

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 7.]

TORONTO, CANADA, THURSDAY, DECEMBER 1, 1881.

[No. 48.]

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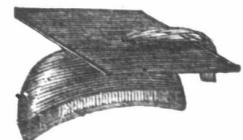
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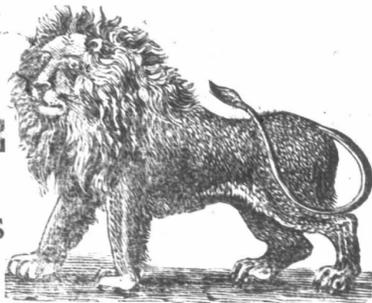
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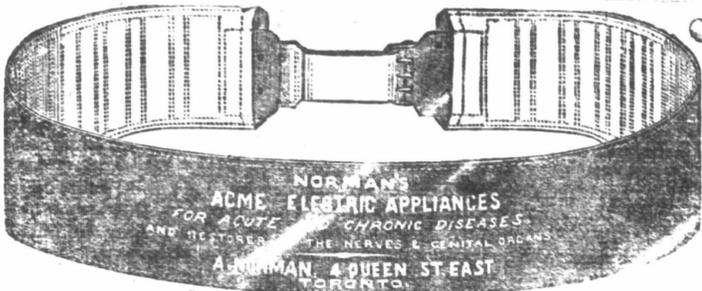
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Notice to Contractors.

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SEALED TENDERS will be received by the undersigned up to NOON on WEDNESDAY, the 1st day of FEBRUARY next, in a lump sum, for the construction of that portion of the road between Port Moody and the West-end of Contract 60, near Emory's Bar, a distance of about 85 miles.

Specific tions, conditions of contract and forms of tender may be obtained on application at the Canadian Pacific Railway Office, in New Westminster, and at the Chief Engineer's Office at Ottawa, after the 1st of January next, at which time plans and profiles will be open for inspection at the latter office.

This timely notice is given with a view to giving Contractors an opportunity of visiting and examining the ground during the fine season and before the winter sets in.  
Mr. Marcus Smith, who is in charge at the office at New Westminster, is instructed to give Contractors all the information in his power.

No tender will be entertained unless, on one of the printed forms, addressed to F. Braun, Esq., Sec. Dept. of Railways and Canals, and marked "Tender for C. P. R."

F. BRAUN,  
Secretary.

Dept. of Railways and Canals  
Ottawa, Oct. 24th, 1881.

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**FRIENDS OR ENEMIES?**

CUT off and cast away from thee those friends, who may even be dear to thee as thine own eyes, when their ways are fraught with that which is hurtful to thy soul.—*St. Chrysostom.*

**WORK OR IDLENESS.**

THERE IS SO MUCH to be done in the world and in the Church that the work of each one is wanted. No one has a right to say that he is so helpless and useless that he has no place given to him. Nor has he a right to say that he is so great that he can stand by and look on while others toil. God has given powers to all whom He has made, and those powers are given to be put to good use. Each has his own work, about which God will ask him when the time of work is over the servant and the night comes. If the work is undone the servant shall be treated as "wicked and slothful."

Besides, work is given as a training to the worker. A living being grows and gains strength by what he does; powers that are left idle soon fail and are lost. No man can become what he ought to be at the end of his life on earth, but by that course of duty which God has planned to leave its mark upon him. But it is not only what is done, but how it is done, that has an effect upon the doer. Working carelessly, slothful, idle, even though the work be got through and finished somehow.

Every act has more or less power of forming a habit, which is part of the whole character. He who only has it in his power to do little things may do them well, and so may grow to be stronger and better than he who is called to high duties and fulfils them with half his heart and force.

Every one is bound to find out as best he can what God wills him to do in life: then he is bound to find out how he can best act his part. "Six days shalt thou labour" is a law which lays hold of all, and that all must obey who wish to be at last met by the welcome—"Well done good and faithful servant." There are as many varieties of work as there are of people: but the one charge and warning must be heard by all—"Whatever thy hand findeth to do, do it with thy might." Men are not gifted highly that they may be free to be lazy, or may be saved trouble; but that they may do more. Hardships and difficulties are not meant to stop work, but to rouse more heart and zeal and perseverance. Sloth is a deadly sin which kills the soul. No true honest work done for God is vain in its influence on the world, and in its power to draw down good and blessing on the doer.

*We hope some of our little readers will try and get all their friends to subscribe for the DOMINION CHURCHMAN.*

**MORAL COURAGE**

Is a difficult thing to acquire, it is so much easier always to give away. When laughed at for going to Church, for saying your private prayers, it is so easy to give way. Yet how noble it is to resist!

Some months ago, at a larae public school in the south of England, the boys in their dormitories tumbled into bed at night without saying their prayers. New boys coming to school were speedily laughed out of their piety, if they bent the knee at the bed-side before retiring to rest. At last there came a new boy, very young, carefully brought up. The first night he arrived, he knelt down as he had at home, he was greeted with laughter and groans of mockery, but he never moved till he had finished his usual prayers. Next night it was the same. In vain did the big boys try to make him give up. The little fellow was like a rock: harnessed with the

armour of God he bent his bow, and his prayer like an arrow pierced the clouds.

Now there were, in the same dormitory, other boys who, at home, had always said their prayers; but who, shrinking from ridicule, had given up the practice in school. Seeing the courage of the little fellow, they plucked up spirit also, and began to kneel down to say their prayers also. The practice spread, was recognized, and the masters hearing of it interfered, and thenceforth silence for ten minutes after entering their dormitories, was enforced on the boys, and all knelt to their prayers. The custom has ever since prevailed. A few years ago, that boy, grown to a middle-aged man, died. Brave soldier; who turned not back in the day of battle!

**BUSINESS NOTICE.**

We call attention to our advertisement of "David C. Cook's" Sunday-school requisites for 1882. The array of Sunday-school requisites is a marvel of cheapness. Mr. Cook, appears to be a man of unrivalled energy and activity, and a most enterprising publisher. The one prominent principle of his business has always been the utmost cheapness consistent with excellence. His Sunday-school helps can therefore be obtained at a much lower rate than anywhere else. The weekly papers are graded into four classes: The Weekly Church and Home for adults; The Weekly Magnet for older scholars; Other papers for intermediate scholars, and "Dew Drops" for the infant class, etc., etc.

**THE PAST.**

A son was taking leave of his mother before going abroad. Though a good son on the whole, he had lately been behaving ill to her; but in the fullness of her heart she would not take notice of it. This, however, did not satisfy the son. "But how about the past, mother?" he asked. "Oh, do not say a word about that." He could not go away without her forgiveness. A good general never leaves a fortress untaken in his rear. God graciously promises, "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins. Return unto Me, for I have redeemed thee."

**MAGIC'S WONDERS.**

"While in London, England, a short time ago," said the professor, "our Oxford-street waiter was made the victim of a practical joke. One morning, as this tonsorial artist sat reading his newspaper, he was startled by seeing a young man enter in a very excited manner, who throwing, rather than seating, himself in the chair, demanded a shave *instantly*. The barber, who was a ready fellow, at once set about obeying the commands of this excited and hurried guest. With a rapidity that surprised himself, he shaved the right side of his customer's face, and then immediately turned to the left. That side he also shaved with cleanliness and despatch, but, judge of his surprise, when his customer demanded to know in tones anything but pleased why he did not shave the right side. The poor bewildered barber was almost certain that he had done so, but perceived to his surprise that the side in question was covered with jet-black hair. Again he shaved it, but while he did so, to his surprise and horror, the hair was growing on the other side. Thus it continued for an hour. While he shaved one side, he could actually see the hair growing on the other side. Terrified beyond expression, he stood motionless; hereupon the young man leaped from the chair, and snatching the razor, drew it across his throat, and fell to the floor covered with blood. The barber flew into the street hallow-

ing "Murder!" at the top of his voice. A crowd soon gathered, and, with the affrighted barber, beheld the supposed corpse quietly arranging his tie before the mirror—turning very pleasantly, he paid the barber and departed. A theatrical gentleman among the lookers-on soon gave it out that it was Professor Hermann, the Great American Magician. "I went to my hotel and awoke next day to find myself the talk of London," concluded the professor, for it was I who did it. I gave the poor barber fits. "Did you ever hear how I gave a friend of mine the snakes?" asked the Professor. On receiving an answer in the negative, he said: "A friend of mine, who was as great a drunkard as an actor, and that is saying a great deal, was one morning seen by me to enter a drinking-saloon when he was almost on the verge of delirium-tremens, and knowing his horror of 'snakes,' as *mania-a-potu* is vulgarly called, I resolved to save him. I entered just as he raised a glass of whiskey to his lips, and rushing forward I snatched the glass from his hand, crying at the same time: 'Hold, S., until I take this fly out.' Pretending to take the fly out, I held up a serpent. C. cried out: 'My—! that is a snake!' 'Not at all,' said I; 'it is a simple house-fly. See? you are covered with them' saying which I approached, and from his sleeves, and hair, etc., I proceeded to pull snakes, protesting all the time that they were flies. 'They are snakes!' cried C. again. 'My—! that is a snake!' I tell you, Hermann, they are snakes!' 'Nonsense,' said I, 'they are but flies.' 'Then,' said he, 'I have the snakes myself!' and he rushed from the saloon. He was not seen for more than a week after; but when next seen he was sober, and has been so since." "Professor," asked the interviewer, "were you, who are so fond of surprising others, ever surprised yourself?" "Once," was the answer: "then the surprise was a very great and agreeable one, I assure you. It came about in this way: I was for a number of years a sufferer from cramps in my left side, immediately under the heart. I suffered regularly at the close of each performance, and very often was compelled to cancel engagements which I had made, owing to my inability to fill them, being prostrated by cramps, and being in a very weak condition. I entertained very serious thoughts of giving up my profession and spending some years in travel, and would have done so but for an attendant of mine, whose head I had cut off occasionally while performing my wonderful decapitation act. The individual to whom I complained of the pains and the cramps in my side on one occasion said it was curious—that I, who could decapitate another and replace the head at will, ought certainly be able to cure myself. I told him how some of the best doctors in Europe and America had failed. He laughed at me, and said he could cure me in a week. That night he presented me with a bottle of St. Jacobs Oil, the Great German Remedy, saying that its use would produce an effect more magical than I could readily believe. I laughed at the idea of St. Jacobs Oil doing what had baffled the greatest doctors, but said that I would try it, simply to convince him that trying it would do no good. That night on retiring, I rubbed my side with the Oil, and, sure enough, its good effect was instantaneous—magical, in fact; I felt relief at once. I slept better that night than I had done for a long time before. Again in the morning I rubbed with the Oil, and at the close of the afternoon performance I noticed a great diminution of the painful cramps. Was I surprised? Well, I was very much surprised, and I told my attendant so. In less than a week, and before I had finished using my third bottle, I was entirely and permanently cured. The effect of St. Jacob's Oil was indeed magical, so much so that I could scarcely believe my senses. I have never felt a cramp since—nor is there prophet, seer, soothsayer or magician who can perform such wonders as St. Jacob's Oil."—*Cincinnati Enquirer.*

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

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BUSINESS MANAGER.

## Liberal Offer.

ALL NEW SUBSCRIBERS, sending us ONE DOLLAR each, from now till December 31st, 1881, will receive the DOMINION CHURCHMAN to the end of 1882.

We ask the clergy, laity, and friends to earnestly make an effort in their different parishes throughout the Dominion to get every family to subscribe at once.

### LESSONS for SUNDAYS and HOLY-DAYS.

Dec. 4 SECOND SUNDAY IN ADVENT:—  
Morning...Isaiah 5. St. Peter 1.  
Evening...Isaiah 11 to 11; or 24. St. John 13, 21.

III. THIRD SUNDAY IN ADVENT:—  
Morning...Isaiah 25. St. John 3, 16 to 4, 7.  
Evening...Isaiah 26; or 28, 3 to 10. St. John 18, 28.

THURSDAY, DECEMBER 1, 1881.

THE Rev. F. H. Hutchinson, vicar of Tisbury, near Salisbury, has made an abatement of twenty per cent. on his Michaelmas tithes.

At Cain, the journal *L'Egypte* has been suppressed for quoting an article in which Mahomet was called a false prophet. The editor Mr. Lafon has been threatened with death by certain sheiks. The French Consul has given him refuge and a guard, but has advised him to leave the country.

Hopes are expressed that the friends of the Land Act in Ireland have reason to be hopeful. No less than 7,500 applications were made on one day, and the sitting of the court had to be suspended afterwards to enable the registrar to overtake the mass of work that had kept pouring in.

The council of the "Church Association" have rejected the offers of Mr. Dale and his friends for the payment of the costs of the prosecution which resulted in his imprisonment and resignation of his rectory of St. Vadast's. They have decided to sequester again his private property, and to recoup themselves for every shilling they have spent in the case.

On a recent occasion, the Bishop of Manchester alluding to the work of Moody and Sankey, said he feared the effect of startling excitement passed away as rapidly as it was produced. Where he asked, were the tens of thousands who rushed to hear those men in Manchester? They must not suppose that because a man could shout, "Glory, Hallelujah," therefore he was saved.

The death is announced of the Hon. and Ven. Henry Scott Stopford, Archdeacon of Leighlin, aged 81. He was chaplain for many years to the Lord-Lieutenant of Ireland.

Sir George Meyrick, having failed in his endeavour to force a Low Churchman upon the congregation of St. Peter's, Bournemouth, has nominated Rev. G. S. Ram as the new incumbent, and the Prayer-book ritual has been restored. So much for the success of this attempt to coerce the Church to obey "State law" against "Church law."

A meeting was recently held at Bournemouth in favour of Mr. Green, Earl Nelson in the chair. A letter was read from the Bishop of Winchester, in which he said:—"I certainly do most deeply deplore the imprisonment of Mr. Green, and disapprove, moreover, of the prosecution of clergymen for ritual offences, at all events except in the most extreme cases, for I think that the national Church, being a true portion of the Church Catholic, ought to be wide in its comprehension and tolerant of much diversity in thought and practice."

Outrages have not yet ceased in Ireland. A tenant farmer named Maloney, was shot a few days ago in his own house, in the county Clare. His wife had a narrow escape, as the bullets which were fired through the window passed close to her face. Maloney had paid his rent a few days before. An attempt has recently been made to blow up the House of Lord Erne's agent in Donegal; with dynamite. Mr. W. Bentley, J. P. refused to support a motion at the Limerick Board of Guardians condemning the arrest of Mr. Parnell. Four shots have been fired into his house, but fortunately without effect.

While a large amount of political and social disturbance has been going on in Ireland, the Church has been quietly transacting a great deal of its diocesan business, reviewing the past year, and looking forward to the future. The financial position is largely bound up with the interests of the landlords, and, in country places at least, she is entirely dependent on them for all extra expenditure. One report speaks of a Church and school, to which Mr. Thomas Cook French contributed nearly £7,000; another announces the completion of two churches, erected by single benefactors. So that, although in the present state of affairs, the Church is necessarily cramped in its exertions, it will be seen that something is being done.

The Archbishop of Canterbury recently opened the new building of the Church of England Sunday-school Institute, at Sergeant's Inn, Fleet street. In the morning there had been an early celebration in Henry the VII Chapel—and in the afternoon a shortened service at St. Bride's, Fleet street, followed by a sermon by Canon Barry on Ezekiel xlvii: 3-5. A statement of the rise and progress of the institute was made by Canon Legge. It dates its foundation in November, 1843. The Archbishop of Canterbury said it was all very well to talk of parents being the proper instructors

of their children, but any one who was practically acquainted with the difficulties that stood in the way of poor families, when both parents were obliged to work for their bread from morning till evening, must know how very difficult it would be to have the religious instruction of the children thoroughly attended to, unless there were some supplemental instruction given beyond that which was to be found within the walls of their own homes.

On Sunday, November 6th, the Bishop of Colorado, assisted by several clergy solemnly dedicated the Cathedral Church of St. John, Denver. We are glad to notice that the choir, consisting of twenty-eight boys and twenty-four men, was supplied; there will be cathedral service, eight daily prayers. The new edifice ranks among the finest in the United States. It is 140 feet long, and 99 across the transept, and has a fine chancel containing stalls for the Canons, and for an ample choir of men and boys.

Wherever Church principles are taught there the Church flourishes. Spalding, a small town in Lincolnshire is a recent proof of this. With a total population of less than 10,000, and under the leadership of Canon Moore, a member of the English Church Union, a society founded to protect the Church against the state rule, the enormous sum of \$500,000 has been raised and spent upon Church work since the Canon's appointment. The fine old parish church has been perfectly restored, while three other well appointed parish churches, with parsonage houses, have been built and endowed, at the cost of the sum mentioned above. Within the last few weeks the Bishop of Lincoln, dedicated with stately ceremonial, a hospital, built at the cost of £45,000. *Laus Dio.*

The *Contemporary Review* for November has an article on "City life in the United States" by "a non-resident American." One sentence is particularly interesting to us Church people—"The Episcopal Church, which, years ago, was supposed to be too aristocratic to trouble itself about the poor, now leads the van in organized Church work among them, and has made more rapid progress in numbers than any other denomination." When will the Church in Canada go and do likewise? Where in Ontario is the Church, as the Church, carrying on works of charity? Church people we know give largely to charity, but the objects of their beneficence are Protestant homes, etc., which mainly under dissenting control, practically work against distinct Church principles, and experience proves that where those are wanting the Church loses ground. Let us be true to ourselves, and then God's work will prosper.

### THE SECOND SUNDAY IN ADVENT.

"Holy Bible! Book Divine!  
Precious treasure! Thou art mine—"

MINE to tell me of my origin and of my destination, of the relations in which I stand to Him who is the Great God and our Saviour, of

what He has already done for me, and of what He is prepared to do, additionally on my faithful use of the grace He imparts. A poet of the last century wrote:—"The proper knowledge of mankind is man;" but in a much higher sense and with much stronger reason it may be affirmed that the proper knowledge of mankind is God. The knowledge of Him is the first step to an approximation towards a likeness to Him as the most Excellent Being in the universe, which approximation should be the aim of all creation. And the Holy Bible is a revelation of God—a revelation of His majesty and greatness, a revelation of His Holiness and Purity, a revelation of His mercy and loving kindness—including a revelation of the way in which these excellences have manifested themselves to His creatures, and especially to man.

The Bible is an inspired Book. This is its own claim: "Holy men of God spake as they were moved by the Holy Ghost." "All Scripture given by inspiration of God is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect." This inspiration must be verbal, or it would not be inspiration in any proper sense of the expression. Nor is the principle of a verbal inspiration invalidated by the fact that the compositions of the sacred volume have a strong tincture of the characteristics of the several writers who penned them; for God always works by means, and presses all things into His service. Nor yet is the principle invalidated by the fact that every word of the original document has not in all cases been preserved. The variations, although numerous, are so slight in importance that the sense has in all cases been preserved to us, as with the greatest care.

We must not however imagine as some people do that Holy Scripture is any rival to the Church in a claim to an independent authority; for the sacred writings have been given to us through the medium and instrumentality of the Church. It is the Church that has decided for us which, among the multitude of early Christian writings, are to be regarded as the word of God, and to be studied and referred to as authorities in the statement of dogmatic truth. And it is the Church that is the "pillar and ground of the truth;" it was not the Bible that made or authorized the Church, but the Church that gave us the Bible as the fountain of truth. Our own part of the Church of Christ has always taken the Bible, interpreted by the early Church, as the ultimate standard of religious truth.

Each of our present readers can send us one new subscriber without much trouble, and a great many can send half a dozen or more.

#### BISHOP RYLE'S PRIMARY CHARGE.

Continued.

IT is remarkable that the two men, Bishop Benson, of Truro, and Bishop Ryle, of Liverpool, were both, in early life, placed under Wesleyan influences; and the difference in the course subsequently pursued by the two is not less remarkable. While the latter imagines the entire Gospel consists in howling the non-Popery cry, the former has addressed himself to the real needs of his diocese in a way that must ensure the admiration and the sympathy of every sound Churchman. We are glad that the Bishop of Toronto in his recent charge, entered so fully into the subject as to show his entire agreement with the plan adopted by the Bishop of Truro. We can

imagine how different the position of the Church would have been in the whole Province of Ontario, if the present miserable apology for a cathedral in Toronto with its enormous endowment retained by one individual in the most narrow and exclusive spirit, had been carried on in the way which the Bishop of Truro or the Bishop of Toronto would have done, had either of them been able to control it.

On Bishop Ryle's charge, the *Guardian* further remarks:—"On the general condition of the Church, and the present crisis, the Bishop seems to us equally to fail in rising to the occasion. . . . We see no sign of any attempt to distinguish the various elements of what is locally called Ritualism, or even of the great party represented by the Church Union, the secession of which as a body, he seems to contemplate without any serious misgiving. Since the publication of Dr. Littledale's 'Plain Reasons,' it cannot be either wise or candid to lump together the whole of those who sympathize with him as simply Romanizers. Nor is there much hope for the future in a policy which refuses to examine the characteristics of a movement so strangely blended, as it seems to us, of truth and falsehood, and certainly proving by its vitality, that it has in it some elements of accordance with the needs and feelings of the day. . . . The crisis cannot be met, as Bishop Ryle seems to think, by uncompromising condemnation of the recalcitrants, and an unsparing enforcement of law, in the present abeyance of Church legislation."

In the course of his charge, Bishop Ryle says:—"As to myself, my mind is made up. I mean to abide by the decisions of the Courts of Law, so long as those decisions are not superseded and nullified by Parliament, or reversed."

On this the *Church Times* remarks:—"We used to think that 'Evangelical men' stood up for the 'Crown rights of Jesus,' and for the authority of Holy Scripture; but here we have an Evangelical Bishop taking for his infallible rule of faith a court and a parliament, the members of which, if Christians at all, are only so as it were by a happy accident. This is curious enough; but, stranger still, we have next the stout Protestant Dr. Ryle, flashing before the eyes of an astonished world that splendid invention of Jesuit casuistry, a *distinguo*. He says:—

'To place on the same level the conduct of the man who, in administering the Lord's Supper, introduces novelties of most serious doctrinal significance, and the conduct of the man who does not observe some petty obsolete direction of no doctrinal significance at all, is, to my mind, contrary to common-sense. But after all, complete and perfect obedience to all the rubrics is simply impossible, and I do not suppose there is a single clergyman in England who observes all. The three first rubrics in the Communion service are illustrations of what I mean.'

We suppose that Bishop Ryle has signed the Thirty-sixth Article half a dozen times over, and at all events, it is now his duty to make other people sign it. But this same Thirty-sixth Article declares that whether the 'novelties' to which the Bishop refers are, or are not, of any doctrinal significance, they are at any rate neither superstitious nor ungodly. And why should not the rubrics which he quotes be observed? We believe that, in point of fact, they are very often acted upon, and that they both might and ought always to be put in force. And so as to the Articles generally, the Bishop must know that High Churchmen hold, and always have held them, as

they are bound to do, "in their literal and grammatical sense." If his notion of what they contain be different, it is because he "reads into" them things which they do not contain, or takes them in some sense which is not the sense prescribed. . . .

In 1851 the Church had a clear, if not a large majority over the Roman Catholics, whose returns did not much exceed a third of the whole. Now the whole thing has been revolutionized. Indeed if we are to accept the Roman Catholic returns, they had 57,600 attendants, and all the other denominations put together only 49,000! We confess we cannot quite believe this, for we suppose that many Roman Catholics attend more Masses than one. Still, there can be no doubt that Popery has made an amount of progress in Liverpool that may possibly surprise Bishop Ryle, but will not astonish any one who has noted the inability of popular Protestantism to withstand the progress of Rome. During the Aggression panic, no town made itself so conspicuous as Liverpool for zeal against Romanism, and it enjoyed all the advantage which it could derive from the eloquence of a McNeile. Nevertheless, in two short years, that is to say, in 1853, Mr. Came had a census taken, which showed what the result had been; and it was this:—

Churches.	Sittings.	Attendants.
Church of England	58	63,279
Roman Catholic	12	15,310
		38,612

Thus while the vehement objurgations of Dr. McNeile and his fellows had not prevented a small increase in the number of Roman Catholics, they had led to a falling-off of more than 3,000 of their own followers.

There is one other point to which it would be criminal not to call attention, and that is the helplessness of Protestant Dissent as against Romanism or Infidelity when the Church makes no fight. Some excuses, we have observed, have been put forward to excuse their failure in Liverpool. One is that Dissenters go more to meeting in the evening than in the morning. That may or may not be true, but the plea held equally good thirty years ago. Another is that Dissenting meetings have a way of migrating to the suburbs, but surely a city which has received an accession of 178,000 inhabitants might have afforded scope enough for these minor sects to hold their ground.

It may now be taken as proved that pure Protestantism is a dismal failure, not only as a means of evangelizing the masses, but even as a means of resisting the spread of Romanism. If Rome had done as well, and Protestantism as ill, throughout the country as in Liverpool, the reconciliation of England to Rome might be said to have come within measurable distance. Such, however, is not the case. On the contrary, the marriage returns prove that Rome has distinctly lost ground since 1853, and it is clearly impossible to assign any reason for that fact but the Catholic revival in the Church of England.

#### THE NECESSITIES OF THE CHURCH.

THE advance of the Church in Canada for the last decade has not been along the whole line. Our men have not always clearly seen the enemy and much of their ammunition has been wasted. Too many of the captains of the Lord's Host have "abode with the stuff." The artillery of modern days has been opposed with the primitive weapons of a by-gone age. Bows and bills, once terrible weapons of war, have been superseded by the

Krupp gun. As long as men valued the sacraments, sermons on Apostolic Succession were effective. Then the lawful authority of the minister was of paramount importance. It is wasted breath to prove the Church's inheritance of authority, when the existence of any spiritual authority at all is ignored.

The rudiments of Bible teaching is the necessity of our time. We used to instruct men in the means it points out for instructing human souls; that in matters concerning the soul, there are some things which a man cannot do for himself. No man can baptize himself, yet Holy Baptism is our Lord's appointed way of entrance into the kingdom of God. Show that no man is wholly independent of the ministry of his brethren, and you have laid the foundation on which to erect a lasting superstructure. The weeds of past neglect must be rooted up, the bare pastures must be renovated. The Church must once more control the education of her children. For years we have been hoping that the one hour on Sunday would make up for thirty week-day hours of neglect—that Sunday teaching would counteract the influence of the "Common school." Vain hope! time has proved on what a slender thread it hung. The age of confirmation must be lowered. We must not allow the young to slip through our fingers whilst we idly trust that in later years we may bring them back to God and duty. The Scriptural doctrine of Confirmation as a means of ghostly strengthening, must be insisted on. For a time at least, the minor duty of ratification of baptismal vows should be thrust into the back-ground. Candidates must be taught that they come not to confirm, but to be confirmed.

Again, preaching must revert to the apostolic model. Men must be exhorted, rather to stir up that grace already bestowed in Baptism, than to look forward to some special interposition for their conversion. As boldly, yet as delicately, as physicians deal with the body, must our clergy deal with the soul. If need be, the sick soul must be urged to pour out its trouble to God in presence of the minister. Discipline must be restored. We need general and systematic use of lay assistance.

And lastly, our whole idea of public worship needs a radical change. The service appointed by the Lord Jesus, must be exalted to its legitimate position. The Holy Communion must by every possible instrumentality, be shown to be what indeed it is—the central act of Christian worship.

*Owing to the marked improvement in all branches of industry, good harvest and good prices, almost every family would take the Churchman if our friends would make known our liberal offer.*

**THE BISHOP OF ELY ON THE ECCLESIASTICAL COURTS.**

**T**HE Bishop of Ely in his Charge delivered last month at Bury St. Edmund' thus referred to Ecclesiastical Courts:—

"On the 10th February the Bishop of Peterborough carried the following Resolution in the Upper House of Convocation:—

"Whereas this House has received a Report from the Lower House on the relations between Church and State, and also a Report on Clergy Discipline, and, whereas many members of the Church have from time to time expressed their strong dissatisfaction with the present constitution of the courts ecclesiastical; and whereas the laws relating to clergy discipline are in many respects in need of amendment, this House requests his

Grace the President to pray Her Majesty to issue a Royal Commission of inquiry into the said laws and the constitution of the said courts, with a view to the full statement and consideration of all objections, and to the reform of whatever may be shown to be amiss.

This Resolution must be regarded as recognizing that the dissatisfaction alluded to had fair ground of existence. It is otherwise inconceivable that the House would have made it the basis of an application to the Crown. With regard to the Supreme Court of Appeal, this dissatisfaction has indeed been long since authoritatively expressed. More than thirty years ago Bishop Blomfield introduced a Bill into the House of Lords, of which he described the principle to be 'that the decision of purely spiritual questions should be left to spiritual judges; and in reply to the objection that Bishops might prove very incompetent judges, said that this might be a good reason for requiring some change in the mode of appointing Bishops, but not for depriving them of their legitimate jurisdiction and inherent rights when they had been appointed. In the same debate the Primate of England, Archbishop Sumner, said that 'It was chiefly owing to the defective constitution of the Court of Appeal that the Church now stood in a position of some difficulty. It could never be satisfactory that questions relating to the doctrines and discipline of the Church should be submitted to a tribunal of laymen.' This protest has been sustained up to the present time. The variety of changes in the Court successively proposed—now that bishops should be altogether withdrawn, now that they should be added as assessors, now that all doctrinal points should be referred to them—witness, indeed, to the difficulties inherent in the subject, but are none the less indications of the consciousness of the Church that in her present condition there is something radically amiss. It is an unworthy suggestion that objections to the Court are made only by those who have been cast in their suit. The Supreme Court has given decisions in some cases which have been accepted by the whole Church, as in the case of Heath, and, in many particulars, of the Westerton case; but the conviction as to the unsound constitution of the Court has not thereby been affected. Nor indeed, as it appears to me, ought it to have been affected. For it is not true that in this matter it is only requisite that a Court should work well. This may be so if no fundamental principle be contravened. But the dissatisfaction now so widely felt arises from the belief that a fundamental principle has in the drift of three centuries been receded from—the principle, I mean, that when any cause of the law Divine happens to come into question it should be declared, interpreted, and showed by that part of the body politic called the spirituality.

"The principle is not saved by the plea that the Judicial Committee does but interpret rubrics and services compiled long ago. Sir H. Maine, in his treatise on Ancient Law, uses language which replies to such a plea far better than any which I can employ. 'We in England (he says) are well accustomed to the extensive modification and improvement of law by a machinery which in theory is incapable of altering one jot or one line of existing jurisprudence. . . . When a group of facts comes before an English court, the whole course of discussion between the Judge and the advocates assumes that no question is or can be raised which will call for the application of any principles but old ones or of any distinctions but such as have long since been allowed. Yet the moment the judgment has been rendered and reported, we slide unawakened and unconsciously into a new language and a new train of thought. We now admit that the decision has modified the law.'

"Now, we cannot follow the judgments of the Judicial Committee during the last thirty years upon doctrine and ceremonial without perceiving that large modifications of the law of the Church have resulted. The ancient formularies no longer stand alone. They are accompanied by a voluminous comment which authoritatively contracts or widens them as the case may be. The further account which Sir H. Maine gives of the process by which in ancient Rome the Decemviral law was modified applies with singular aptness to our present controversy. 'The authors,' he says, 'of the New Jurisprudence during the whole process of its

formation professed the most sedulous respect for the letter of the code. They were merely explaining it, deciphering it, bringing out its full meaning; but thus by placing texts together, by adjusting the law to states of facts which actually presented themselves, and by speculating on its possible application to others which might occur, by introducing principles of interpretation derived from the exegesis of other written documents which fell under their observation, they educated a vast variety of canons which had never been dreamed of by the compilers of the Twelve Tables, and which were in truth rarely or never to be found there.'

But the investigations of the Royal Commission are not, as I understand, to be limited to the Final Court of Appeal. The changes of the last half century have altered the whole system of ecclesiastical judicature, leaving the diocesan court little more than a shadow, and so transmuting the provincial courts as to lead to a serious controversy as to their identity with their former self. It is scarcely to be wondered at that some minds have been perplexed, in such a transition epoch, and that their perplexity should have taken the form of doubt as to the spiritual authority of the reconstructed tribunals. That such has been the case is demonstrated by the painful circumstance that for the first time for many generations in this kingdom we have seen more than one clergyman of unblemished character and acknowledged devotion to the duties of his sacred calling imprisoned for conscience' sake. At such a crisis the application for a Royal Commission to enquire into the whole state of the laws and Courts Ecclesiastical appears a step, on the part of the Upper House of Convocation, wise and constitutional, and its appointment a most gracious act of the Crown.

"It would be impertinent to forecast the result. It may, however, be permitted to hope that a way will be found to reconstitute both the diocesan and provincial courts in accordance with ancient ecclesiastical principles, and to construct a court of Final Appeal in such sort as to leave full scope for the exercise of the Royal Supremacy, and for the inalienable authority of the Church in all controversies of faith.

"In seeking this we are seeking no new thing. Through many centuries the Imperial and the ecclesiastical authorities worked in harmony, and the faith was handed down to us inviolate. A court is not less a spiritual court because it is set in motion by the civil magistrate, else were the first four General Councils not spiritual assemblies. On the other hand, the Imperial authority was not held to suffer by referring controversies of doctrine to the Provincial Synod.

"Nor, again, are we seeking anything opposed to the principles of the Reformation. The *Reformatio Legum* is the work of thirty-two Royal Commissioners, including Cranmer, appointed to compile and present to the King a complete system of ecclesiastical law for the Reformed Church. The chapter on Appeals provides for an appeal to the King's Majesty, 'Quo cum fuerit causa devoluta eam vel concilio provinciali definiri volumus si gravis sit causa vel a tribus quatuorve episcopis a nobis ad id constituendis. We can scarcely be falling back from the Reformation in desiring to give living force to these recommendations of its leaders.

"Nor, lastly, are we aiming at anything which ought to be impracticable. I am well aware of the delicate relations between Church and State in an age when the very lawfulness of such relationship is challenged, when civil and ecclesiastical interests are so intricately entwined as amongst ourselves. I am myself acutely sensible of what is urged as to the superior fitness of the legally trained mind to give judicial decisions; but, after long and earnest thought, I can perceive no other course open to us as Churchmen than to stand upon the general principle that whensoever a matter of a spiritual nature is incident to any cause it should be referred to the spirituality. It cannot be beyond the wisdom of the Church and State of England, whilst recognizing this principle, to fence it about with such provisions as shall maintain intact the rights of the Crown, and give to the subject assurance that justice is done."

"T is but too common with them that know much to know it too much."

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## CHRISTMAS CARDS.

A great deal of ingenuity and artistic skill has been displayed during the last few years in preparing cards for the approaching season of Christmas. But we are bound to say that we have never seen any thing equal to those now shown by Messrs. Rowsell & Hutchison, which are an unusually superior selection of the very best Christmas Cards we have ever seen. Those who know anything about the matter will at once recognize the names of Marcus Ward, De la Rue, Tuck, Prang, and other English artists. Also Christmas and New Years cards and designs with Canadian scenes, these cards vary from 3 cents to \$1.50.

The old established firm of Rowsell & Hutchison, has also a large selection of gift books suitable for holiday presents. Orders by mail promptly attended to.

## BOOK NOTICES.

TUTTI-FRUTTI: A book of child songs by LAURA LEDYARD & W. T. PETERS; designs by D. Linton Peters. Price \$1.50. New York: George W. Harlan.

This book of child songs is beautifully illustrated, and altogether very nicely got up. We cordially recommend it as exceedingly well suited for a Christmas present to the young folks.

THE YOUNG CHURCHMAN: Milwaukee, Wis.

This is a small Church paper for children and young people. It contains a good deal of information on Church subjects, with short stories, and other matter written in an easy style, and suitable for the young. Its tone is excellent, and it is unquestionably the best of its kind published on the Continent. The single subscription is 25 cents per annum. Ten or more to one address at the rate of 16½ cents per annum.

MERCY AND JUDGMENT: A Few Last Words On Christian Eschatology with Reference to Dr. Pusey's "What is of Faith?" By F. W. FARRAR, D.D., F. R. S., &c. New York: E. P. Dutton & Co., 1881. Toronto: Rowsell & Hutchison. Cr. 8vo. cloth, pp. 485. Price \$1.50.

It is with a feeling of relief, in which probably many will share, that we receive from Dr. Farrar these "Last Words," though certainly not "few," on a subject the discussion of which arising from his Abbey Sermons four years ago has, we fear, not been without injurious effects upon some minds.

We are free to admit that in the volume before us, Dr. Farrar has done his best to remove any misconception or false statements as to his views. Explicitly he states that he "has never denied, and does not now deny the eternity of punishment, though he understands the word eternity in a sense far higher than can be degraded into the vulgar meaning of endlessness." He cites a long list of authorities in support of "a larger hope," and says that "the more he studies the patriotic aspect of the question, the more fully is he convinced that many of the earliest, the best, and the greatest of the Fathers held views very nearly identical with his own, and that his own views are nearer to those of even the greatest of the schoolmen, than those of the popular ignorance which too often proclaims itself to be the only orthodoxy."

The book is worth reading, and it defends with considerable ability and power the views held by Dr. Farrar. Those views are distinctly summed up in the concluding chapter, wherein whilst he admits that "in a sense there may be for some souls endless hell, yet he sees reason to hope that through God's mercy, and through the merits of Christ's sacrifice, the great majority of mankind may be delivered from this awful doom. For, according to the Scriptures, though he knows not what its nature will be or how it will be effected, he believes in the restitution of all things; and he

believes in the coming of that time when (though in what sense he cannot pretend to explain or to fathom) God will be all in all."

Quite a number of persons have availed themselves of our liberal offer. Others should do so at once.

## CATHOLIC CATECHISM.

Nos. XII.

Q. What is Confirmation?

The laying on of hands by the bishops (after the example of the holy apostles) upon those who have been baptized, and are come to years of discretion. Those who have come to years of discretion are all such as can say the Creed, the Lord's Prayer, and the Ten Commandments, and can also answer to such questions as are contained in the Church Catechism.

Q. What is the object of Confirmation?

From Acts viii. 14-20, and xix. 1-6, we gather the following:—

1. That there was in the Apostolic Church a rite of laying on of hands.
2. That the chief pastors of the Church administered it.
3. That it was ordained in order that men might receive the Holy Ghost.
4. That it was performed on those who had been baptized.—(Sadler's Church Doctrine: Bible truth.)

From Hebrews vi. 1, 2, we gather that the "laying on of hands" is one of the principles or foundations of the doctrine of Christ and is therefore, along with Repentance, and Faith, and Baptism of universal obligation upon Christians.

Q. How can one man, by the laying on of his hands make fellow-man a partaker of the Holy Spirit?

In the same manner as Christ is pleased to work in many other ways by the hand of a man; as for example:—One man grafts another into Christ by Baptism, one man gives to another that precious Body and Blood of Christ, which are "verily and indeed taken and received by the faithful in the Lord's Supper.—(Church Catechism.)

Man is but the instrument, Christ works, and the Holy Spirit quickens.

Q. If a man believe in Christ, what need has he of Confirmation?

He who truly believes in Christ, will neglect no means of grace which God has clearly revealed in the Bible

Q. Is there no other object in Confirmation?

There is, in this apostolic rite no other object but that the recipient may be confirmed and faithfully expect and humbly and thankfully receive the gift of the Holy Ghost. But the Church has made the administration of this rite an opportunity in which they who have been baptized in infancy, may "come forward" and ratify in their own persons the promises made for them in their baptism. The confirming of the vows of baptism was not, as far as we know, a part of the original Rite but has been added to it by our Branch of the Holy Catholic Church.

Q. Can a priest forgive sins?

Yes, ministerially and conditionally, "all things are of God, who hath reconciled us unto Himself by Jesus Christ, and hath given to us the ministry of reconciliation." (2 Cor. v. 18. "And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David. The Lord also hath put away thy sin, thou shalt not die." (2 Samuel xii. 13.) "And when he had said this, He, (Jesus) breathed on them, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain they 'are retained.'" (St. John xx. 23.

Q. Does a minister of God forgiving sins, take away the honour that alone is due unto God?

He does not presume so to do. He acts by God's direction. (When Jesus had breathed on them He said &c., &c.) Therefore no matter how the

pride of man may rebel, the minister of God is acting under the commission of his Divine Master. But, no man can forgive sins—no man can admit to the kingdom of heaven—no man can give Christ's Body and Blood—can convert a soul—can teach men—BUT GOD ALONE. But, the commission which Christ gave to His apostles to forgive sins is quite as clear and unmistakable as those other commissions by which his ministers claim a right to preach—to celebrate the Holy Communion—to baptize or to teach. As his ordained ministers preach, and teach, and baptize, and celebrate in His Name, so do they forgive sins in His name. The preaching, or the Baptism, or the teaching of the servant of God, is effectual, only so far as his acts are ratified and confirmed in heaven by God. So the forgiveness of sins pronounced by the servant of God is effectual only so far, as it is ratified by God in heaven. If we should presume to explain away the commission "Receive ye the Holy Ghost, whosoever sins ye remit they are remitted unto them; and whosoever sins ye retain, they are retained," we must consistently also explain away the commission "Go ye into all the world . . . and preach . . . baptizing into the name of the Father, and of the Son, and of the Holy Ghost."

And the forgiveness of sins by God in heaven is conditional upon the repentance and faith of the sinner.

(To be continued.)

## Diocesan Intelligence.

## ONTARIO.

From Our Own Correspondent.

LANSDOWNE FRONT.—This fine mission, situated on the Grand Trunk Railway, midway between Brockville and Kingston is still vacant, the supply of labourers not being equal to the demand. There are three good churches in the mission, St. John's, being a handsome gothic structure of white sandstone, with porch, vestry, and chancel, also a fine stained glass window in the east end. The grant from the Mission Board is \$250 the people contributing about \$450.

KITLEY.—This mission is also vacant. In it there are two good churches, one of stone, the other of brick, the grant from the Mission Board is \$200 which is supplemented by the liberal contributions of the people. Surely these two splendid missions will be occupied after the general ordination to be held on the 4th inst. It seems such a pity that promising work should be allowed to run to waste from a lack of men to carry it on.

The Rev. G. J. Low, begs to acknowledge with thanks the following subscriptions towards the "Boswell Memorial Window." Rev. Canon Mulock, \$5.00; Rev. Henry Wilson, D.D., \$4.00; Rev. R. Garrett, \$3.00; Rev. Henry Scadding, D.D., \$1.00; Rev. Canon Houston, \$2.00; Rev. K. L. Jones, B.D., \$2.00; F. W. Kirkpatrick, \$3.00; Archdeacon Lauder, \$2.00; Rev. A. C. Nesbitt, \$4.00. Total, \$26.00.

KINGSTON.—St. George's Cathedral.—The Rev. Henry Wilson D.D., returned from a somewhat extended pleasure trip, on Thursday last, and was met at the depot by a number of prominent Churchmen. It is also proposed to prepare an address complimenting the revered gentleman on his having attained the degree of Doctor of Divinity which is earned by so few.

The choir is making preparations for special synod services, to be held every day during the session. There is to be a celebration of Holy Communion each morning at eight, Matins at nine, and Evensong at seven, all fully choral.

St. Paul's.—The Rev. Dr. Sullivan, rector of St. George's church, Montreal, preached eloquent missionary sermons in this church on Sunday. The offertory amounted to \$200. On Monday, Dr. and Mrs. Sullivan, were waited upon by the rector and Mr. churchwarden Hentig, who, on behalf of the congregation, presented them with two elegantly bound books as a souvenir of the very pleasant visit to Kingston.

St. James's.—A largely attended missionary meeting was held in the school-room on Monday evening. Addresses were delivered by the Rev. Dr. Sullivan, Rev. Rural-dean Kirkpatrick, Rev. F. W. Dobbs, Mr. G. A. Kirkpatrick, M.P. and others. At the conclusion quite a handsome sum was collected from those present.

*All Saints.*—Mr. John Hooper, has received permission from the Lord Bishop of the diocese, to act as lay-reader in this church. The rectors of all the churches are at present engaged in instructing large confirmation classes. It is expected that the number of persons who will be presented to the Bishop this year will be larger than on any previous occasion.

The very Reverend the Dean of Ontario has received a letter from the Bishop in which his Lordship alludes to the good effect which his recent visit to Europe has had on his health. He expresses himself as greatly invigorated and fully prepared for the arduous duties of another year.

#### TORONTO.

**SYNOD OFFICE.**—Collections, &c., received during the week ending 19th November, 1881.

**MISSION FUND.**—*Thanksgiving Collection.*—Woodbridge \$20.28; Church of the Holy Trinity, Toronto \$133.58; St. Mark's, Carleton \$7.36; West Dysart 29 cents; Guilford 65 cents; St. James' Cathedral, Toronto \$88.00; Wyebridge, and Waverley \$6.37. *Collection at Synod Service:* Tuesday, 1st November \$55.60.

**WIDOWS' AND ORPHANS' FUND.**—*October Collections:* St. James' Cathedral, Toronto \$736.50; Perrytown 60 cents; Elizabethtown 60 cents; Clarke \$1.00.

*St. Stephen's.*—We regret to have to state that the incumbent of this church, the Rev. Mr. Broughall, is seriously ill with typhoid fever.

*St. George's.*—The choir appeared in surplices on Sunday last for the first time. The Lord Bishop preached in the evening, and in his sermon remarked:—"You have fitly chosen the first Sunday in the Church's year to commence the new departure. I am no advocate for innovations in the modes or forms of public worship, far otherwise; but this I cannot regard as an innovation upon the Church's practice, only as a change in your practice as a congregation. And I congratulate you upon having made it, as one calculated, in my judgment, to promote reverential decorum, hearty earnestness, and the beauty of holiness in the worship of God."

We have been favoured with a sight of a magnificent altar cloth, worked by the Ecclesiastical Embroidery Society, for a church in the country. It is one of the finest specimens we have ever seen, and does infinite credit to the good taste and zeal of the ladies who produced it.

#### NIAGARA.

From Our Own Correspondent.

**JARVIS.**—His Lordship visited this parish and confirmed 20 candidates on Sunday 20th ult. The rector read morning prayer and his Lordship the ante-Communion service in St. Paul's church in the forenoon, at which he confirmed thirteen candidates. In the afternoon his Lordship confirmed seven persons at Hagersville, after which he returned to Jarvis, and delivered an able discourse in the evening. His address to the candidates at both places were able and effective.

#### HURON.

From Our Own Correspondent.

**LONDON.**—*St. Paul's Church.*—The worshippers of this church have had the pleasure of uniting in evening-song, as it is seldom heard in Canada. The repairs and decorations which have been in hand some time was completed, and the old edifice appears in renewed beauty. Externally there is but little. That venerable appearance so dear to her members remains unchanged, but the interior of the sacred edifice has been entirely renovated. It was therefore deemed well that at the reopening there should be a service of more than usual joyfulness.

The festival of sacred song on Tuesday evening, 15, ult. brought together a very large concourse, not only of the members of the congregation but of others as well. The nave of the church was filled, every seat occupied, the central aisle was crowded. The service was intoned by Rev. George Herbert Patterson, of Buffalo as precentor, and was sung by the choristers with a fulness and precision seldom heard in a Canadian Church. The lessons were read by the rector, Rev. Canon Innes. There were one hundred vocalists occupying the chancel, the choir of St. Paul's being reinforced by the choir of Christ Church, Hamilton, who kindly aided in the service. The choirs united their voices admirably, displaying a precision and breadth which could only be the result of the most careful training. To the organist of the church, Mr. Geo. B. Sippi, much praise is given for the admirable way in which the arrangements were executed. The

programme of the singing was carried out with a rarely equalled effect.

The ceiling of the nave is panelled in blue and buff with cornices of rich red, and the ceiling is of the same colour with gilt stars added. The sides of the church are also done in handsome panels the window embrasures showing a tasteful arrangement of passing flowers. Each of the arches is surmounted with an illuminated text. The walls are done in French gray, with buff border on top, and handsomely illuminated border under the windows. On the west wall, over the entrance appear in large scroll work the words, "Lord, now lettest thy servant depart in peace." The chancel arch is brought out in colours and circled by the text, "All the earth doth worship Thee, the Father Everlasting." The chancel has been frescoed in beautiful colours, the east-end wall being particularly noticeable; it bears the sacred monogram I.H.S. done in gold in quatre-foil on a blue ground. Beneath is the illuminated text, "Thou art the King of Glory, O Christ." The reredos has been carried up on a level with the top of the window in handsomely carved oak, in which are richly illuminated panels containing suitable emblems and texts. At the sides of the chancel the stone columns and their capitals, as also the ornamental stucco-work, are picked out in blue and gold, and the panels of the arches contain illuminated texts. Over the vestry door is the text beautifully done in colours, "We will enter into His courts with praise," and in the next one, "Worship the Lord in the beauty of His holiness." The cornice work throughout the church is brightened up with gilding, and the gas fixtures have been done over in blue and gold. There are in the ceiling four new ventilators, as a means of securing better and safer ventilation. The church is heated by steam, a new boiler and apparatus having been put in for the purpose. This church had been before these improvements the finest ecclesiastical building in the city, in site, design, and architecture, and now it is not excelled by any in Canada, the dimensions alone excepted. Especially at evensong when one hundred jets shed their light on the sacred edifice and a thousand worshippers, old St. Paul's is really a scene of exquisite beauty.

**BEECHVILLE.**—Trinity church on the hill, facing the railway, erected in 1836, has been removed to a more eligible site near the public road and has undergone repairs and improvements. Reopening services were held on Sunday, November 13th. The Rev. Canon Hincks, of Galt, officiated morning and evening, and the Rev. Edward M. Bland of Ingersoll, in the afternoon. Large congregations attended, and the collections for the repair fund were good.

*In every parish a large number of new subscribers can be obtained if some friends will kindly make known our liberal offer.*

### Biblical Notes and Queries.

#### Questions.

**ST. LUKE xi. 27, 28.** "Yea rather, blessed are they that hear the word of God and keep it."—I am very glad you have opened this corner. It ought to be, and I think it will be useful. In justification of your rule of brevity. I may say that my own observations against the "higher blessedness" of the leaflets might be expressed in a few words, viz:—There is no comparison of degree of blessedness at all; but attention is turned to quite another question, of practical interest to all—how all may be blessed.

J. CARRY.

**ST. MARK ii. 26.** The Bishop of Lincoln at his diocesan congress objected to the Revised Testament, "when Abiathar was High Priest," and defended the A. V. Now St. Mark, however translated, seems chronically against 1 Sam. 21: 1. What is the explanation? and is the reference really a chronological one?

B. D.

#### Answer.

P. Tocque on Baptism in the name of Jesus Christ, Acts ii. 38, &c. The common mode of reconciliation with St. Matt. xxviii. 19, is that any one sacred person includes the whole Trinity, or that St. Luke means the fuller formula; but perhaps as Dr. Plumptre suggests the true explanation is—the formula in St. Matt. is for the Gentiles who knew not the Father, while for the Jews it was only necessary to add to their previous faith, the distinctive profession of faith in Christ. And as the work of the Church came to lie in time almost and exclusive among the gentiles, the larger formula came into exclusive use. B. D.

GRACE makes men more men than they were, and more than men.

### Correspondence.

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

**CORRECTION.**—In our last issue, page 560, 3rd column, 28th line from the bottom, for "superior" read "inferior." For "cathedral" read "calendar." For "every where," near the top of the next page, read "even where."

#### ALGOMA.

**SIR.**—Allow me space gratefully to make the following acknowledgements. I have received a large Bible suitable for a church (this I mean to give to St. Mark's new church, Emsdale), and a set of altar linen most beautifully embroidered and bordered with heavy lace, made for my use at sick celebrations, by Miss Tucker, Bristol, (herself an invalid), and forwarded per Miss Buckle, London, England. Also the sum of £4. 8s. 6d. stg., per S. P. G. (spent in purchase of a stove, piping, &c. for Emsdale); and \$2 from "a Churchwoman, Toronto," who says in her note it is "to be used by you in any way you think best. I admire your zeal and pray God to spare you long to your noble work."

Yours, &c.,

Aspidu P. O.

WM. CROMPTON.

Travelling Clergyman, Dio. Algoma, Nov. 17th, 1881.

#### THE CATECHISM.

**SIR.**—The present number of the CHURCHMAN I could wish in the hands of every Baptist, at least, that part of it which is extracted from the universal catechism. I would, however, question the propriety of his approval of bowing to crosses which are placed in churches, because the custom appears to me to be a violation of the second commandment. The cross is a likeness of things upon earth; although men do reverence the Lord's house by taking off their hats, and women by being covered. (2 Cor. xi. 4-8, &c.)

Secondly, I find fault with people making the sign of the cross upon themselves. When a person is angry he should pray. (St. Luke xviii. 1, &c.) St. Paul did not sign himself with the sign of the cross; in other words, he did not crucify himself—please remark the passive is used, Gal. ii. 20; so in Greek *sunestauroumai*.

Thirdly, I think the passage in the burial service which he quotes, does not sanction prayers for the dead. We believe those who departed this life in the faith, will be happy hereafter; and we hope so to live that when we die we may be happy with them. To pray for the dead is a piece of great folly. Pray for them as you may, they will be held until they are judged according to their works, and so receive according to that which they have done, whether it be good, or whether it be bad.

Yours, &c.,

Wallacetown

WM. MONSON.

Nov. 21st, 1881.

#### TITHES.

**SIR.**—I beg to submit the following notes on Tithes, in reply to Mr. Trew's letter in the last issue of the DOMINION CHURCHMAN; they are epitomized from Blunt's "Dictionary of Doctrinal and Historical Theology." Tithes were not recognized or regularly paid in the Christian Church until late in the fourth century. They were occasionally granted for special religious ends, e.g., to King Henry II. for the crusade of 1188. Tithes given before the organization of the parochial system, were divided into three parts; one for the service of the Church, one for the clergy, and one for the poor. But though the payment of a tenth was recognized as a duty, the special person to whom it was due was not prescribed. And it was not till a decree of Pope Celestine III., A. D. 1195, that the payment of tithes to the clergy of the parish was rendered obligatory. Many statutes have been passed to enforce the payment of tithes. Those of 27 Henry VIII., and 32 Henry VIII both referred to ecclesiastical laws and customs. Both these acts were confirmed and extended by the Statute 2 and 3 Edward VI., and tithes payable within the last forty years were recognized and legalized. After the division of the land into parishes, the triple division mentioned above became a quadruple one, one quarter being assigned to the bishop. The bishop's part was soon allowed to remain unclaimed, and so at last was forbidden. Hence, lay patrons, gradually inferring that one third of the offerings was sufficient for the supply of the Church, first undertook to distribute the remaining two-thirds themselves, and at last in many cases seized them and appropriated them to their own uses.

As a case in point I may mention that in an English parish of which I was sole curate for ten years, the *lay rector* received the great tithes, amounting to £3,000 per annum, while the vicar only pocketed £800.

Blunt goes on to say that the principle of the commutation of tithes has prevailed beyond memory, a certain sum in money per acre being paid instead of tithes. The Commutation Act was passed, 6 and 7 William IV., by which a sum varying according to the average price of wheat &c., during seven years, is now paid to rectors or vicars in lieu of all tithes in kind. The great or rectorial tithes have in many places, as instanced above, been alienated, but the vicarial tithes could not be so diverted. Great tithes, called also *prædial* tithes, consist of grain of all sorts, hay, wood, fruits and herbs. Small or minute tithes consist of wool, lambs, pigs, butter, cheese, eggs, honey, etc.

Not wishing to make this communication too long, I have abstained from referring, in connection with the subject, to the vow of Jacob, to the meeting of Abraham and Melchisedeck, to the Law of Moses, and to the recognition by the heathen nations in old time, of the duty of devoting a tenth to purposes of religion. Perhaps the above may suffice for the object Mr. Trew has in view: if not, I shall be happy to furnish him with any further information within my reach.

Yours, &c.,  
VINCENT CLEMENTI, B.A.

Peterboro'.

#### THE DISTINCTIVE DRESS OF THE CHRISTIAN MINISTER.

SIR,—The Reverend Chas. E. Whitcombe credits me with "showing a diagram" at our late Sunday-school Convention at Hamilton, to illustrate the fact "that the Church still retains on the persons of her officiating ministers the original dress as worn by our Lord and His Apostles;" and requests me to "tell if in my researches I have found that orientals ever wore a black girdle."

That your readers may understand my reasons for introducing such a subject as the minister's officiating dress to the notice of the Convention, it is proper that I should mention that the subject assigned to me for illustration was "Distinctive Church teaching in the Sunday school;" and as I have great confidence in "object lessons" and "the black board" as efficient means for communicating truth to young minds, I displayed two or three diagrams showing how Church principles may be simplified and taught by such means. In one diagram I illustrated the facts that the first organized Christian Church was the Church of Jerusalem, that it was an episcopal Church, having a bishop, presbyters, and deacons; that it was so constituted by divine authority: that it was the model Church; and that from Jerusalem it spread to Antioch, Asia Minor, Greece, Rome, Italy, France, Britain, Ireland, &c., and finally to Canada and the United States. I showed from Scripture how this the first or Mother Church worshipped God in forms of prayer: and, speaking of how its first ministers must have been dressed, I exhibited pictorially three figures; the first an oriental dressed in what is called "a coat" in our English New Testament, but which in our Church phraseology we call "a surplice." The second figure represented an oriental with "the coat" bound with "a girdle." The third figure showed the same oriental walking in a warm day when his coat, girded about him, had become too warm, and for comfort he has loosened his girdle and thrown it over his shoulders, thus resembling our ministers who wear the stole or girdle over their shoulders in divine service. For this practice of wearing the girdle, I quoted the authority of a well-known native of Smyrna. It was not my object to prove that what we call the *surplice* and *stole* were originally the distinctive dress of Christian ministers, but rather that there was nothing priestly in such a dress, as it belonged as it still does to laymen as well as to clergymen in the East.

And now, with regard to the question as to whether "in my researches I have found that orientals ever wore a black stole," I cannot say that I ever did, except it may have been by what I may call *implication*. Black among the Jews was a symbol of affliction, disaster, and anguish, (Jer. xiv. 2, Is. 1. 2, 3, Mal. iii. 14). "Ye have said, It is vain to serve God; and what profit is it that we have kept his ordinances, and that we have walked mournfully (Hebrew, in black) before the Lord of Hosts." Now this walking in black is walking in sackcloth, as we read in Rev. vi. 12, "black as sackcloth of hair," that is, says Bloomfield, the coarse *hair-cloth* of a blackish colour, then in common use." I cannot suppose that any person arrayed in such a garb of black, and using a girdle, could with anything like consistency wear one of the bright ornamental girdles usually worn, but rather a black girdle corresponding with the colour of the sackcloth. It is on this account that I find by implication that the Jews of old may very

probably have worn in mourning *black girdles*. But ordinarily, when not in mourning, the Jews did not wear such a colour. We read of a linen girdle, Jer. xiii. 1; a leathern girdle, St. Matt. iii. 4; golden girdles Rev. xv. 6; and a girdle of gold, blue, purple, scarlet, and fine-twined linen, and of needlework, Exod. xxviii. 8, 39, 40. Josephus tells us that the ordinary priests' girdles were "embroidered with flowers of scarlet, and purple, and blue, and fine twined linen, but the warp was nothing but fine linen," (Antiq. B. III. vii. 1. But as I have already said my object in speaking at all of our ministers' official dress, was to show from Holy Scripture that the Church has not departed from ancient usage, nor has been adopting Romish or other unauthorized customs in the official dress of her ministers, but has laudably adhered to what her members have been from the beginning accustomed to see—her ministers arrayed, as her first apostolic clergy were, in the simple and seemly garb of the sunny East, from which we received the Gospel, the good news of salvation through our Lord and Saviour, Jesus Christ

Yours, &c.,

W. J. MACKENZIE.

#### AN EXPLANATION.

SIR,—In answer to Mr. Cayley, will you permit me to say that I had no intention of writing officially? When I styled myself Secretary, I meant *Ex-Secretary* I forget that many of your readers would not know that the Committee referred to has long since been defunct. Neither had I any intention of bringing a charge of disingenuousness against the publisher. He has never from the first styled his leaflets Huron Diocesan Leaflets. No one need doubt that it was after mature consideration that he found the terms of his agreement with the committee impracticable or oppressive; and decided on publishing leaflets of his own. No one need doubt his right to do so. The mistake was that people in the diocese of Huron went on calling them the "Diocesan" leaflets, after it was evident that the publisher was not "availing himself exclusively of the publications of the Institute" (*Vide* circular accepted by the publisher as correct,) and therefore was not published under the orders of the committee. That mistake I endeavoured to clear up, and am sorry that I was supposed to be doing anything else. The question asked of me virtually was: Are these leaflets the idea of the committee carried out by the publisher, or the publisher's idea, recommended *pro tem* by the Synod? My answer was: the latter. The idea of the committee in its most important particular was impracticable, (compare the International scheme for 1875 with the list of Institute publications,) and in other particulars was by no means fully carried out.

Exceptions have been taken elsewhere to the heading of my letter, and the slighting exclamation mark after the words "*Evangelical Churchman*," neither of these are mine. Exceptions have been taken to my attributing the motives that I did to the members of the committee as prompting their acts. Very possibly I was wrong. The acts and remonstrances themselves are all recorded in the minutes signed by Bishops Alford in due form. I have no wish to enter into any controversy on the subject, or to hurt any one's feelings. As to the Institute, I have quite as much respect for it as Mr. Cayley, but find that respect quite compatible with my admiration for the American Joint Diocesan Scheme as a scheme.

Speaking of the latitudinarianism of the American promoters of the International scheme, I met with a curious illustration of it last summer at Chautauqua camp.

The great autocrat of it all, Dr. Vincent, was in the chair, and in answer to a written question as to the qualifications of temporary teachers, spoke to this effect: "There are times when you must take what you can get. If I were with a party of friends where I could not get a Methodist minister to hold service, I would invite a minister of any Christian denomination; and if I could not get one, I would *invite a Jew!*" If that is not breadth and liberality, I do not know what is.

Yours etc.,

JEFFREY HILL,

#Private Individual.

\* \* \* Any of the clergy, laity, or lady friends desirous of specimen copies to distribute to procure new subscribers, kindly drop us a post card to that effect and they will be sent.

The *Corinthians* that came behind in no gift, yet came behind in and fell short of many a grace.

No man can conclude infallibly as to particular persons what their spiritual state is now, or what it will be in the future.

## Family Reading.

### WINTER.

BREATH NO HARSH WORD!  
'T is winter, and the homeless ask thy blessing;  
Nor sorrow is more sorrowful,  
Distress is more distressing.  
The leaves on trees,  
Flutter like rags upon the poor;  
Lavish thy love,  
And feed the hungry at thy door.  
With every morrow  
When frost increase, and fires shrink less,  
More sorrowful is sorrow,  
And more distressing is distress.

Breath no harsh word!  
Although the stars that crowd in winter nights  
Together in bright company,  
Are dimmed by fiercer lights!  
When barns and ricks,  
Spit on the gloom their burning sparks,  
Believe they are  
Not mischief's, but *despair's red marks*.  
'T is not all malice,  
But hopeless, iron-faced and stern.  
Be mocked by famine's empty chalice,  
And then inform us *why* ricks burn.

Breath no harsh word!  
Though starving wretches filch what 's not their  
own!  
The honest court dishonesty,  
When hunger gnaws into the bone.  
Believe this truth,  
A truth that shall enrich thy mind,  
The poor man burns and steals,  
Because the rich man is unkind.  
Have charity!  
'T is winter, and the homeless ask thy blessing;  
Now sorrow is more sorrowful,  
Distress is more distressing.

### THE SIEGE OF LICHFIELD.

#### CHAPTER XIII. Continued.

#### CIVIL STRIFE.

THE Mercury goes on to state that "Colonel Bagot met him, and after a brisk action, whipped the fellow himself into a retreat, and narrowly missed taking him."

These few incidents will serve to give a just idea of the unsettled state of the country in the neighbourhood of Lichfield. Of the proceedings of the garrison I have no detailed account, with the exception of some interesting notices of the disbursements for the maintenance of the troops and the works at the fortification during a portion of this period, some of which have the signature of Mr. Archbold. I have also before me an original journal or narrative, written by an officer under Sir John Gell's command at Derby; together with many curious letters collected by the same person, detailing the marches and countermarches of different bodies of the garrison, their quarrels amongst each other, the high opinion they had of their own bravery, which, when put to the test, does not always seem to have corresponded with their vaunting. There is also an amusing account of the capture of the mayor of Derby by the enemy, and the small value by way of ransom set upon his worship by the rebels; together with many other curious particulars. I have also the minute-book of the revolutionary committee which sat at Stafford, containing very minute particulars of the proceedings of the commission, and of the troops quartered there especially of the mode of levying money, and the extortions practised on the surrounding country.

[NOTE.—Letter from Lord Loughborough, commander of the King's forces at Ashby, to Sir John Gell, the rebel governor of Derby.

"SIR,  
"I have your Maier of Derby and his sonn-in-lawe now prisoners; and being loath yr towne should want a magistrate for yr cyvill governement, knowing yr selfe and yr souldyers wil have employmente

enough to act y<sup>r</sup> martiall parte, I am content to exchange hym for any considerable man: and to make you acquainted w<sup>th</sup> it, have given his sonne-in-lawe libertie to come to you, not doubting but you will doe me as good a service: but it must be quickly, else I hope it will be too late, my Lord Hopton having bangd Waller, and upon his marche into Lent, intending to keepe Christmas at Greenwiche: so I rest

Y<sup>r</sup> servant,  
LOUGHBOROUGH.

"Ashby, 4th Decem<sup>r</sup>, 1643."

THE ANSWER.

"SIR,

"The old Maior of Derby is a newe converte since he came to Ashby, if he be not more for y<sup>r</sup> service than ours. However, I shal take it kyndly if you please to send mee y<sup>r</sup> recorder to sweare a newe maior, the old one being both out of date and office. If you send us neyther of them, I will send you y<sup>r</sup> steward, and then you will have those you formerly ruled soe much in Derby. Y<sup>r</sup> news and mine came not from one hand; for I am intormed that Hopton overcame Waller in runninge away, and, instead of Greenwiche, fled in haste to Oxford. You may as easily persuade me that Hopton is in London, as that you doe me a courtesie in sending me y<sup>r</sup> old maior; therefore there neede no haste to requite it: however, I am resolved not to dye in y<sup>r</sup> debt; and it is the easlyer paide when you are found to value this exchange at so hyghe a rate.

Y<sup>r</sup> servant,  
"JOHN GELL.

"Derby, 5th Decem<sup>r</sup>, 1643."

"COLONEL BAGOTT,

"I stayed until now in expectation to hear from Newark; but, as yet, nobody is come to mee. I conceive your souldyers are weary, and therefore I would have you quarter them this night at Burton, which you may no safelie wyth reasonable guards. If you have any hay ready about Saltern brydges, send out warrents to carry it tomorrow to Lichfield. Write back to mee what you doe, as soon as you receive this; God willing, I wilbe with you this night: so I rest

Y<sup>r</sup> assured loving friend,  
"LOUGHBOROUGH.

"Asheby, Tuesday, 30th of July, 1644.  
8 clock morninge."

Extracts from the minute-book of the parliamentary committee, which sat at Stafford during the rebellion:

"Dec. 1643. Ordered that Mrs. Cradock may have, towards the fortification of her house at Carswell, liberty to take, fell, cut down, or carry away any timber or other materials, from any papists, delinquent, or malignant whatsoever."

"Dec. 11. Whereas it is informed to the committee at Stafford, that divers troopes of Colonel Grev's and Major Medhope's brought horses when they came into the service of this country, and have lost them, so that now they want horses, it is ordered that the said Major Medhope, who is now in service of the county, at or about Leeke, shall have power to take so many horses of papists, delinquents, or malignants, as to horse the said troopers; wherein especial care is to be had that no man's horse be taken that is a friend to the King and Parliament."

[They still maintained, it seems, the nonsensical notion of the King being on the same side with the rebels.]

"Dec. 22, 1643. I was ordered by the committee, *nemine contradicenti*, that Stafford Castle should be forthwith demolished," [here follow the names of all the committee.]

The next entry to the above is the following:—  
"It is ordered that Mr. Alder, having sworn three several oathes in the presence of the committee, shall pay the sum of 3d [or perhaps three shillings], to be distributed amongst the six undernamed soulders."

[The soldiers are not named, so probably the secretary got the money.]

Soon after:—  
"Mr. Phillips committed to the gaole, for being drunken, abusing the watch in the night, calling them, in regard that they would not let down the bridge, 'Parliament rogues—what, would they fight against their King?' and saying he was a Cavalier."

"Feb. 29, 1644. The Keele house be forthwith demolished by Captain Barbar's souldiers; and that Mr. Fitzherbert's house at Swinnerton be forthwith demolished by Captain Stone's soldiers."

"May 8, 1644. Whereas there is a great necessity for the falling of timber for the use of this garrison, and since now is a good time for the same, in regard of the commodity of the barke, it is ordered that there be speedily fell so much timber out of the delinquent's woods as shall be necessary for the use of the garrison."

"Dec. 10. Whereas it is informed that Capt. Tuthill

hath taken 200 loads of haye from Col. Leigh, it is ordered that the solicitors for sequestration do pay the sum of 66l. 13s. 4d. out of delinquents' rents for and in lieu of the said haye."

"Jan. 20, 1645. Whereas the souldiers in Totmanstowe hundsd are much in arrears for their pay, it is ordered that our loving friends Colonel John Bowyer, &c. shall assesse and levy on such sufficient men in that hundred as they shall think fitt, and which have not already advanced according to an ordinance of Parliament, the sum 108l."

"Jan. 21. Ordered that Mr. Henry Goringe shall have power and authority from time to time, so often as it is necessary, to fell any timber-trees in Sir Thomas's parke, or within the Lady Stafford's grounds, for the edefying or repaving of any works belonging to the garrison of Stafford."

"Jan. 28. Ordered that the household stuff which was brought from Eccleshall Castle, (the Bishop's,) and now lyeth in the shire hall, shall be sold."

"Feb. 21. For as much as Mr. Beryer, parson of Norbury, hath given forth in his sermon diverse scandalous speeches against the Parliament, it is therefore ordered that Captain Henry Stone shall forthwith bring the said Mr. Beryer before the committee at Stafford, to answer his mis-demeanors, and that the said Captain Stone shall also sieze upon the horses and cattle of the said Mr. Beryer for the state service."

March 13. Whereas Lientenant Wagstaffe took a mare from Thomas Smith, of Willbrighton, it is ordered that he shall have his mare delivered to him agayne, in regard that she is unserviceable."

From these and other more general historical accounts of the times, it is evident that the midland counties of England, though less harassed than the west and north, were in a wretched and miserable condition. There was no security for life or property no safeguard against unlimited exactions. All the domestic and peaceful relations of life were liable to interruption; and, except in some few favoured districts, which were saved by their remoteness, all safety and comfort was utterly destroyed. In short, the social state of England was brought back to that which existed in the most turbulent periods of the feudal ages: when each warlike baron, with his band of armed retainers, maintained himself in his stronghold, from whence he spread devastation through the territory of his neighbours, and oppressed and pillaged the country at his discretion.

Then it was that the whole nation began to long for a restoration to their former peaceful and happy condition. The King was known to be most anxious for peace, and much was hoped from his known moderation. What, then, prevented a consummation so much desired? It was, as it always will be in revolutions, that the violent fanatical hot-headed men on the democratic side had gained the ascendancy in the councils of the Parliament.—men prepared to go all lengths, some from constitutional fanaticism,—some from fear of consequences to themselves if peace were restored, some from love of the power which they would be called upon to relinquish,—some already fired with most ambitious views of personal aggrandisement. All these did, for their own selfish purposes, continue to foment the differences which existed, and urge on the poor and distracted country in its mad career of civil strife.

It has been truly said, that "he who draws the sword against his king, must throw away the scabbard." Men who took up arms because the king was weak, now did not dare to lay them down because he had become formidable. Many and many were they who had madly rushed into arms, and would now gladly have retraced their steps if they had been able; some actually came over to the King and threw themselves on his clemency. But the return of these men to their senses could not repair the mischief which they had contributed to cause.

"Men," says an able writer, "may make war when they please, but can only make peace when God pleases." And it pleased God that England should taste the full bitterness of that rebellion which she had so wickedly begun.

Meanwhile, amidst the confusion of the times and the contentions of the parties who had first engaged in the war, there was gradually growing up a third party, which was destined eventually to overwhelm, and, for a time at least, to subdue the rest.

\* The history of the conference at Uxbridge is sufficient proof of this.

(To be Continued.)

LET none of God's mercies or consolations seem small to you, who art less than the least of the all.

As sin brought punishment upon us, so let the certain expectation of it bring us out of sin. Though Christ shed His Blood to save a sinner, God will not lie to save a sinner.

THE BUMPTIOUS BOY.

It seems to be pretty well agreed upon by domestic critics that the boy as a household institution is not an object of unalloyed delight, although he is to be endured as a necessary evil. Of course that applies to everybody's boy but our boy. Our boy is not the ordinary boy at all, but a hero born, an incipient demi-god, the young St. George himself—although the neighbours may declare him to be St. George and the Dragon too, since nothing in his path is left alive.

It is in boy nature inevitably to be active, leaping, laughing, living; the growing bones and muscles will have full play, the healthy lungs full cry. A boy that is any sort of boy must be gay and noisy, and must make the atmosphere of commotion about himself, and boots, his dogs, his toys, his guns, or his want of all those and like things. If he sat still and talked under his breath, we should know something was the matter with him, and expect but poorly for his future; and so, if our nerves are in tolerable health, but nobody is really ill in the house, we welcome all his racket and stir, and would not have one sound, one echo, the less of his calling, and jumping, and running, and whistling, and bouncing, and slamming, and if other folks object to him, we congratulate ourselves that his affairs are none of other folks' business, and look forward to the time when they will regret their inability to perceive the greatness of the man that was folded in the hoy to await its timely development.

But this is merely the Common Boy of North America, as Aunt Jane in *Malbone* would say—this is only our boy and your boy. There is something about this one differing from the normal and generic boy. He is not the evil-disposed boy, the bad boy, or, worse than any of the others for daily use and comfort, he is not the bumptious boy. For of all things in a family, short of shrews, and scolds, and busybodies, the bumptious boy is the most intolerable.

The bumptious boy is always several years older than the family Bible registers him, and he impresses the circumstance upon you every day by means of his sublime effrontery. While you consider him the veriest youth, he considers himself already a man, and as far as he can acts up to the assumption. His tongue is in every dialogue; his opinion is proffered on every point; his advice is forced upon you, whether the affair be momentous or trifling. He receives your guests for you before you can do it yourself; he takes the burden of their entertainment; he criticises the cookery, with the air of Dr. Kitchener; he is gallant to the house-maids, who humour him because it is so laughable; he affect airs of society, makes calls on amused ladies, has engraved cards if he can get them, makes a fuss about his linen; his correspondence becomes voluminous, and he is overrun with occupations and engagements. He apologizes for appearing to neglect you; he offers to do you services with his superior facilities; he pretends to the confidence of people that he knows you respect; he comments on their peculiarities too; he opens the morning paper and peruses it, whether his elders wait for it or not, and knows all there is to know on politics, being sure not to espouse his father's side, lest he be thought to take the "old man's" opinions ready-made. He tosses off a glass of wine at table, when he knows no one will like to dispute it, and calls for another to let you see what a man he is, and what a head he has; he swaggers into a gentleman's room and helps himself to cigars; into a lady's boudoir and busies himself with her work-basket, while affecting a knowledge of the world that would make her laugh in her sleeve if it were not exceedingly offensive. He hints darkly; he assumes to have had affairs and experiences; if it were not unmanly to boast, he would tell you of many women that are in love with him—with him, just out of his pinafores! He practices for future love-making with his aunts and girl cousins, and kisses them in a manner that makes their fingers tingle to box his ears a dozen times over, if it were not for the Christian kindness in hesitating to amaze him, and hurt his surprised feelings by repulsing his affections.

In short, he is an urchin just in his teens, with an overweening and colossal conceit of himself, who is a scourge and a nuisance, but who amuses everybody so much that he hardly kindles lasting indignation, while the family hope concerning him is that he may one day have sense enough to see what a fool he has been.

You feel, nevertheless—if not so closely bound to him as to feel nothing of the sort,—that the acquaintance of this bumptious boy is detrimental to every other boy whom he comes in contact, and for the sake of the human race in general, and of affording it as little injury as possible, rather than let loose upon it this hurtful species, you endure this well-meant insolence, and the liberties he takes, yourself, and long for the years to come that shall put an end to his forth-putting airs and graces, and make him a man, perhaps not any the more disagreeable for having at the early stage graduated in his bumptiousness, and cast it off with the things that are behind.

Harper's Bazar.

**Children's Department.**

**PUSSY'S LECTURE.**

OH, Pussy, will you tell me why  
At all the pretty birds you fly?  
The little birds that sing so sweet,  
You surley would not catch and eat?

For you are ever kindly fed  
Each day with nicest milk and bread,  
And always at my dinner, too,  
I save a lovely bit for you.

At night you sleep so warm and snug  
Before the fire upon the rug,  
While little birds, (as I've been told)  
Are often perished with the cold.

All the bitter frost and snow,  
They fly so cheerless to and fro,  
And scarcely even dare to come  
And see if we can spare a crumb.

Now, Pussy dear, attend to me,  
And never, NEVER cruel be;  
Oh, do not harm the weak and small,  
For that 's not being good at all.

My dear mamma, so kind and true,  
Has often said that we should do  
To others as we wish that they  
Would do to us from day.

**CHARITY SHALL COVER THE MULTITUDE OF SINS.**

THESE words, which we find in the eighth verse of the fourth chapter of St. Peter's first Epistle, are quite misunderstood by many people. They think that Charity means open-handedness, and that by giving freely to those in want, or to what are called "charitable objects," they cover from God's sight, or persuade God not to look at, a multitude of their sins. People who know anything of Holy Scripture, of course, do not fall into such ignorant mistakes as this. They know that they may give all their goods to feed the poor and yet have no charity. If men give only for the sake of their own souls, they are not proved to be loving but selfish. They know also, that doing right in one way does, not at all make up for doing wrong in other ways. He that offends in one point choosing in that one point to set up his will against God's will, is guilty of breaking God's law as a whole.

But what does this text mean? The words that go before help to make it clear. "Have fervent charity among yourselves, for charity shall cover the multitude of sins." The twelfth verse of the tenth chapter of Proverbs teaches a like lesson, "Hatred stirreth up strifes: but love covereth all sins." The meaning plainly is that the charitable and loving do not like to see or look at their neighbour's faults; they think no evil, they believe all things that are good, they hope the best; so they draw a veil over much that is or seems wrong, and the peace and friendliness of the world are not spoiled.

Those who have done wrong are often more ready to repent and make amends if they are left to themselves and God. They are often made hard and defiant if their faults are dragged before the world and shewn to everyone.

Some people are like flies that love to find and settle on a sore place. They talk of their neighbour's sins, and point them out; they stir up strifes, spreading the first mischief which might have healed quickly if they had let it alone. Those who have love, that is who have religion, rejoice not in iniquity, and are unwilling to see evil or to think hardly of others. They are silent about their neighbour's faults, except when duty makes them speak. They try not to see a great deal that proves their friends to be imperfect. They act on that wise advice—"Listen not to every word, lest thou hear thy servant curse thee."

**Death.**  
DRINKWATER.—6th November, at his residence, Northbrook, Orillia, J. M. S. Drinkwater, aged 74. R. I. P.  
Grant him O Lord eternal rest.  
And let light perpetual shine upon him.

**PRODUCE MARKET.**

TORONTO, November 28, 1881.

	\$ c.	\$ c.
Wheat, Fall, bush.....	1 25	1 27
Do. Spring.....	1 30	1 34
Barley.....	85	92
Oats.....	46	47
Peas.....	80	85
Rye.....	90	91
Flour, brl.....	5 65	
Beef, hind quarters.....	5 00	6 50
Do. fore quarters.....	4 00	5 00
Mutton.....	6 00	7 50
Lamb.....	8 00	8 50
Venison, haunch.....	9 00	10 00
Caracas.....	5 50	7 00
Hogs, 100 lb.....	7 50	8 00
Potatoes, new bag.....	80	90
Carrots bag.....	35	40
Beets bag.....	75	80
Turnips.....	35	40
Onions, bag.....	1 00	1 25
Greens bush.....	60	75
Cabbage doz.....	60	1 00
Beans.....	2 35	2 5
Parsnips bag.....	60	70
Parsley, doz.....	15	20
Radishes doz.....	15	20
Cauliflower, doz.....	60	1 00
Apples, barrel.....	1 75	2 50
Chickens, pair.....	45	60
Fowls, pair.....	45	60
Ducks, brace.....	50	60
Partridge brace.....	50	60
Geese.....	0 50	0 75
Turkeys.....	0 75	2 00
Butter, lb rolls.....	21	27
Do. dairy.....	19	20
Eggs, fresh.....	21	22
Wool, 1/2 lb.....	00	24
Hay, 1/2 ton.....	11 00	16 00
Straw, 1/2 ton.....	10 00	14 00

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**SUNDAY SCHOOL LESSON LEAFLETS.**

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PREPARED BY THE  
*Sunday School Committee, and sanctioned by the Synod of the Diocese of Toronto.*

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The Scripture and Collect Lessons this year will be taken respectively from *Stock's Life of Our Lord*, and *Kyle's Notes on the Collects*. These two books may be had at ROWSELL AND HUTCHISON'S, price 53 cents each.

**CHARLIE'S LITTLE HANDS.**

CHARLIE is the son of parents who earnestly desire that he should be good and happy. When he was a baby they gave him to God in baptism, and as soon as he could understand them, they talked to him about the dear Saviour. He loved to hear these stories, and would often come to them saying, "Tell me more about Jesus." He was affectionate and merry, yet he was self-willed and passionate. It checked in any of his pursuits or crossed in his wishes, he would strike and kick even his father or mother. And if punished, he would fight and rebel in a most persistent manner.

This was a great grief to those who loved him so tenderly. They knew that unless he was controlled he would grow to be a wicked man. They talked and wept and prayed about their little son, and tried many ways to make him a better boy. If you look in the Epistle to St. James you will find these words: "If any man lack wisdom, let him ask of Him who giveth liberally and upbraideth not, and it shall be given him." So day by day—yes, many times a day—Charlie's mother asked God to give her wisdom that she might know how to subdue the wicked temper of her little boy. God does not break His promises, and He did show her just what she should do. One day when Charlie was three or four years old she went into a room in the third storey of their house, and saw the little fellow stretching so far out of the window that he had lost his balance and was just falling. She caught him, drew him in, and he at once struck her with all his force. She put him down quietly and left him till his passion cooled. Then taking him on her lap she said, "Charlie, who gave you these little hands?" "Jesus." "Who gave you these little feet?" "Jesus." "What did you do with them just now?" "Hit you." "Do you think Jesus gave them to you to hit and kick your mamma?" He looked thoughtful, and then said "No."

She told him how he could use them so as to please Jesus, and as she talked his heart seemed touched. Many times that day he came sweetly to her, holding up his hands and saying, "Jesus gave Charlie these little hands." And God's Spirit evidently impressed the truth on his heart, for from that time his hands were no more used in anger. The loving disposition he had ever shewn when not angry now grew more loving, and showed itself in cheerful obedience and devotion to his parents and their wishes.

He is now ten years old, and the joy of his home. When denied a request, however earnestly he has desired it to be granted, he at once replies, "All right," and turns to some other occupation.

To wait on his mother or carry out her wishes, seems to be the delight of his heart. And he loves to learn his Heavenly Father's will also, so that the Bible is his best-loved book.

Don't fancy he does not love play. I never saw a boy who loved it better. He is full of life and energy.

Dear children, how do you use your hands and feet? Ask yourselves, as you look at your wonderfully made hands, "For what did Jesus give them to me?" Why has he given me feet that can run so swiftly? O, do not let them be 'hands of violence,' or feet 'that run to do mischief.' There are many 'little deeds of kindness' waiting for them; many errands of love. They may hand the 'cup of cold water' to some thirsty mouth for 'Jesus' sake,' or the feet may help you to save your tired mother many weary steps. Won't you try?

DR. CLEWET.

DR. CLEWET, who like other loyal clergymen, was persecuted in the time of the Rebellion in England, remarked,

when speaking of those who abused him, that reviling was no hurt to a good conscience, as flattery was no cure to a bad one.

Here are two thoughts well worth remembering by all who at any time are flattered or reviled. Who does not in some degree do them both?

**A GOOD THING FROM THE STATES.**

(Montreal (Canada) Post.)

IN this age of quackery, it is consoling to discover that there is something solid in existence, and that, though there are vendors who lie most cheerfully about their wares, there are others who tell the truth and allow time to test the merits of what they offer for sale. As year after year rolls over, the frauds and the shams sink away out of sight in the pools and morasses of obscurity, while what is really good and true stands boldly forth all the grander for its age and solidity. Thus while within the present decade thousands of patent medicines, puffed at one time to inflation, have shrunk before the test of analysis, St. JACOBS OIL has bravely borne the strain, and is to-day renowned all over the world for its curative powers. It is truly one of the phenomena of the age we live in. The sale of this article is incredible. It is to be found all over the civilized world and in a good many places which are not civilized—for, unfortunately, the bones of sorrowing man are racked and ache with pain no matter what region he inhabits—and we believe it is yet destined to be found in every house, and to supersede the many nostrums which still remain abroad to rob and defraud humanity of its money and its health. The firm of A. Vogeler & Co., Baltimore, spend half a million dollars yearly in advertising St. JACOBS OIL, and hence we may guess at the full extent of their enormous business. It is truly marvelous, or would be, did we not know the circulation of this inestimable blessing.

**THE QUESTION SETTLED.**

There's no use in arguing the question of the potency of some substances for special service in emergencies. They will do all they promise, and more, if judiciously used. The following from Mr. P. Murphy, of No. 1 Fire Station, Ottawa, bears upon the point stated above. Mr. Murphy says: I had occasion to use St. Jacobs Oil recently, and must say that it is the best Liniment I ever saw used. I caught cold from getting wet at a fire, and it settled in my shoulder and down my back to my hip. I suffered a great deal from the pain. I was advised to try St. Jacobs Oil. I did so, and after the fourth application I was entirely free from pain. I cannot speak too highly of it, and advise others to use it.

**A CANADIAN SPEAKS.**

WHEN anything worth saying is spoken in that terse and pointed way that bears the impress of honest conviction, we like to have people know the nature of the communication. Of such a nature is the following from Mr. W. F. Haist, Campden P. O., Lincoln Co., Ontario. Mr. Haist says: With great joy over my restored health, I would write a few lines concerning that wonderful remedy, St. Jacobs Oil. For the last six years I have been using various medicine internally and externally, but nothing would help me. Finally I procured a bottle of St. Jacobs Oil, which cured me after a few applications. My mother-in-law, who has also been a great sufferer from rheumatism, was also instantly relieved by the use of the Great German Remedy. St. Jacobs Oil is a great blessing to suffering humanity, and I shall do everything in my power to make known its merits.

MY DUTY.

1. Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.

Towards God.

WHAT is the Duty towards thy God? With all my heart and mind— With all my soul and strength—my faith

And love on Him to bind.

To worship Him, to give Him thanks, And trustingly to pray; Revere His holy Name and Word, And serve Him day by day.

Towards my Neighbours.

My duty towards my neighbour is To love Him heartily, And do to all men as I would That they should do to me,

My father and my mother dear, To honour and obey, And show all reverence to those Who hold the sovereign sway.

To pastors, teachers, masters, friend I should myself submit: And towards my betters I am taught Humility is fit;

To hurt no one by word or deed; Be true and just through life; To bear no malice in my heart, Nor hatred gendering strife;

To keep my hands from pilfering ways, My tongue from speaking lies, Or slandering my neighbour, or Misusing otherwise.

My body I must strive to keep, In all sobriety: "The temple of the Holy Ghost" Should pure and spotless be.

I must not covet anything God's wisdom has denied, But learn and labour honestly My living to provide.

Striving with all the powers I have, To do God's holy will, In any station which by Him I may be called to fill.

WITH ME.

"I hope you will come to heaven with me," said a dying child to his mother. "I Will try, my love," was her answer. "Oh, do not say you will try, say you will come," he replied. He could see through the subterfuge with which we so often deceive ourselves, and refuse to put forth our real energy under the plea of humility.

THE UNITED STATES TREASURY DEPARTMENT.—HOB. THOMAS B. PRICE, U. S. Treasury Department, Washington, D.C., T.S.A., recommends St. Jacobs Oil as the most wonderful pain-relieving and healing remedy in the world. His testimonial is endorsed by some of the head Officials of the Treasury Department who have been cured of rheumatism and other painful complaints by it.

FEEBLE LADIES.

Those languid, tiresome sensations, causing you to feel scarcely able to be on your feet; that constant drain that is taking from your system all its elasticity; driving the bloom from your cheeks; that continual strain upon your vital forces, rendering you irritable and fretful, can easily be removed by the use of that marvelous remedy, Hop Bitters. Irregularities and obstructions of your system are relieved at once, while the special cause of periodical pain is permanently removed. Will you heed this?—Cincinnati Saturday Night.

PREACHING AND TEACHING.

THE Lord sent out His Apostles, charging them to "preach the Gospel to every creature." They received the power of the Holy Ghost on Whitsunday, and went everywhere to declare the glad tidings of the kingdom of God.

As time passed, various churches were planted. The new converts and their children were baptized; and "the disciples were called Christians." The altered state of things caused the need of preaching to cease, and the need of teaching to grow. The people were persuaded to be Christians: they believed the truth: but they needed instruction more and more.

Part of the work of the first planters of the faith is changed. The Apostles have no successors in the work of preaching properly so called. Their successors devote themselves to the careful training of the disciples. The Bishops and other Clergymen have to stir up the people's minds by way of remembrance. This they do in sermons, catechisings, Bible Classes, and personal intercourse.

We must not think that there is less to do now than at first, or that faithful ministers are less needed than they were when Christ sent out His Apostles. On the contrary, the work of the clergy is most important, and we need their help continually.

It is well for us indeed that, though the work of Apostolic preaching is not so much required now, yet we have our teachers still. You know that in this land all that can be done is done for your souls. The Church at least desires to give you food. She appoints men who receive their authority in succession from the Apostles, and sets them in all parts of the country, that no soul may be untaught, no sinner sent empty away.

Do we all prize our privileges as we ought? Are we thankful enough for the treasure God bestows on us? He sends it in "earthen vessels" indeed: yet this is no reason for rejecting it. Rather let us rejoice that the "excellency" is in God and not in those He sends. We are not tempted to think too much of the messenger, who is a sinner like ourselves, and needs the grace which, as God's instrument, he ministers to us.

WET SUNDAYS.

THEY were talking about going to church. It was wet; that was the difficulty. And this is the way they settled it. The old woman said to the young girl, "You'll have to be carried there some day, wet or dry." So the girl thought she would not let a little rain stop her.

She has grown-up children now, but she does not forget the word in season spoken long ago.

MANY that pretend to be on so high a form in Christ's school, as to be above the use of forms, are yet so low that they need to learn their A B C again.

No man can conclude infallibly as to particular persons what their spiritual state is now, or what it will be in the future.

THOUGH grace live in the heart, yet the light and comfort of it may be wanting.

ONE EXPERIENCE FROM MANY.

"I had been sick and miserable so long and had caused my husband so much trouble and expense, no one seemed to know what ailed me, that I was completely disheartened and discouraged. In this frame of mind I got a bottle of Hop Bitters and used them unknown to my family. I soon began to improve and gained so fast that my husband and family thought it strange and unnatural, but when I told them what had helped me, they said "Hurrah for Hop Bitters! long may they prosper, for they have made mother well and us happy."—The mother.—Home Journal.

THE "Babe in Christ" is a Christian in smallest print: the "spiritual man" is one in capital and golden letters.

THE sincere milk of the word needs not to be sweetened with the sugar and honey of men's wisdom and enticing words.

Do not doubt your being a part of God's temple: though you be low you may be near the foundation-stone.

Grow in grace, by gaining more, and by persevering in the use of what you have.

WEeping, mourning, and fasting, are like the prickles about a rose: as no sweet rose is without prickles, so no powerful prayer is without these or some of these.

MERCY without truth is a dangerous pity. Truth without mercy is not verity but severity.

HE that never saw the sea is as near his journey's end to pass it, as he that wades but to the ankles.

MY belief is as broad as the Apostles made the pattern.

EARTH is our pilgrimage and heaven our country. Our Saviour Himself was born but in an inn, as if he took up His lodging for a night in the world, and were but a passenger.

IF God made epitaphs, the stones of churches should not be guilty of such flattery as they are.



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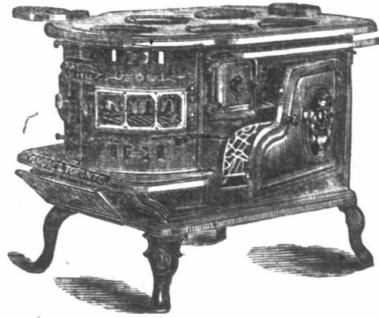
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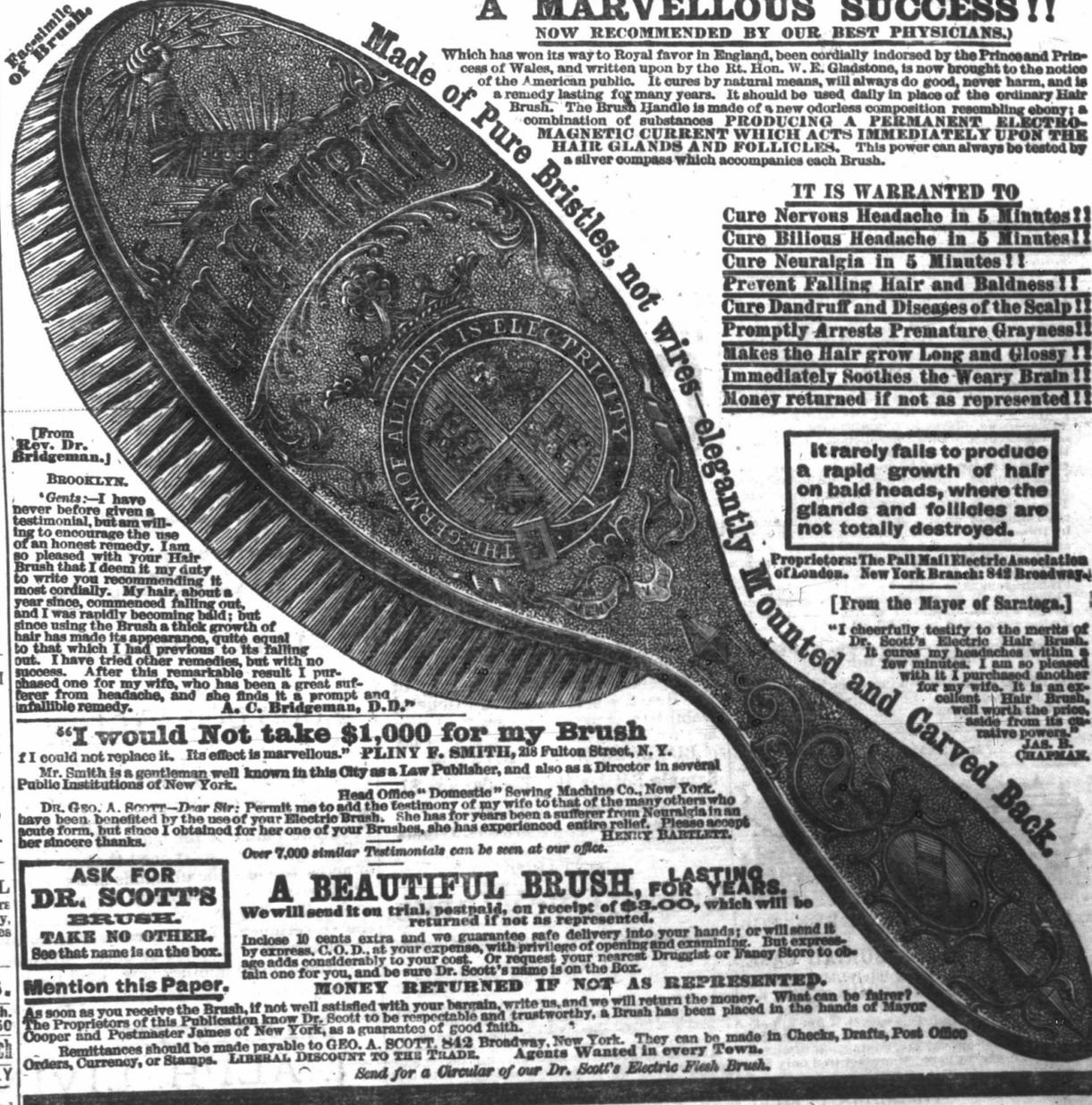
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The cash profits for the five years are \$4283, equal to 41 per cent. of the premiums paid during that period.

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The above unsurpassed results are the profits for the SECOND FIVE YEARS of the policy.

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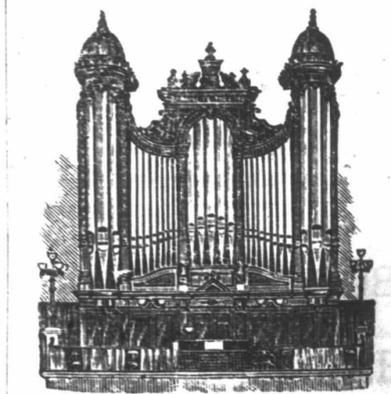
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