, on the 15th ult. He was appointed Prebendary of Exeter Cathedral in 1845, and Chancellor in 1847. As chancellor he gratuitously delivered a series of lectures in theology for many years, at the Training College, and has left a permanent endowment for the continuance of the lectures. He was a frequent contributor to theological literature in the form of sermons and essays. He was also a frequent contributor to "Notes and Queries." His munificence was almost without limit. His contributions to the restoration of the cathedral swelled to several thousands of pounds, and the expense of fitting the nave with chairs, and one half the cost of the reredos were borne by him. The *Western Morning News* says that, "For ready wit, for bright yet never scorching humor, for imperturbable good temper, for unvarying courtesy, for sincere and deep wisdom, for deep Christian humility, it will be long before his equal will be found."

Signor Raggi is to execute a statue of Lord Beaconsfield. Mr. W. Day Keyworth, who executed the bust of Sir Rowland Hill in Westminster Abbey, is to model a bust of the late Lord Hatherly.

A scheme is in preparation for the promotion of missionary work in India, but without trenching on the operations of the two great missionary societies. It will aim to do for India what the Universities' Mission and other agencies have sought to effect in Africa. The movement has grown out of an annual gathering of Indian Churchmen, which recently celebrated its second anniversary, as an association, by a service at St. Peter's, Eton Square, and a meeting afterwards.

The clergy who had been ordained by the Bishop of Lichfield to the order of the Priesthood up to Christmas last, were invited by his Lordship to spend a Quiet day with him at Lichfield on the 4th ult. Out of eighty clergy about sixty were able to attend. The proceedings of the day began with a celebration of the Holy Communion in the Lady chapel of the cathedral. The Bishop delivered an address urging on the clergy the necessity for entire consecration to their work, and for a high standard of spiritual life. A conference was then held in the Chapter-house, when the clergy were invited to discuss freely the difficulties and hindrances which they had met with in their work, and to submit them for the counsel of their bishop. The Bishop afterwards entertained the clergy at dinner. This was followed by an interval of leisure affording an opportunity for the clergy to converse with their Bishop or among themselves. After a time two short suggestive addresses were given—by Canon Lonsdale, on "The encouragements and discouragements of pastoral work"; and by Canon Curteis, on what he termed the "the Spiritual destitution of the clergy in their need of help and counsel for their own spiritual life." This was followed by the usual evensong of the cathedral, after which the clergy returned to the Bishop's garden for tea. A short valedictory service in the private chapel closed a most profitable day.

On the late Dean Stanley, the *Times* says:—"The chief charge brought against the late Dean is that he has sought to ignore the very basis of his own professional position, and to leave it a question, if indeed a question, whether there is such a science as theology. Stanley found he had a vast field of history, literature, biography, criticism, antiquities, whether sacred or classical, not only quite open to him, but fertile in daily discoveries, and new lights. In this he found enough to occupy his time and strength most pleasantly to himself and to his readers. Any one even casually acquainted with his numerous works will be disposed to thank Providence that he was early warned away from polemical divinity, and driven to do the work he could do so much better than others, upon human affairs." The *Standard* says:—"His scholarship was rather graceful than profound. In the pulpit he touched the hearts as well as the taste of his hearers. Though he did not possess the power of John Henry Newman, he often affected his audience in a somewhat similar manner." The *Daily News* says:—"Dean Stanley's power, on the

whole, was a power of rapid perception, of picturesque arrangement, and of exquisite portraiture, rather than a power of original thought and novel speculation. He was less a theologian than an ecclesiastical historian. In this character he ranks among the graphic and brilliant writers who have rescued history from the old charge of dullness. He, like Mr. Froude and Mr. Green, has seen the past in a light and in colours which are brilliant and distinct, even if the light never really was on sea or land, even if the colours are more gay than those in which the past chose to drape itself."

## NINTH SUNDAY AFTER TRINITY.

THE proper use of temporal blessings is a subject which very much concerns every Christian man, but which, in its application to the every day occurrences of life, is apt to be very much misunderstood, and the reasonings upon it to be misapplied. The present age especially is so marked with the most intense selfishness that men who profess to take the Bible for their guide, seem to be absolutely blind to the injunctions we find on every page of it. In the "dark ages" Christian men built churches and endowed them, thereby reducing the demands that might have been made upon the purses of our modern worldly-minded Christians. In these "dark ages" Christian men built and endowed hospitals, infirmaries, and a multitude of other charitable institutions. They also conducted successful missions into foreign countries. When the enlightenment of modern selfishness and greed came on, large numbers of charitable buildings were dismantled and the endowments were seized by creatures of the reigning sovereign. It is true that in the mother country, since the year 1832, churches, endowments, charitable institutions, and most other temporal requirements of Christianity, have multiplied to a very considerable extent, and a very large amount of the stigma which branded the Church for the previous century has been obliterated by the piety, the fervour, and the zeal of the last fifty years. But in this country, we have not yet recovered from the incubus of the previous three or four ages. Although something has been done by the Church and in the Church, still we have nothing here to correspond with the awakening which has taken place in England. We pray and hope, however, for better times, when the mammon of unrighteousness will be applied to its true and proper use—not the gratification of worldly selfishness, but the glory of God and the prosperity of the Church, which the Lord valued so highly that He purchased it with His own blood.

But even with regard to the efforts—ecclesiastical, charitable, missionary—which the last half century has seen in Great Britain, a recent writer asks:—"Can they admit of a comparison with the Apostolic Church at Jerusalem, and their Godlike institutions, of which it is said, 'that the multitudes of them that believed were of one heart and of one soul; neither said any man that ought of the things that he possessed was his own; and if they were possessed of lands, or of houses, they sold them and brought the price thereof, and threw it into one common treasury for the relief of the brethren, and for the furtherance of the Gospel? How con-

tracted is the benevolence that characterizes the Church at the present day, however excellent in itself, and however creditable, when compared with that of the mother of all the Churches, walking under the influence of the spirit of holy love poured down upon her without measure? Will the labours of our missionary societies bear a comparison with those of the Apostles and their fellow-labourers, planting the Gospel—where? Not only in Judea, in Galilee, Samaria, and in all the regions beyond Jordan—not only in lesser Asia, Greece, Italy, the then great theatres of the world; but northward as far as Scythia; southward as far as Ethiopia; eastward as far as Parthia and India; and westward as far as Spain and Great Britain;—according to the united testimony of all contemporary historians, both civil and ecclesiastic, whose testimony is further confirmed by that of the Apostle to the Gentiles, who, in his Epistle to the Colossians, written only about seven years before the destruction of Jerusalem, tells us that the Gospel had come into all the world (the Roman world), and had been preached to every creature under heaven (under the political jurisdiction of the Roman empire)? It is surely time to ask the question, If Britain has done so little compared with the practice of the early Church, how can the pitifully small efforts of Canada be mentioned at all in connection with either one or the other, in the use she has made of that portion of the mammon of unrighteousness she has been able to secure—whether with regard to the Church at home, to works of Christian charity, or to the spread of the Gospel in the regions that are beyond?

The proper use of the "mammon of unrighteousness" is one of the great duties of life. The man that has any portion of it—and every man has a little—has received a particular favour from God; he has a talent put into his hands of the most valuable kind. And the high rewards to be bestowed upon the practice of benevolence are written on every page of Holy Scripture, nowhere more strongly than in the Gospel of this Sunday's Communion Office: Make to yourselves friends out of the mammon of unrighteousness (by the proper use of it), that, when ye fail (in this life), ye may be received into the eternal habitations.

#### DOCTRINE AND MORALITY.

IT is the fashion with many people in these days to sneer at what others call dogmatic teaching. It may possibly be that those who do so, scarcely understand what is meant by such words, or that they have an entirely exaggerated and erroneous conception of what they actually imply. By dogma we mean truth which is plainly and definitely revealed, and which every Christian ought to know and believe. However, it is simply a fact, that the ordinary Christian of this country knows little or nothing of positive Christian truth. He professes to be a Bible reading man, and he is ignorant of truths taught on every page. He has a hazy idea that in some way Christ died for all, and nothing more. The Bible after all is a sealed book to him; he neither reads it (in the true sense of the words) nor understands it.

We tremble as we look forward to the results of this woeful ignorance. They are beginning to show themselves. The sacred writers make revealed truth the basis of holy living; according to St. Paul, doctrine is the foundation of the superstructure of a high morality. In each of his

epistles he teaches, first revealed truth, and then lays down rules for the guidance of conduct based upon this truth. What must the morality of a nation become, where no such motive, reason, or foundation is given? We say the results are beginning to show themselves, and anyone who is acquainted with this country can bear testimony to the fact. A picture might be drawn, offensive and revolting, and yet perfectly true, of sins indulged in by people who pass for respectable. We forbear to mention them.

What we may expect, if those whose duty it is to teach do not bestir themselves, we may learn from a Welsh newspaper, the *Golenad*. Wales has for years been given over to Wesleyanism. The extract shall speak for itself. The *Golenad* says: "We have been fully convinced for many years that the system of Church government, which has been in force and practise among the Methodists of that country (Cardiganshire) for at least two generations, is one which has a tendency to foster in the Churches the (pharisaical) spirit we are speaking of; and that it is to a great extent responsible for the reversion (? eversion) of the great laws of morality, from the influence of which the character of the population so plainly suffers. Instead of adhering to the effort to bring the people to feel the strength of the foundations of a moral life, to see the value of the first principles of a good character, and to perceive the beauty and loveliness of true manliness, honour and self-restraint, as the chief adornment of human nature, the religious authorities have been during all these years ingeniously devising petty rules by which to govern the members, and have been paralyzing their own power and influence by undertaking the impossible task of enforcing these rules. The consequence is that some of the most unclean spirits of the dark ages remain to-day without having been cast out of the country—that the inhabitants continue slaves to superstition, and are rotting in immorality. Unto this day 'corpse candles are seen in the villages. Many, if not the bulk of the people, have a more implicit belief in witchcraft than in prayer. And has not many a professor of religion, many a deacon, if not a preacher now and then, who, one and all, are familiar with the way over the stile to the wizard, a greater fear of old women, and even of old cocks, than they ever entertained towards the Most High God?"

This is how the *Golenad* speaks of its co-religionists, and the words make a striking commentary upon the results of a system of religion which eschews the positive teaching of doctrinal truth, and in its place puts its sectarian rules, mere traditions of men,—a system which neglects instruction for the young, and has brought about a state of things "too foul to be dwelt upon," a system which has made commercial life "a nest of deceit, lying, dishonesty, and extortion." It would be well to ponder over these things, for we see signs of our approaching the same end.

#### CHILLINGWORTH'S UNANSWERABLE ARGUMENT

FOR THE APOSTOLIC INSTITUTION OF EPISCOPACY.

WHEN I shall see, therefore, all the fables of the Metamorphosis acted and proven true stories: when I shall see all the democracies and aristocracies in the world lie down and sleep, and wake into monarchies; then will I begin to believe that Presbyterian Government, having continued in the Church during the Apostles' times,

should presently after—against the Apostles' doctrine and the will of Christ—be whirled about like a scene in a masque and transformed into Episcopacy. In the meantime, while these things remain thus incredible, and in human reason impossible, I hope I shall have leave to conclude thus:

Episcopal Government is acknowledged to have been universally received in the Church presently after the Apostles' times.

Between the Apostles' times and this *presently after*, there was not time enough for, nor possibility of so great an alteration.

And therefore, there was no such alteration as is pretended.

And, therefore, Episcopacy, being confessed to be so ancient and catholic, must be granted also to be Apostolic. *Quod erat demonstrandum* ("which is what I have just plainly proven").

#### THE LATE LIEUT.-COLONEL CUMBERLAND

We deeply regret to announce the death of Lieut.-Colonel Cumberland, of the city of Toronto, which took place on Friday morning, the 5th inst. As we are already very much crowded this week, an obituary notice will appear in our next issue.

#### A REMARKABLE REVOLUTION.

THE success of the Literary Revolution in producing a Cyclopædia, the largest ever published in this country, in large type, well printed and bound, at the nominal cost of \$15, seemed to the majority of book-buyers so remarkable, that the *second* Literary Revolution, which reduces the cost of this most excellent work to \$10, seems almost incredible. The facts of the case are, however, made so evident and so reasonable, that there can be no questioning them. We have in this office some of the volumes which demonstrate their superior character in every way, and the facts and figures which are published in detail in an article elsewhere in this paper, under the title of "A Second Literary Revolution," show very clearly, though very suprisingly, how it is possible to make such an extremely valuable and costly Cyclopædia accessible to the masses at such trifling cost.

To remove any possible incredulity which might exist in the minds of some that this is only a plausible scheme for getting a large amount of money in small sums from a great many individuals, in return for books which might never be delivered, the publishers do not *require* any payment whatever in advance. You may, if you please, simply send your order by postal card, and make no payment except upon the delivery of the goods themselves, and after you have examined them and found them satisfactory. Orders should be sent to the publishers at once, in order to secure the special terms given during the month of August.

#### BOOK NOTICES.

We understand that Mr. Elliot Stock will issue a magazine entitled *The Biographer* in the autumn. It is to be uniform in size and style with *The Anti-quary*, and will be devoted exclusively to Book-lore.

#### TO SUBSCRIBERS.

A large number of subscribers are in arrears and others are just falling due. We expect all to make a prompt remittance.

THE CHRISTIAN PRIESTHOOD.

BY RICHARD FREDERICK LITTLEDALE, LL.D., D.C.L.

I. UNDER the Jewish Law there were two classes of men set apart to minister in sacred things for the people. (a), the Priests, descendants of Aaron, whose duty was to offer sacrifices and to pronounce blessings or excommunications, and (b), the Prophets, or teachers, replaced in later days by the Scribes, Rabbis, and Lawyers, whose duty was to instruct the people in the ceremonial and moral precepts of the law.

II. Under the Gospel these two offices have usually been united in the same persons, and the minister who conducts Divine Service is also the religious teacher of the people.

III. The Rabbi or Scribe, unless he were also a Priest, could not offer sacrifices, but the Priest was fully empowered to act as teacher if otherwise competent, as Jeremiah and Ezra were.

IV. So, under the Christian system, while lay persons and even women have often acted as religious teachers, the acts of celebrating the Holy Communion and of pronouncing blessings or absolutions have been forbidden to all below the second order of the threefold ministry, usually called Priests.

V. This is clear from the Common Prayer Book. When a Deacon is ordained he is licensed to assist the Priest in Divine Service, to read the Bible publicly, to catechize, to baptize, and to preach. Not until he becomes a Priest is it lawful for him to act as the chief minister at the Holy Communion, to perform marriages, or to pronounce absolutions.

VI. The reason is because the Holy Communion is a Sacrifice which only a Priest can offer, and marrying and absolving belong to the offices of blessing and of binding and loosing, which are reserved for those of a higher grade, because "without all contradiction the less is blessed of the greater." (Hebrews vii. 7.)

VII. The difference between the Jewish and the Christian Priesthood is threefold. (a), The unbloody Sacrifice of the Holy Eucharist is substituted for the slaughter of oxen, sheep, goats, and birds. (b), The Priesthood is transmitted not to one tribe alone by family descent, but to men of every race and country by successive commission from those first sent by CHRIST Himself. (c), The Jewish Priest could offer in the Temple of Jerusalem alone, the Christian Priest in any place set apart for holy uses. In all other respects the two Orders are closely alike.

VIII. The witness of the New Testament Scriptures is clear and sufficient, though not minutely detailed. Its chief heads are as follows:—

a. Our LORD conferred certain powers and privileges on His Apostles which we do not find given by Him to the mass of His disciples. Very many of these latter (as, for example, the Seventy) were given power to work miracles and to preach. Only to the Apostles did He say, "Do this in remembrance of Me," and "Whosoever sins ye remit they are remitted unto them, and whosoever sins ye retain, they are retained." Thus He established at once not merely a difference of rank and honour, but of duty and power.

b. The Apostles acted as believing that they could transmit their special powers, trusting in CHRIST's promise to be with them "till the end of the world," and not merely for the term of their own lives. Thus they "ordained elders in every Church," (Acts xiv. 23,) appointed Deacons, (Acts vi. 6.) And what is more remarkable, consecrated other Apostles, as St. Matthias, perhaps St. Paul, and most certainly St. Barnabas. (Acts xiii. 8.) And after these we find Andronicus and Junias counted as Apostles also. (Romans xvi. 7.)

c. Not only so, but they imparted even this power to others. Thus St. Paul reminds St. Titus that he had left him to "ordain elders in every city." (Titus i. 5.)

d. They taught that an external call to this office was necessary, for "no man taketh this honour unto himself but he that is called of God, as was Aaron." (Heb. v. 4.) No such rule was laid

down as regards mere preaching of the Gospel, for every new convert was left at liberty, and even encouraged, to spread the good news everywhere he could. (Acts viii. 4; ix. 19.)

e. They held, moreover, that to usurp the place of a Priest was a sin of a very grievous kind, for St. Jude speaks of bad Christians "perishing in the gainsaying of Core," i.e., Korah. (St. Jude 11.) Now Korah's sin was that he, being a Levite, of a lower rank in the Jewish ministry, claimed to make offerings at God's Altar as though he were a Priest. The only way to explain St. Jude's words clearly and honestly is to say that certain Christians, laymen or perhaps Deacons, claimed the right of offering the Christian Sacrifice, as if they were equal to Priests. The passage can have nothing to do with preaching, for, as we have seen, that was not then, nor has ever been since, limited to one order of Christians.

f. All this is the fulfilment of prophecies which otherwise must have failed. "Ye shall be named the Priests of the Lord." (Isaiah lxi. 6.) "I will also take of them [the Gentiles] for Priests and for Levites, saith the Lord." (Isaiah lxvi. 21.) "In every place incense shall be offered unto My Name, and a pure offering." (Mal. i. 11.) And therefore St. Peter, writing to Gentiles, calls them "an holy priesthood to offer up spiritual sacrifices." (1 Peter ii. 5,) and again "a royal priesthood." (1 Peter ii. 9.) So, too, in the Revelation, we are told that Christians are made "Kings and Priests." (Rev. i. 6; v. 10; xx. 6.)

IX. To these truths of the Gospel the following objections are commonly made:

Obj. 1. The New Testament knows nothing of any Priest save CHRIST. He, and He only, is the Sacrificer for the sins of the world.

Ans. This is true in one sense; but, as so put, it is only half the truth. The New Testament never speaks of CHRIST merely as our Priest, but always as our High Priest. Now a High Priest, by the very force of the words, points to lower Priests under Him. So, in ancient times, the King of Persia was called the Great King, because he had many tributary kings under him, and in our own time the Duke of Wellington was called the Great Duke, to distinguish him from less famous dukes. If there had been no other dukes, the title would not have been wanted. Thus, also, amongst English officers of State there are now, or have been, Lords High Chancellor, High Treasurer, High Constable, High Admiral, High Chamberlain, in every instance having lower officials of the same kind under them. So the words of Scripture prove a priesthood under CHRIST, deriving, indeed, all its power from Him, and merely joining in His act as assistants, but still really appointed by His will.

Obj. 2. The words of SS. Peter and John about "a royal priesthood," and "Kings and Priests," apply to all Christians, and so make against a separate and priestly order.

Ans. This is exactly Korah's argument. He went on his own private judgment of God's words, "Ye shall be unto me a kingdom of Priests and a holy nation," (Ex. xix. 6,) and so he said to Moses and Aaron, "Ye take too much upon you, seeing all the congregation are holy, every one of them." (Numb. xvi. 3.) That was the "gainsaying of Core." (St. Jude 11.)

Obj. 3. The word Priest comes from Presbyter, which means only an elder, and the word for a Sacrificing Priest, Hieruus, is not used of Gospel ministers in the New Testament.

Ans. Hieruus is the word used by S. John in the Revelation, as cited above, and Hierateuma by S. Peter. Besides this, there was a good reason for avoiding the word at first. It was mixed up with the notion of animal sacrifices, which were to be done away, and it was easier to use another word than to enter into a long explanation every time of employing the older one. Just so, though Churchmen all hold by Baptism, they do not call themselves Baptists, nor do all Christians style themselves Jesuits, because these words have now a special meaning attached to them which they had not at first. Most people will allow that a Deacon was lower than an Elder, and an Elder than an Apostle, and yet the word "elder" is used of themselves by S. Peter (1 Pet. v. 1.) and S. John (2 John 1.; 3 John 1.) and the word diaconos or deacon (translated in our Bibles as minister) is used not only of

St. Paul, (1 Cor. iv. 1; Eph. iii. 7,) but actually of our LORD Himself. (Rom. xv. 8.) The question to be asked is not "What word is used for a Christian minister in the Bible?" but "What had a Christian minister to do which a layman might not do?"

Obj. 4. The Doctrine of the Priesthood is a modern Roman Catholic invention.

Ans. Only an illiterate person could put such a plea forward. The moment the Jewish Law was swept away at the fall of the Temple, the Christian Church began to use freely words which before would have been misunderstood, and spoke plainer and plainer every day as it got stronger. The Doctrine of the Priesthood, and of the Christian Sacrifice, appears in all primitive Liturgies of S. James, S. Mark, and S. Clement, and in S. Clement's letters, all within the first century. And as time goes on, and materials are more abundant, the same truths are ever insisted on, so that the doctrine as taught now is exactly the same that S. Cyprian the Martyr taught sixteen hundred years ago, or St. Augustine and S. Chrysostom about a hundred and thirty years later.

Obj. 5. The Doctrine of the Priesthood puts a man between God and the soul, instead of encouraging each human being to come for himself to God.

Ans. Unless Priests always discourage people from saying their prayers, and so from making their wants known to God, this objection cannot be true in any full sense. But it is true in a partial sense, for the Christian Church certainly does teach that some kinds of spiritual blessings can be had only through the channel of a commissioned order of men. This is (a) the Doctrine of the Bible, and (b) the actual practice of many of those very sects which deny the existence of a Christian Priesthood.

a. God's rule, never departed from save in the case of such special revelations as He made to Abraham, Moses, and the like, is to deal with men through men. Thus He sent Moses to be "as God" to Aaron, (Ex. iv. 16,) and Pharaoh, (Ex. vii. 1,) and to the children of Israel (Ex xviii. 19.) Nathan is sent to absolve David, (2 Sam. xii. 13,) and to appoint his penance. S. Peter's coming is the answer to the prayer of Cornelius, (Acts x. 5,) and so of other cases.

b. The Presbyterian, Independent, Anabaptist, and Methodist sects all restrict the celebration of their Communion Office and several other rites to their "ordained" ministers, and where there are no ministers their people must go without these rites. No sect which retains Baptism allows a man to baptize himself. Another must do it for him, and bring him into covenant relation with God. And when any man is set up by others, or sets himself up as a preacher, what is he but one placed between God and men, to declare, or more often to interpret, God's will?

X. "If the ministration of condemnation be glory, much more doth the ministration of righteousness exceed in glory." (2 Cor. iii. 9.) Not merely because the Jew looked forward, while the Christian looks back, but because the Christian Sacrifice is more prevailing, the Christian Absolution fuller, and therefore the Christian Priest greater, than the Jewish.

Diocesan Intelligence.

FREDERICTON.

From our own Correspondent.

The Rev. J. H. S. Sweet, of Dalhousie, N. B., having been appointed to the rectory of Newcastle, N. B., desires all postal communications to be addressed accordingly.

MONTREAL.

From Our Own Correspondent.

The Ven. Archdeacon Lonsdell is about to take a fortnight's vacation, and well-deserved it is. No one has more closely stuck to his parochial work than this reverend gentleman. Mr. McFarlane, a student of Lennoxville, now doing duty as lay-reader in the Ottawa deanery, will keep up the services in the interim.

The Rev. Canon Henderson, M.A., is doing duty for the rector of St. John's, P. Q., he being away for the benefit of his health.

The rector of Knoulton, the Rev. Ch. Bancroft, has, we are sorry to say, by medical advice, been compelled to desist from duty for three months; the Rev. J. Davidson takes his duty for him. East Farnham, West Shefford, and one or two other parishes, are still vacant. The mission of Mansonville, Pottou, has been given to the Rev. W. R. Brown, who entered upon regular duty there on 31st ult.

DUNHAM.—This important parish, now under the charge of the Rev. John Kerr, gives indications of renewed activity in Church matters. The advent of a new rector, and of a new head to the Ladies' College helps to this. The Ladies' College, there are great hopes, will turn out a more successful thing than hitherto, in its financial, ecclesiastical, and scholastic departments. Mrs. Holder, the new lady principal, is highly spoken of both as a Churchwoman and teacher.

The Theological College of the diocese will enter into a handsome building of its own to the great advantage of the students and professors. The students by being thrown together more will be mutually improved in various ways. Sabrook Hall, the building in which they enter next September, is the munificent gift of T. Gault, Esq. Truly it was a princely gift. The College authorities ought to change the name of the Hall, say to, bearing the name of the donor, or the name of the Bishop. "The Bishop Bond Hall" would read well and the initials combine well in seals and shields.

#### ONTARIO.

From Our Own Correspondent.

The Bishop is prolonging his stay in England, and is not expected in Ottawa till October, in consequence of which, the annual meeting of the Synod will probably be held in November.

ARNPRIOR.—A most successful sale was held on the 1st of July by the Girls' Guild of Emmanuel Church, at which the handsome sum of \$200 was realized in aid of the parsonage debt. The debt of \$1,000, contracted three years ago, is now reduced to \$425. In addition to this, \$100 has lately been spent in repairing and kalsomining the walls of the church.

#### TORONTO.

SYNOD OFFICE.—Collections &c., received from July 11th to July 30th, 1881:

MISSION FUND.—July Collections: Sunderland \$1.76, St. Philip's, Unionville, \$1.00; Alliston \$1.47, West Brook \$1.16, West Essa 80 cents, Fisher's School-house 50 cents, Credit \$4.20, Dixie \$2.00, Port Credit 80 cents, Hastings \$1.10, Alnwick 55 cents, Batteau \$2.16, Duntroon \$1, Grace Church, Markham, \$4.23; West Mulmur, Whitfield, 89 cents, Honeywood \$1.30, Elba 50 cents, North Essa, Christ Church, \$1.30, St. Jude's 70 cents; Cobourg \$40, Gore's Landing \$2.56, Harwood \$1.79, North Orillia and Medonte, Saint George's \$1.05, St. Luke's \$12.10; Christ Church, York Township, \$12; Whitby \$7, Norwood 50 cents, Westwood \$1, Lindsay \$5, York Mills \$5.34, Ashburnham \$3, Grafton \$5.50, Orillia \$13, Barrie \$8.50, All Saints', Toronto, \$34.30; Manvers, St. Paul's, \$1, St. Mary's \$2; St. Anne's, Toronto, \$4; Etobicoke, St. George's, \$3.36, Christ Church \$2.10; Haliburton \$3.03, West Dysart 25 cents, Guildford \$1.00. Parochial Collections: Bolton, balance, \$36.70; Sandhill, balance \$12.00.

PERMANENT MISSION FUND.—Mrs. Perram, on account of subscription, \$4.20

WIDOWS' AND ORPHANS' FUND.—Annual Subscription: Rev. John McCleary \$5. October Collection: Minden, on account of assessment, \$1.97; Etobicoke, balance of assessment, \$34.57; Galway, balance of assessment, \$4.50; Dysart, balance of assessment, \$9.39.

DIVINITY STUDENTS' FUND.—April Collection: Bolton and Sandhill \$1.30; Barrie \$10.00.

ALGOMA FUND.—Barrie Sunday School \$11.48. Day of Intercession Collections: North Essa, Christ Church, 75 cents, St. Jude's 50 cents; St. Luke's, Toronto, \$4.10; Christ Church, York Township, \$6.45; Oshawa \$7.00; York Mills \$1.50; Barrie \$5.00.

The Bishop of Toronto has postponed the opening of Synod until Tuesday, the 4th of October.

Grace Church.—About forty young persons were confirmed in this church on Sunday last, by the Bishop of Toronto.

AMONG the Candidates for Matriculation in the University of Toronto, who were classed in Honours at the recent examinations, we are pleased to notice the name of Miss F. E. Carroll, a daughter of the late Rev. J. Carroll, of Gananoque. Miss Carroll obtained the first place in the Second Class Honours in Mathematics, a First Class in History and Geography, and passed in the other subjects for matriculation. Miss Carroll having had experience in teaching has been appointed on the staff of the Bishop Strachan School, which is very efficient in every department.

Holy Trinity.—A meeting of the vestry was called for Thursday evening, the 4th inst., at the request of the members of the congregation in view of statements to the effect that several changes in the ritual would shortly be carried into effect. Some 150 members of the congregation were present, and a letter from the Rev. John Pearson was read, enumerating the principal changes that were proposed. After some discussion the following resolution was carried, eight only voting in the minority:

"Whereas, it has been authoritatively stated that certain changes and alterations in the services of the Church of the Holy Trinity as at present conducted are contemplated, and it being well understood that the majority of the congregation do not seek for or desire any changes or alterations,

"Be it therefore resolved. That this vestry meeting hereby expresses its unqualified disapproval of the course proposed to be taken, and begs to record its firm protest against the changes contemplated."

St. John's the Evangelist.—Notwithstanding the great heat on Wednesday evening, a large congregation assembled at St. John's to witness the Confirmation of those who for some months had been under preparation. After the Litany had been said by the Rev. A. W. Spragge, of Bradford, the candidates (thirty-two in number) were called forward by the rector, and the special service began. It was formerly the custom to confirm the candidates and then to address the confirmed. The Bishop has in this respect introduced a change, giving his address on the nature of the ordinance and the obligations of confirmation before requiring the candidates to renew their vows. This appears to be an improvement upon the older method. A short, pointed address before the questions are asked leads the young people to think more seriously of the privileges and obligations of those who are admitted to full communion in the Church. The Bishop urged an early and frequent reception of the Holy Communion of the Body and Blood of Christ, and most of the candidates acted upon his advice by attending the early celebration on Sunday. We may well hope that as they attended to his instruction on this point, they will further heed his exhortations and become regular communicants and active helpers in the work of the Church. Each of the candidates received a short note from the rector, accompanied by a certificate of confirmation and a copy of "Rules to help one who has been Confirmed;" which we hope to give in our next.

St. Luke's: The Guild of St. John the Evangelist in connection with this parish, held their annual games and picnic on the Civic Holiday, August 1st, at the residence of the warden in Rosedale. The games were participated in by the members of the Guild, and were well contested throughout. Mr. Langley carrying off the silver medal; the other prize-winners were J. A. Catto, Henry Mumford, W. Kitchener, A. Dermody, J. Ashlee, H. Ellison, and C. H. Shutt. After the games tea was served in the grounds to the members and to a large number of friends who had come to witness the sport.

At eight o'clock the Guild service was sung by the Rev. Ed. Ransford, LL.B., an honorary member of the Guild. The following was the order of service:—Processional Hymn, "Brightly Gleams our Banner," sung to Roe tune; Psalm viii., tone vi., first ending; Hymn 214, A. and M., "Lord of our Life;" Magnificat, to a setting by C. E. Willing; the last hymn being "Faith of our Fathers, living still." The whole service was particularly well rendered and with much spirit.

Speeches were then made by the Revs. Langtry and Ransford and the warden, Mr. W. A. Shutt, on the nature and work of the Guild, in the course of which the hope was expressed that before very long the Guild would be in their new room, now being built at St. Luke's, and that then the Guild having a library and reading room, &c., would receive a fresh impetus and a large increase in the membership.

The prizes, including two silver medals, the one presented by the warden for the highest aggregate of marks to be won two years by the same member before it becomes his, the other for the first in the quarter hour "go as you please," presented by the Games Fund, and a pair of very elegant picture frames, given by Mr. Ellison, for the first in the "hundred yards," and second in the "go as you please," were presented to the successful competitors

with appropriate remarks by Mrs. Shutt. The party broke up at an early hour by singing the National Anthem, having spent a very pleasant day.

St. Mark's, Parkdale.—The Sunday-school picnic was held at Riverside Park (Humber) on Wednesday, August 3rd. The children and teachers met at the church at one o'clock when a shortened form of Evensong was said. After the service the children were conveyed in waggons to the park. The afternoon was spent in running races, jumping, and other games. At 5.30 tea was served to the children (about 120), after which the ladies and gentlemen, of whom there were about fifty present, sat down to discuss the good things the children had left. After tea the prizes were distributed by Mrs. U. A. Walker (wife of the people's churchwarden) to the successful competitors, in the games. The Rev. Canon Tremayne, M.A., who was present, at the request of the Incumbent addressed a few appropriate remarks to the children. A pleasing feature was the presentation of a very handsome card case to Miss Rawlinson (who is about to leave the parish), by the girls of her class. On the case was engraved "To Miss Rawlinson from her class, 1881" and inside was the card of each member of her class. At the request of the girls the presentation was made by the Incumbent, who in making it expressed his great regret at losing so valuable a teacher and faithful worker. He also expressed great regret at losing Mr. and Mrs. Rawlinson who had always taken such great interest in the work of the Church in the parish. At 7.30 the party returned home by waggons, a few taking the suburban (G.W.R.) train, the one verdict being pronounced by all that this was the most enjoyable picnic ever held by St. Mark's Sunday School.

CHOIR EXCURSION.—The choir of St. Luke's, Buffalo, having tendered an invitation to that of the Church of the Holy Trinity, Toronto, to pay them a visit, about thirty-two men and boys embarked on the steamer Chicora on Saturday last, and on arriving in Buffalo were hospitably welcomed, being made the guests of the congregation. On Sunday morning at 7.30, the Rev. C. Darling celebrated the Holy Communion, assisted by the Rev. Walter North, rector. The service was fully choral, and was rendered by the visiting choir, under the direction of Mr. F. G. Plummer, their organist. The music used was by various composers, the Kyrie being Mendelssohn's, Merbeck's Credo, and Philip Armes' Gloria and Sanctus. The Benedictus and Agnus Dei were composed by Mr. Plummer. There was a large number of communicants at this service, who expressed themselves as much pleased with the manner in which it had been rendered. At the morning service, the choir of St. Luke's took the main portion of the music, that of Holy Trinity singing Plummer's Te Deum and anthem "Christ our Passover." Choral evensong was held at 7.30 p.m., both choirs uniting in its rendering. The Buffalonians were most hospitable to their guests, sparing no pains to show them all the sights of the city and make them feel at home. At noon on Monday, a lunch was provided in the school-room by the ladies, when the thanks of the visitors were tendered for the kindness of their hosts; and an invitation tendered to them to visit Toronto during the Exhibition. The party left Buffalo at 3.30, having enjoyed themselves thoroughly.

Aros.—Mr. Thomas Winter, churchwarden, begs to acknowledge with grateful thanks the undermentioned subscriptions, towards erecting a church for the mission of St. Thomas, Bexley:—Per Mrs. Thomas Winter, from friends in England, Mrs. Simonds £25, Miss Simonds £25, J. Simonds, Esq., £5, W. Simonds, Esq., £3, Mrs. Hughes D'Acth £1, Mrs. Proctor £1, Mrs. C. Simonds £5, Mrs. Barrow Simonds £1, Mrs. Cooper £1, Mr. Sutton £5, Sir John Hayes £1, Rev. D. Paul 5s. Rev. D. Evelyn 5s. Collected by Miss Newstead 15s. Previous list published \$104.50.

BRIGHTON.—On Thursday, July 28th, the annual Sunday school picnic of St. Paul's was held on Presqu'isle point. At eight o'clock the children were called together by the ringing of the church bell, and a joyous, happy crowd assembled on the church grounds. Messrs. William Flindell and T. Matthewson had kindly volunteered to convey the children to the point, a distance of seven miles. They were on hand and their carriages were soon filled with a merry crew who appeared to enjoy the drive as much as any part of the day's proceeding. Arriving at the Presqu'isle lighthouse about ten o'clock, Messrs. D. Bullock and A. Mayhew produced several swings, croquet sets, quoits, cricket, football, and other games which they had provided for the amusement of the children, who were soon entering heartily into the enjoyment of them. A large number of members of the congregation from both town and country soon arrived, and a

bountiful table was spread beneath the trees on the bay shore. The children, numbering about seventy, were served first. After all had dined, several gentlemen took those who wished to go on the water in row and sail boats, and so the afternoon flitted pleasantly away. At five o'clock tea was ready, and the children were called together. After which all were soon en route for home, having passed a delightful day.

The ladies of St. Paul's church have, during the summer, been holding fortnightly musical reunions, which were usually well attended. The last was held on Tuesday, the 2nd instant, at the residence of J. Proctor, Esq.

LINDSAY.—With their usual modesty a section of the congregation of St. Paul's church, not unmoved by sundry wire pullers in Toronto, petitioned the Bishop to appoint a young divinity student, of a certain school of thought, not yet ordained, to the charge of that important parish. The Bishop very properly gave the deputation to understand that he could not entertain the idea, as, putting other considerations out of sight, such an appointment would certainly be distasteful to a large body of his clergy, many of whom had certainly a prior claim to the parish.

WEST SIMCOE RURAL DEANERY.—Some one writing of the capital of Ireland, says, "Dear, dirty Dublin;" but, writing of the principal town in the northern part of the county of Simcoe, one would be inclined to say, "Charming, cleanly Collingwood." At least, so the place appeared to the clergy of West Simcoe on the 25th and 26th ult., when they held their July meeting at Rock Court, the residence of Mrs. Lett, and situated in the most picturesque suburbs. Though the meeting (like all others of an ecclesiastical character held in this place) was looked forward to with much pleasant anticipation, yet a gloom was cast over it by the death of a very dearly loved son of the Rural Dean, the funeral having taken place on the previous Saturday. "The whole parish" attended the obsequies, and thus by leaving their harvest fields for this purpose, showed their esteem and affection for their pastor and his family; and at what may be called the Mortuary Eucharist (though it was really held because of the impossibility of having a celebration on the following day) at which the Hon. and Rev. T. P. Hodge was celebrant, and the Rev. J. Farncomb, deacon, some sixty (including the bereaved family) communicated. The clerical meeting at Collingwood certainly would have been postponed on account of Mr. Forster's bereavement, had not he himself, in his thought for others, almost insisted on its being held at the time appointed.

On St. James's day evensong was said at All Saints' church, the prayers being said by the Rev. Messrs. Swallow and Farncomb, the lessons by Rev. Messrs. Spragge and Ball, and your correspondent being the preacher. The service was very hearty, and the singing excellent. The church is such as is not often seen in this province, being not only of ecclesiastical design and appearance both outside and inside, but also is built of stone, and thus has something of that massive appearance which reminds one so much of the parish churches in the old country. In the chancel window is a beautiful cross intertwined with a monogram, and on the altar-table is another lovely cross covered with moss and flowers. But what most strikes the beholder are several very elaborate scrolls bearing texts of Scripture, over the doors and windows. These, together with almost all the chancel furniture, were a labour of love on the part of Geo. Moberly, Esq., cousin to the bishop of Salisbury, reeve of the township of Collingwood, and one of the most eminent barristers of the county Simcoe. Within the same enclosure as the church is the rectory, also of stone, and in general appearance quite in keeping with the former building. It is at present occupied by Mr. Hodge, who is doing duty for the Rev. L. H. Kirkby, who is at present on a visit in England. Except Toronto it would be difficult to find anywhere in the diocese a parish where all things connected with the Church are more complete than in Collingwood.

On Tuesday morning there was an early celebration, at which Mr. Hodge was celebrant, and your correspondent, deacon. Several very sweet hymns from A. & M. were sung at this service; and the *Gloria in excelsis* was taken to an elaborate and devotional piece of music, Mrs. Moberly at the organ. Altogether the whole service must have been very solemn, blessed, and delightful to every devout worshipper present. Immediately afterwards the clergy present (all in the deanery except four who were unavoidably absent) met at Rock Court for breakfast, after which they assembled for the transaction of business.

As your correspondent is writing more than forty miles away from his notes of the meeting, the readers of the DOMINION CHURCHMAN must be satisfied with a very meagre sketch of what was done by the Chapter. First, a resolution of condolence with the Rural Dean and his family in their recent bereavement was passed, and the secretary was directed to send a copy

of it to Mr. Forster. Second, Mr. Farncomb read a paper on the Rubrics, taking up those only concerning which there could be any room for diversity of opinion, and extending to the third rubric in the Communion Office. Upon this there was a somewhat thorough and profitable discussion. Third, a resolution was passed condemning all attempts, from whatever quarter, to influence the Diocesan in the appointment of a successor to Provost Whitaker as archdeacon. Fourth, there was an informal talk on personal religion and cognate subjects. Fifth, the Rev. A. J. Fletcher, B.A. (the only celibate present) having modestly declined writing a paper about children (in Sunday school), the Rev. A. W. Spragge, B.A., kindly consented to read an essay on the subject at the next meeting. Mr. Farncomb was asked to continue his paper on the Rubrics, and promised to do so in time for the next meeting, which is to be held (D.V.) at Cookstown shortly after the Diocesan Synod in September. The last thing done before the closing office was said was to pass a vote of thanks to Mrs. Lett for her kindness and hospitality to the clergy. It would not be in very good taste to speak of this matter in detail; and to those who know Rock Court it would be a work of supererogation, whilst to those who know it not, your correspondent's pen could convey no adequate idea of the refined hospitality for which it is famous throughout the Rural Deanery of West Simcoe. Another vote of thanks (inadvertently omitted) should have been passed to Mr. Hodge for the ability, impartiality, and urbanity with which he discharged the duties of chairman in the lamented absence of the Rev. W. R. Forster, R.D., incumbent of Cremore.

Though many of the clergy had arranged to leave Collingwood on Tuesday evening, yet they remained till the following morning, for it was impossible not to accept Mrs. Lett's kind invitation to take part in an excursion, for which she had arranged, to the far-famed Caves of the Blue Mountains of Nottawasaga. The carriages met the clergy and others at Rock Court and the parsonage; and after a very delightful drive of some seven miles there bursts upon the gaze one of the most charming and extensive views in the Dominion. "Charming and extensive" are hardly the words; "picturesque and sublime" would be much more accurate. The mountain summits still towering above, that magnificent inlet of Lake Huron, known as Georgian Bay, lying far below the beautiful town of Collingwood on its shores and reposing in the shadows of the mountains, are but the faintest indications of the scene that broke upon the enraptured view of the visitors. Driving to the Caves, a charming tea on the green sward beneath the shade of the umbrageous beach and maple, a drive back to town at the close of a lovely summer evening, a fervent pressure of the hand, a softly uttered good-night, and so came to an end—if not the pleasantest—one of the pleasantest clerical meetings ever held by the Chapter since West Simcoe was first set apart as a separate Rural Deanery.

W. WHEATLEY BATES, Sec.

## HURON.

From Our Own Correspondent.

LISTOWEL.—The Rev. G. B. Sage, B.A., late of Trinity College, Toronto, officiated in Christ Church since Mr. Troop's departure. Mr. Sage has been appointed professor of mathematics and English literature in connection with the Western University, London, Ontario.

GODERICH.—The Rev. E. Robinson, of Exeter, preached to the Masonic craft in St. George's church, North St., Sunday 24th July, on "Symbolic Unity as illustrated in the Ark, the Pyramid, and the Temple." On Monday evening he gave a public lecture in Crabb's Hall on the "Great Pyramid of Egypt, its builders, and lessons;" and on Tuesday evening to the craft on "The Symbolism of the Pyramid, compared with Masonry or Masonic Symbolism."

STRATFORD.—The church of St. James is little heard of outside of Stratford. Diligently and silently she performs her mission. Quite an unprecedented affair in her annals occurred on Tuesday the 29th ult. A sacred concert was held in the church; and the choir with other vocalists added to it, under the leadership of Mr. Foot, sang some sweet anthems and sacred choruses. Mrs. Parker, of Hamilton, sang with good effect several contralto songs. Mrs. Gordon in two difficult solos proved herself a sweet singer. Mrs. Chute sang with true feeling, "One sweetly solemn thought." Mrs. Jenkins, of Hamilton, was a great favourite in the grand notes of Handel. The organist, Mr. C. S. Carter, rendered several difficult solos and played the accompaniments. The music was justly appreciated by a large audience; but there were no manifestations the solemn strains of the sacred music solemnised every thought in association with the sacred character of the house in which they met.

Of the few clergymen educated and ordained in Huron who are doing service in the American Church, we have just met one on a visit during the clerical vacation. The Rev. J. Morton was educated in Huron College, and having been ordained by Bishop Helmuth he was appointed to the mission of Christ Church, Markdale, comprising eight congregations, from Markdale to Inistogoe. In the course of time he visited the sister Church "over the border," and the result has been that he is now incumbent of the Church at Albion, in the diocese of West Michigan. The population of Albion is chiefly Methodist, and it is the seat of a Methodist college. The Church in America is increasing in numbers and influence far more than any of the denominations who went out from her. Her gains, however, are principally in cities and large centres of intelligence and learning. In country places Methodists, Baptists, and other minor denominations hold their ground. At Albion, above mentioned, the church where Mr. Morton officiates is only large enough for two hundred and fifty worshippers, and it is seldom full. The Churchmen in the States are more conservative, more faithful to the Church than in Canada, so we have been told, and we cannot gainsay it. They are *Churchmen*, free from the leaven of Latitudinarianism. To this, under Providence, may be attributed their surprising progress. They are well versed in the history of the Church, and there is a well-founded love—a threefold cord that cannot be broken.

SUNDAY SCHOOL PIC-NICS. From county parishes as from city schools we have reports of Summer festivals. In London the Chapter-house Sunday school turned out in full force, numbering one hundred and forty scholars, who with their teachers and friends went to the Park by the street cars, and heartily enjoyed the feast and sports of their holiday. Christ Church Sunday school have also had their annual holiday—a very pleasant day, at the Park. The Memorial Church Sunday school passed the day of their festival at Port Stanley. This school, second only in numbers to St. Paul's, did not turn out with all their numbers. However, there were some hundreds, who went to the Port and had a good time. The annual Sunday school pic-nic of St. Mary's, Maxwell, county Grey, was a very pleasant affair. They were joined by many friends from the Sunday school of Christ Church, Markdale. But the CHURCHMAN cannot give up its columns to the chronicling of pic-nics, even of Church Sunday schools.

MISSIONARY MEETINGS AND SERMONS.—Sept. 5th Dunganon, 6th Port Albert, 7th Goderich, 8th Hensall, 9th Exeter, 11th Glamworth and parts adjacent, 12th Delaware, 13th Burwell's, 14th Mount Brydges, 15th Birr, 16th St. George's, London Tp., 18th Lucan and parts adjacent, 19th Ailsicraig, 20th Granton, 25th Brooke, Napier and Alvinston.

October 2nd Thorndale and Nissouri, 3rd Lakeside, 4th Thamesford, 5th Ingersoll, 6th Shoebottoms, 7th Hyde Park, 9th Petrolia and Wyoming, 10th Corunna, 11th Mooretown, 12th Forest, 13th Hillsborough, 14th Theford, 16th Sarnia and Point Edward, 17th Parkhill, 18th Boston, 19th St. Mary's, McGillivray, 20th Christ Church, McGillivray, 23rd Port Rowan, &c., 24th Vittoria, 25th Ryerse, 26th Port Dover, 27th Woodhouse, 28th Lynedoch and Delhi, 30th Simcoe and Waterford, 31st Vienna.

November 1st Port Burwell, 2nd Tilsonburg, 3rd Dereham, 4th Aylmer, 6th Norwich, &c., 7th Oxford Centre, 8th Eastwood, 9th Princeton, 10th Paris, 11th Byron, 13th Millbank, &c., 14th Galt, 15th Berlin, 16th Hamburg, 17th Haysville, 18th Wilmot, 20th Brantford and Mount Pleasant, 21st Burford, &c., 22nd Onondaga, 23rd Grace church, Brantford, 24th Middleport, 25th St. Jude's, Brantford, 27th Listowell, &c., 28th Stratford, 29th Stratford, 30th Mitchell.

December 1st Dublin, 2nd St. Mary's, 4th Kirkton, &c., 5th Thamesville, 6th Bothwell, &c., 7th Newbury, 8th Glencoe, 9th Wardsville, 11th Strathroy, 12th Adelaide, &c., 14th Dorchester, 15th Harrietsville, 16th Belmont, 18th Christ church and Trinity church, Zorra, 18th Woodstock, 19th Woodstock.

NOTE.—The meetings in the Deanery of Huron will be held, D.V., immediately after the Christmas holidays.

## ALGOMA.

From Our Own Correspondent.

ST. JOSEPH'S ISLAND.—H. Beer, the missionary in charge of the place, has the pleasure of acknowledging the receipt, through Mrs. J. Marks, of a very nice offertory plate, for the Hilton church, from T. Vallier, Esq., London, Ont. Also, a pair of bracket lamps, from Mrs. A. Eddy, for the same church.

Correspondence.

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

ARCHDEACONS.

SIR,—I was sorry to see, in Rev. Mr. Langtry's letter on the vacant archdeaconry in Toronto, and in one or two previous communications in your columns, charges of neglect of duty and general inefficiency, against all who have held that office in this country. Such sweeping charges are unfounded and unjust. Mr. L. indeed, confines his charges to the last fifteen years, but he quotes approvingly a writer, who says that the duties of the office "have never been performed for the last quarter of a century." What? Was not the late venerated Bishop of Toronto, while Archdeacon, most faithful and conscientious in his duties? Did he not (I quote from the report on the duties of archdeacons presented at the last Provincial Synod) "visit periodically the several parishes within his archdeaconry," (extending from the Bay of Quinte to Lake St. Clair) "inspect the churches, chapels, schoolhouses, and parsonages, and enquire and report as to their titles, insurance and general repair?" Did he not perform many other "duties" required by his diocesan, "act as the Bishop's attendant and assistant, present candidates for Holy Orders," &c., &c.? Was he chargeable with neglect of duty? The late Archdeacon Patton, of Ontario, was a scarcely less conspicuous example of faithfulness in duty. He was universally considered the mainspring of the financial management and mission work of his diocese; and how great a loss to it was his death, is proved by the confusion and deficiencies that have since arisen.

But confining myself to the Diocese of Toronto, it is but fair to the present indefatigable Bishop of Niagara to say that, while Archdeacon, he was most faithful in discharging his duties. He visited officially every parish and mission in his archdeaconry, and most of them several times, held visitations of the clergy and churchwardens; made every inquiry and report required (I believe) by his commission, and conducted a large correspondence for the Bishop and the diocese. In pursuance of his sense of duty and desire to promote the cause of missions, he delivered at various centres in his archdeaconry, a Charge on "The Scriptural method of sustaining the ministrations of religion," wrote a series of letters in the *Church Herald* on the subject, and advocated in them and his addresses at missionary meetings, a systematic mode of paying the missionaries. Spending weeks every year in attending missionary meetings, (wherever it was possible). He used his experience in framing his celebrated "By-laws for the management of the Mission Fund of the Diocese," which was designed expressly to relieve the missionaries of all direct pecuniary dealings (for salary) with their congregations, and make their salaries payable through the treasurer of the diocese. This by-law, which was unanimously adopted by the Synod, was acknowledged as a great boon by many of the missionaries, and, wherever faithfully carried out, in the Toronto Diocese and in this, has worked satisfactorily to both clergy and people. The carrying out of this by-law was committed, not to the archdeacons alone, but to the committee on missions in the various rural deaneries; and if it has fallen into such disuse as represented, they should, at least, share the responsibility.

I have felt constrained to notice the sweeping charges referred to, because they are unjust certainly to some of those who have been archdeacons in this country within my own knowledge, and injurious to the Church at large, which suffers through the unjust aspersions cast upon her officers. Will not Mr. Langtry rather turn his talents to account in promoting the harmony and efficiency of the Church, and in defending it, as he has done already, with effect from the assaults and aspersions of adversaries without?

Yours, &c.,

WILLIAM BELT.

Burlington, July 30th, 1881.

MR. CARRY'S LETTERS.

SIR,—In reply to the remarks of the Rev. Mr. Carry in your issue of last week, I beg to say, that I also wrote in "the interest of knowledge and truth."

I should like him to know that I did not write the heading that was put to my letter, but that I intended to refer to the whole controversy in a general way. This thought alone filled my mind, although, in good faith, I pointed out a way in which some of us feel, he might do us more good than he is doing at present. When a controversy is carried on, and spread broadcast over the parishes, when it is forced upon people's

attention whether they want it or not, and when it is felt to be needless, and perhaps damaging, circumstances may arise which justify the right, and even make it a duty to remonstrate, and that indignantly. No one disputes the right of anyone to maintain his own opinions, so long as they do not involve injury to others, but when they do, it becomes another matter, and the injured have a right to complain, whoever the writer may be.

I for one do not admit that the Church of England or her clergy have any call to make a defence as to the charge of Mariolatry, and no matter what may be said to the contrary, this controversy has the appearance of it. We all repudiate it. It has also the appearance of an attack upon Hymns Ancient and Modern, because the whole discussion took its beginning from objections made to a hymn in that book. A hymn, however, few have ever heard sung in our services, perhaps, because the clergy have felt that its meaning might be misunderstood, but were unwilling, on that account, to forego the use of the other four hundred and seventy-two.

But what practical good is to come of all this? What I feel is this. Our people need information and are anxious to obtain it. Why not then take up those subjects concerning which there is a pressing need that they should be taught. There is a longing for knowledge on the very fundamental principles of the Faith. And it is to be regretted that the opportunities are lost, and time and space spent on doing less necessary things to the omission of very necessary things. If Mr. Carry would undertake to discuss some of those subjects which he himself has mentioned, he would be doing us a substantial benefit; as it is, I know of evil that has already risen out of this controversy. The *DOMINION CHURCHMAN* enters into many families, it might be made a vehicle for disseminating much useful knowledge, and it was with the very earnest desire of seeing it made the most of, that I wrote as I did. As to the subject itself, the unwillingness of many people even to endure words simply of respect of the Mother of our Lord, does seem to me to affect the belief in the Incarnation, a doctrine of overwhelming importance.

I beg very sincerely to express my regrets that I even appeared to entertain the thoughts which Mr. Carry believes to have actuated me. But, knowing, as I do, that infidelity is widespread, and that there are villages about us where societies of young men exist for the purpose of maintaining infidel opinions, and spreading infidel literature; also, that doubts and suspicions are being aroused, and which are entertained most unjustly; if I make a protest, I think I have a cause. I am quite willing to bear all the responsibility attached to my letter, yet I may say that others concurred in the sentiments expressed; and they are pleased to have me represent them in saying, they are heartily tired of seeing the word "Mariolatry" in your paper, staring them in the face. Indeed, since Mr. Carry's postscript appeared I have received expressions of approval already of the protest made.

Yours,

W. HOYES CLARKE.

MARIOLATRY IN ENGLISH SPEAKING LANDS.

SIR,—It is not often that Mr. Carry makes a mistake. He is, however, in error with respect to the Mariolatrous teaching of the Roman Church in English speaking lands. He has only to examine the list of works authorized by the Roman Bishops in England, Scotland, and Ireland, to see that there is no reserve in the teaching. Liguori's "Glories of Mary" is published in every possible form with the approbation of Cardinal Wiseman. Its perusal is recommended at every retreat, and its teaching endorsed as true by every priest, monk, and friar. The "Imitation of Mary" has almost superseded the "Imitation of Christ." St. Bridget's "Revelations" are in the hands of every devout Romanist. Confraternities of Mary with their corresponding devotions well nigh overtop the most solemn services of the Church. The recital of the Litany of Loretto is of obligation at Benediction. The "Little Office of the Blessed Virgin" must be daily recited by many orders of men and women under pain of sin, and is of quasi-obligation on those who wear sundry scapulars and belong to certain sodalities. The recital of the rosary is never omitted in pious households, and there is hardly a Romanist of any pretensions to respectability who would like to die unclad in the brown Scapular of Mount Carmel. In the churches the devotions offered at the altar or before the image of Mary, to say nothing of the obligation Masses attended on the Feasts of the Assumption and the Immaculate Conception, are more thronged than any others not of obligation. The prayers offered utterly ignore Christ, save as the *Child* of Mary, and therefore subject to her as his Mother. The title of Co-Redemptress of the human race is unblushingly assigned to her by some writers, notably Liguori, whose works are commonly in the

hands of the laity. Amongst educated English Romanists, especially those brought up under the shadow of the Redemptorists, Oratorians, Dominicans, and Jesuits, the Mariolatry taught and practised is of the most revolting description, as will be learned by attendance at any of their churches, St. Patrick's, William street, Toronto, for instance. Mr. Carry cannot write too strongly against this practice. It is the greatest error of the Roman Church, the most un-Catholic, the most thoroughly un-Christian. Its effects are mischievous to the last degree, and should the practice of multiplying devotions to the Blessed Virgin, and of inventing new articles of faith concerning her continue, the Communion of Rome will separate herself once and for all from the Faith as once and for all delivered to the Saints—the Faith of Christ and His Apostles, that of the one, Holy, Catholic, and Apostolic Church.

Yours,

ED. RANSFORD.

Family Reading.

GOD BLESS YE, MERRY HARVESTERS.

God bless ye, merry harvesters, down with the golden grain,  
I love to hear your sickle strokes enlivening the plain;  
And love to see those happy smiles which brighten up your face  
Glean through those briny drops of sweat, and give your cheeks a grace.

I love to see your waving fields, like undulating seas,  
And green blades flutter in the wind, like pennants in the breeze;  
But more I love your monuments, reared by the hand of toil,  
Those yellow sheaves and golden stacks which crown the generous soil.

Ye sing of other harvesters, who mow down fields  
fields of men,  
Who widows make and orphans too, then deify the slain;  
But tell me, are those crimson piles, heaped up in bloody strife,  
Deserving more the song of praise than bread, the staff of life?

Long may ye live, and healthfully, to quaff the cup of peace,  
And may your flocks and little ones, and lowing herds increase.  
And oh! may He who giveth bread send plenty to your door,  
Enough to spread the rich man's board and satisfy the poor.

God bless ye, merry harvesters, let every Briton sing,  
Till with the sound the hills awake and lowly val eyes ring;  
'Neath cottage, hall, and temple roof prolong the joyous strain,  
God bless ye, merry harvesters, again, again, again.

God bless ye, merry harvesters, who plough the fallow sod,  
Who sow the seed and harrow it, then leave the rest to God—  
To Him who sendeth sun and rain, and seed and harvest time;  
God speed ye all, ye sturdy sons of England's happy clime.

And ye who own the fruitful soil, as Boaz did of old,  
Pray don't forget those helping hands that store your purse with gold;  
But when young Ruth the gleaner comes, go bid your honest men  
Drop here and there, and liberally, an ear of precious grain.

God help ye all, ye harvesters, and when that day shall come  
When those who sow and reap in tears shall shout the harvest home,  
May ye among those ripened shocks be found of which we read,  
And find yourselves safe lodged in Heaven as precious garnered seed.

A life of inaction is a disuse of talents, and a perversion of faculties, for which we are responsible. It is the inlet of temptation. Our leisure days are the enemy's busy ones.



THE SEIGE OF LICHFIELD.

CHAPTER IV, Continued.

THE BATTLE. (EDGEHILL.)

THEY were immediately put under the command of Prince Rupert, whose reputation for courage was high, and whose dashing affair at Worcester had as much inspired the King's troops, as it had disheartened his adversaries. Many deserters had come over to the King's side; and they brought word that, as soon as the armies approached nearer to each other, many more would join the royal cause.

Shortly afterwards the whole army was put in motion, the King having determined to give the enemy battle when he could find him, and the army being in good courage, and well prepared, with the exception of the defective appointment of their arms; a good many of the infantry, in fact, had no better weapons than cudgels and pitchforks,—a circumstance which made a great difference when they came into action. Had the Conservatives of the seventeenth century (men who loved their property, like Mr. Froggat, I mean) done their duty in equipping the King's troops, the civil war might have been terminated in a single battle.

The movements of the two armies were neither very ably concerted nor very skilfully executed. England had long been at peace; her arms had rusted for want of use; and her military skill was not of the highest order. Happily she was left to fight out her own battles.

The army under Lord Essex left Worcester soon after the King marched from Shrewsbury; and it is remarkable that—so little were the usual modes of gaining intelligence known or practised—the two armies marched in parallel lines within six miles of each other, without either of them being aware of the vicinity of the other.

It was on the afternoon of October 23rd when they met at Edgehill, near Banbury. The day was as fair as the season of the year could yield; the sun was clear, not a cloud appearing, and a sharp wind blowing from the north. The King immediately resolved on an engagement. Prince Rupert at the head of the right wing made a gallant charge on the enemy's cavalry, who discharged their carbines and fled; and some, it is said, never drew rein till they got to London. The same success attended Mr. Wilmot on the left. The King's body of reserve, under Sir John Biron, judging, like raw soldiers, that the battle was won, and impatient to have some share in the action, heedlessly followed in the chase; and finding no opposition, joined the others in plundering the enemy's baggage-wagons, which were in the rear; whereupon Sir William Balfour, who commanded the reserve of the Parliamentarian horse wheeled about upon the King's main body of infantry, and, after encountering a stout resistance, at last broke it, and made great havoc amongst the ill-armed troops, and mortally wounded Lord Lindsay, the King's general. The King himself, with his two sons, was nearly made prisoner: the royal standard was taken, but afterwards recovered. Such was the posture of affairs in which Prince Rupert found the main body of the army, on returning from the pursuit with his straggling squadrons. Every thing bore the appearance of a defeat, instead of the victory which he had promised to himself.

Many advised the King to leave the field, and provide for his safety; but he refused to desert his troops. The remains of the two armies faced each other for some time: but neither renewed the attack.

"In the doubt of all sides," says Clarendon, "the night,—the common friend to weary and dismayed armies,—separated them." It was a chill frosty night: a sharp northerly wind swept over the hills; and there was not a hedge to shelter the miserable remains of the hostile bodies. Both parties were very wretched and dispirited, and began, for the first time, to feel what war really was. All night they lay under arms, very ill supplied with what they most required, many of them not having tasted food for eight-and-forty hours. Others being clad in cold iron armour, felt a death-like chill curdling their blood, and where obliged to walk about all night to keep up the circulation in their veins. The next morning found them still on the same ground, in sight of each other. General as well as soldier, on both sides, seemed unwilling to renew the attack. At length, late in the day, they drew off simultaneously; Essex retiring with his army to Warwick; the King taking up his former quarters at Edgcot. Five thousand men, it is said, were left dead or dying on the field of battle; and the loss of each army, as far as could be judged by the opposite accounts, was about equal. It was observed, that the greatest slaughter on the rebel side was of such as ran away, and on the King's side of those who stood to their ranks.

But what, in this sad conflict, was the conduct and

what the fate of our hero? Let any one conceive what must have been the feelings of a high-minded, humane, religious man, like Henry Archbold, when he found himself, for the first time, about to engage in mortal strife with his own countrymen. Being perfectly free from fear, he had little apprehension on his own account. He placed his life in God's hands, mentally offering up a silent prayer. "Lord if I forget Thee in the hour of battle, do Thou not forget me."\* Yet it was with a feeling of strong reluctance that he unsheathed his sword, which was to be inbrued in the blood of those whom he regarded as brethren.

However, the shock of actual conflict soon dispelled into the air all such feelings as these. Archbold and his comrades charged gallantly with Prince Rupert. Three or four of them were unhorsed by the discharge of the enemies carbines. Archbold and the rest, their blood up and their spirit roused, galloped on, hacking and hewing their discomfited opponents right and left, until the trumpet sounded to summon them back, when, to their disappointment, they found the King's army in the condition which we have described. Four only of the Lichfield troop were missing at the muster. John Fradly had been shot through the head in the first charge. Richard Quinton had his horse killed under him, and was galloped over several times by friend as well as foe, until at last his brains were knocked out. William Brocton being mounted unfortunately on a runaway horse, soon found himself in the midst of the enemy; one of whom, seeing a King's trooper close before him, drew a pistol and shot him dead through the back. The fate of poor Phil Holliday was the most remarkable. He was a fine, cheerful, jovial fellow—the life and spirit of the troop, and liked by every one. In the first charge he was laid low by a shot which broke his jaw, and inflicted a ghastly wound in his face; and, as he lay on the ground, he was stabbed by one of the enemy's foot-soldiers, whom he in vain resisted in his attempt to plunder and strip him. Naked and wounded, he lay all night in anguish, his life-blood gradually ebbing away, and must have infallibly have perished, had not the chill frost stanching his wounds, which were otherwise beyond the surgeon's skill.

Many lives are said to have been saved on that night in the same manner. About a month afterwards poor Halliday crawled back to Lichfield with scarcely a rag to cover him, reduced to a skeleton, and so utterly changed in appearance, his features so altered and disfigured, that his former friends would scarcely believe him to be the same man, who, a few weeks before, had left the town in the exuberance of health and spirits.

Such is civil war, and such was the result of the first battle between the contending parties,—five thousand Englishmen stretched by each other's hand on the field of battle! Alas, the day! Five thousand once peaceful families deprived of fathers, husbands, brothers, or sons. The voice of woe and lamentations heard throughout the land; nor were there wanting instances of sons and fathers fighting on different sides; for friends and families were continually divided in opinions and interests during those fearful times. And for what was all this most unnatural strife? It was because selfish and ambitious men would not obey their lawful sovereign, and because ungodly fanatics would not hear the mild voice of God's most holy Church.

The battle of Edgehill was a type of the whole war. For four long years the sturdy English fought with each other, contesting the ground inch by inch. Sometimes the one party prevailed, and sometimes the other. Besides the military operations between the principal armies, each county, each town, nay almost each family, was divided against itself. The demon of strife was every where at work.

We must not forget to mention the fate of that worthy knight Sir Richard Dyott. Once mounted in his saddle, he could not forbear accompanying his son's troop to Edgehill. During the battle he kept near the King's person; and when it was over, not considering that he could be of further service, he rode very coolly homeward, and put up at the Black Bull at Southam; when, just as he was going very comfortably to bed, a troop of the enemy's horse, who were on their route, marched into the inn, and making him prisoner, carried him with them to Coventry, and lodged him in the Marshalsea. Here, to his surprise, he was soon after found by his old friend the Precentor, who, by some chance of war, had fallen into the enemy's hands after the battle of Edgehill.

Archbold marched with the King's army to Oxford: he was afterwards at the siege of Reading, and was amongst the troops which were pushed on to Brentford, the nearest point to London to which the King approached.

He soon became accustomed to his new duties, and distinguished himself on several occasions. In truth, Henry was just the man to make a good soldier, being brave as a lion, and at the same time prompt and sagacious: his merits were marked by his superiors

in command, and pointed him out as a fit man to be employed on services when a good head and a strong arm was required.

\* A similar prayer is recorded to have been uttered by Sir Jacob (afterwards Lord) Aspley, who served under the King at Edgehill.

† This is the general supposed number. Some writers, however, from inquiries made on the spot, calculate it as lower.

(To be continued.)

EARLY CHRISTIANS.

Two great Sacraments are named in the questions and answers at the end of the Church Catechism—Baptism, and the Supper of the Lord.

Mark three things that are said about them. They are "ordained by Christ Himself;" they are "generally necessary unto salvation;" and they are "in His Church," the Church of Christ.

Now let us test all these statements by turning to the Word of God.

I. First as to the "ordaining" of these two Sacraments. Did Christ ordain them Himself?

He ordained Holy Baptism, when He was going to leave the world to go to His Father. He said to His disciples, "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be damned."—St. Mark xvi. 15, 16. "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world."—St. Matthew xxviii. 18—20. In the former passage the Lord speaks of "believing" as leading to baptism; those who "believe not" will of course show their unbelief in Christ, by rejecting His ordinance and refusing to be baptized. In the other passage from St. Matthew, the first word "teach" means "make disciples of;" the second word "teach" means "instruct." In the Bible, as it was first written, they are two quite different words. The way the Lord Jesus has directed is, to admit disciples by Baptism and instruct them more fully afterwards.

I need not remind you that the Lord Jesus ordained Holy Communion. It was the same night in which He was betrayed, that first saw this Holy Sacrament administered. Then He took the bread and the wine, and prepared them, and blessed them, and said, "This is My Body," "This is My Blood." You will find the whole account of it in St. Matthew xxvi.; St. Mark xiv.; St. Luke xxii.; 1 Cor. xi.

II. These two Sacraments are declared to be "generally necessary unto salvation." How "general" the necessity is, and how great the "salvation" conveyed we may best learn from the words of the Lord Jesus Himself. He Who ordained the Sacraments can tell us, plainly and with authority, all that we ought to know. And He has spoken very clearly about both.

Of Holy Baptism He declares, "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." St. John iii. 5.

And of Holy Communion he declares, "Verily, verily, I say unto you, Except ye eat the Flesh of the Son of Man and drink His Blood, ye have no life in you."—St. John vi. 53.

III. It only remains for me to show you, that the Lord has ordained these necessary Sacraments "in His Church." In the latter part of the second chapter of the Acts of the Holy Apostles you find the story of the first planting of the Church.

When the excited multitude "said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent and be baptized every one of you in the Name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." This was the result, "Then they that gladly received the Word were baptized; and the same day there were added unto them about three thousand souls." The next words of the story tell us of the other great Sacrament, "And they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread and in prayer." The last two verses of the chapter describe the first Christians thus: "And they, continuing daily with one accord in the temple, and breaking bread from house to house (the margin of the Bible says, "at home"), did eat their meat with gladness and singleness of heart, praising God, and having favour with all the people. And the Lord added to the Church daily such as should be saved"—those that were being saved is the meaning of the words.

Think of these three things. Christ ordained the Sacraments Himself. He says that they are necessary for our salvation. He gives these necessary things in His Church. Do you believe in Christ and His ordi-

nances? Do you see the need of obeying Christ, and of seeking benefits that He says are needful for your salvation? Do you go to the Church in which Christ has ordained His Sacraments?

"If ye know these things, happy are ye if ye do them."—St. John xiii. 17. But take care, lest you be tempted to go away from Christ's Church, and from the Sacraments that He has ordained there, and from Christ who ordained His Church and His Sacraments.

#### HUSBAND AND WIFE.

WHILE he was visiting an island on the Irish coast, a pilot came to complain to him (Saint Columba) of his wife, who had taken an aversion for him. The abbot called her, and reminded her of the duties imposed upon her by the law of the Lord. "I am ready to do everything," said the woman, "I will obey you in the hardest things you can command. I will not draw back from any of the cares of the house. I will go even, if it be desired, on pilgrimage to Jerusalem, or I will shut myself up in a nunnery; in short, I will do everything except live with him."

The abbot answered that there could be no question of a pilgrimage, or of a convent, so long as her husband lived. "But," he added, "let us try to pray to God, all three, fasting—you, your husband, and myself."

"Oh," said the woman, "I know that you can obtain even what is impossible from God." However, his proposal was carried out—the three fasted; and Columba passed the whole night in prayer, without ever closing his eyes. Next morning he said to the woman with the gentle irony which he so often employed, "Tell me, to what convent are you bound after your yesterday's projects?" "To none," said the woman, "My heart has been changed to-night. I know not how I have passed from hate to love." And from that day until the hour of her death, she lived in a tender and faithful union with her husband.

#### THE WEDDING DAY.

But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.—St. Matt. vi. 33.

WHAT should I say of other callings, of other businesses? What think we (because of the present occasion of Marriage business) what if a man should press upon all here that are married, and in particular upon the now newly-married, what was the first sought-for matter in our several choices? What was the first question? What was the first enquiry? Was it goods, or goodness? Was it, With what religion is the woman endowed, or, With what portion is she endowed? Surely that which most moves both parents in their direction, and parties to be married in their election, is rather portion, and proportion than sincerity of heart and well-grounded piety towards God. Hence comes that root of bitterness which groweth up betwixt the most couples; where religion was not the motioner, the issues of the marriage without great repentance can never be comfortable.

A woeful thing, a woman to have a husband that cannot dwell with her as a man of knowledge; a lamentable thing, for a man to have a wife whom he cannot comfortably love, not only as a woman but as an heir together with him of the grace of life.

I will conclude this use. It is not enough, you see, that we take care for heaven, but we must give it our first, our best, our strongest care. I wish this to you all that hear me,—but especially let me commend it to those whose nuptials we are here met together to solemnize: you are both young, and as your education hath been, I trust, in the fear of God, so be sure still to consecrate these your first and flourishing days to God's glory, and to things which concern your souls. Be not now first for profit and delight, meaning to reserve your graver years for graver matters.

You know not what a day may bring forth. Even childhood and youth are vanity. And for every particular day, remember to begin it privately with the Lord. And if God give you a family, let all your businesses take their beginning at some such joint-service as may witness for you that the glory of God and the pleasing of Him is your chiefest aim.—From a sermon by S. Hieron, A. D. 1616.

#### VERY TRUE.

SINS, like all diseased matters, are complicated and diseased matters; many a seeming Pharisee is at heart a self-condemned Publican, and ought to be comforted and not cursed; while many a publican is, in the midst of all his foul sins, a thorough exclusive and self-complacent Pharisee, and needs not the right hand of mercy, but the strong arm of punishment.

#### IS THE SERMON DONE?

THIS was said to a good man, who knew how hard it is to do right. And what did he say to his friend? "Ah! it is said, but not done."

We ought to do at home what we hear at Church. Let us think of this. We like to hear some new thing, but we will not do the old things we know so well.

This is no good: it is harm. The more we know, the more we ought to do. What comes in at the ear ought to go down deep to the heart, and be shewn forth in the life. We must work with our hands the thing that is good. We have heard a great deal in Church, out of God's Word, at school, from our friends whom God gives us to teach us.

Is it done, or is it not done?

### Children's Department.

#### SAFE!

SAFE at the Feet of Jesus,  
Safe in His loved embrace,  
There shall my soul, forgiven,  
Rest in His pardoning grace.  
Hark to the song of Angels,  
Borne from my Father's Home,  
Bright with the joy of welcome,  
Bidding me no more roam.  
Safe at the Feet of Jesus,  
Safe in His loved embrace;  
There shall my soul, forgiven,  
Rest in His pardoning grace.

Low at the Feet of Jesus,  
Laying all burdens there;  
Clinging through each temptation,  
Telling my every care.  
Free, for my bonds are loosened,  
Bound, as His willing slave;  
Doubting His love no longer,  
Knowing Him strong to save.  
Safe at the Feet, &c.

Jesus, my Great Redeemer,  
Dying hath set me free;  
Now at the Heavenly Altar  
Living He pleads for me!  
Humbly I watch and worship,  
Kneeling at mercy's door;  
Wait till the Angel voices  
Call from the other shore.  
Safe at the Feet, &c.

So at the Feet of Jesus,  
Here would I live and die,  
Kissing the holy Wound-prints,  
Feeling Him very nigh.  
Then with his white-robed children,  
Conflict and sorrow o'er,  
Loving because forgiven,  
Praise Him for evermore!  
Safe at the Feet, &c.

#### YOUNG DISCIPLES:

##### BOYS AND GIRLS.

AFTER these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whether he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.—St. Luke x. 1, 2.

I AM going to say a few words to you, my young friends, about your work as disciples of Jesus Christ. Let us see what the Lord did about the sending out of disciples when He was on earth. Then we can see how He sends them out now, and what He means for us to do for Him.

"After these things the Lord appointed other seventy also." "After these things." The things that the Lord did, the words He said, all showed His

power and His goodness. He went about doing good. And He never tired in well-doing. Even when He was "wearied with His journey" one day, He did good to a sinful woman. St. John iv. 6. And when He wanted to "rest awhile," He was ready to help those that came to Him. St. Mark vi. 31. "After these things," then, Jesus was still ready to do good. He did not say that He had done enough. Some young people are very good and active for a time; and then they get tired and want to stop before the work is done. "After" what they have done, they think it is time to rest; others, I know, are like the Lord Jesus ready to do all they can, and as long as they are wanted. Before their daily work and after it, they find something to do for those at home. This gains love, love from all around them, and love from God above them.

"The Lord appointed." It is God who has put each of us in his or her place. Let us take care that we do not choose for ourselves, but try to follow God's leading. How can we do this? I will tell you one way of learning the truth about it. On a certain day you and I were "appointed" by the Lord Jesus; He appointed us His disciples. From that day we were, and till this day we are His disciples. You know the day. It was the day of your Baptism. Do not forget that appointment. You hold a very sacred office. You were made holy to the Lord, when the grace of Holy Baptism washed the stain of sin from your soul. And God who made you His child then, made you a "disciple" too. Though you did nothing when you were baptised, yet you must now do much because you have been baptised. You have to keep the three vows made at your baptism and renewed at your confirmation. Now can you judge how you are to follow God's leading and do what He has appointed for you. You are, in a word, to live as baptised children of God should live. You must not accept any "appointment" from any man which will lead you to disobey God's "appointment" when He put you into the number of His "disciples." Think of this, keep it always in your heart. You are not your own. God has given you work to do for Him. And the first part of that work is to learn: for "disciple" means "learner." You should be glad to be taught. You must go to Church to know more of God. You must try all you can to understand what your teachers set before you. God's ministers will tell you more about Jesus Christ, whose disciples you are.

"Other seventy also." Why does the Gospel say "other"? Because the twelve disciples were appointed first. Do you wonder that these seventy men were willing to take the second place, and to be appointed "also" after others had got another office and a higher one? I know some people who would not stand treatment like this. They want to be first. They do not like any one to be above them or before them. They get fretful or angry, not because what is given to them is not good, but because they think others have got something better. How are we to cure ourselves, if we have this temptation? I will tell you. Think of the *appointment* and not of the *also*. It is an honour to be appointed by Jesus Christ, no matter what the office may be. All things are honourable when He arranges them. Another thing that will help you in this. Remember the place He took for Himself when He was on earth, He "humiliated Himself and became obedient." He is "the Highest," yet He took "the lowest place."

Let me show you the evil of selfishness by an example that struck me very much at the time I saw it. I am not going to tell you of a boy or girl that desired to have the best place or the best food; nor am I going to give you instances of young people that try to get the best places at Church and refuse to give way to their elders. My story is about two lobsters. I saw them fighting at a great "Aquarium." One got into a snug corner, and the other tried to turn him out. They fought for some time, till the first lobster was driven out of his place, and the other settled himself quietly in it. The beaten lobster went off into another corner. I suppose he felt very sulky; I am afraid he was very angry, and wanted to revenge himself on his enemy. I have seen other things very like this. No doubt you have seen them too. And if you ever think it very fine to choose a good place for yourself, or to shove someone else aside, do not be proud of your performance: a lobster can do the same.

#### BIRTHS, MARRIAGES and DEATHS,

Not exceeding Four lines, Twenty-five Cents.

##### Marriage.

EDWARDS-TIGHE.—On the 27th July, 1881, at St. James' Church, Franktown, by the Rev. G. W. G. Grou, Incumbent of Carleton Place, Edwin D. Edwards, Esq., of Franktown, to Annie Caroline Vincent, eldest daughter of the Rev. Stearne Tighe, B.A., Rector of Franktown.

##### Death.

EVANS.—On the 29th day of July, 1881, Maria Sophia Lewis, relict of the late Rev. Dr. EVANS, Rector of Woodhouse, county of Norfolk, aged 77 years.



