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Vol. 7.]

TORONTO, CANADA, THURSDAY, AUGUST 4, 1881.

[No. 81.

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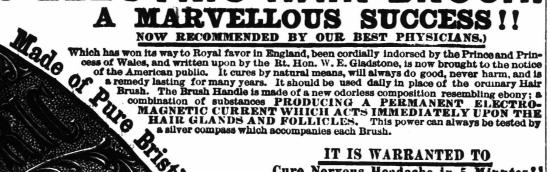
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> Alex. S. Macrae, M.S.A., (of London, England), BUSINESS MANAGER.

#### LESSONS for SUNDAYS and HOLY-DAYS.

August 7 ... EIGHTH SUNDAY MITCL THE ITY Morning...1 Chron. 29, v 5 to 28. Romans 7. Evening .. 2 Chron. 1; or | Kings 3. St. Matt. 20, 17

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

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

> 28... ELEVENTH SUNDAY AFTER TRINITY:-Morning...1 Kings 18. 1 Corintbians S. Evening...1 Kings 19; or 21. St. Mark 2, v 23, fto 3 verse 13.

THURSDAY, AUGUST 4, 1881.

#### TO SUBSCRIBERS.

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

THE Archbishop of Canterbury has conferred the degree of Doctor of Divinity on the Ven. R. F. L. Blunt, Archdeacon of the East Riding, and Vicar of Scarborough, Yorkshire.

From the English Church Union Report it appears that it has enrolled near 20,000 communicants, including 2,800 clergy. Eighteen new branches have been formed during the year, and Cambridge University he obtained high honours. the total is now 264.

a clergyman for the chaplaincy of St. Saviour's, was on a division list of the Commons at two Southwark, are not yet over. Although the Rev. o'clock in the morning, he was certain at a quarter W. Thompson has been elected—and by an over- to eight to be in his place for daily matins in the whelming majority—the Bishop of Rochester has Abbey, and when the Town his presence was never refused to recognise the result of the election without inquiring into the charges of bribery and cor-became Vice-Chancellor, he continued the practice ruption which have been advanced. Four out of six of the churchwardens have resigned; and a number of meetings have been held in order to produce an amicable understanding.

A few days only before Dean Stanley's death, he presided at a meeting held in the Jerusalem Chamber for the purpose of forming an Armenian Edu- has been giving his personal sevices to working cational Aid Society. For the accomplishment of this object, a committee was formed, consisting of Sunday after Sunday for the past thirty years, the Dean, Canons King, Farrar, and Liddon; the until his hair is whitened with age, and hard, Marquis of Bath, the Earl of Aberdeen, Lord drudging labour. In his attendance at the school Templetown, the Hon. A. Bourke, the Hon. C. L. his punctuality is so unerring that upon nearing it Wood, Sir Walter James, General Burnaby, M.P., he serves as an invariable timepiece, both teachers bered that the Church in South Australia has from Mr. Bryce, M.P., Mr. W. H. James, M.P., Sir Ed-|and scholars knowing well that if they are able to mund Lechmere, M.P., the Revs. Dr. Littledale, reach the door with or before him they are perfectly that the colony was originally founded by dissen-Malcolm MacColl, W. Denton, and H. F. Tozer; safe. . . . . Westminster found in the Lord Chan-Gell, and Mr. F. W. Chesson McGell was appointed hospitals; and among its churches more than one nearly 800 miles in extent, it will be seen that Dr. honorary secretary.

The Archbishop of Canterbury has sent the following letter to Earl Nelson, in reply to the memorial on the subject of infidelity and indifference to religion, which was presented to his Grace May the 18th:—"My dear Lord Nelson, The Archbishop directs me to inform you that he is, by the advice of the Bishops of both provinces, drawing up a public letter on the subject of the memorial which your Lordship presented to the Bishops of the southern province during Convoca week. I remain, my dear Lord, yours very truly Randall F. Davidson, chaplain.

We desire to chronicle the preceedings of the Old Testament Revision Company, as far as we can. Since the appearance of the Revised New Testament a much greater interest has been taken in the meetings of the "Old Testament Company." The seventy-eighth session took place on the 8th ultimo. There were present: the Bishop of Bath which, as it is the connecting link between all and Wells, the Deans of Canterbury and Peter borough, Mr. Bensly, Dr. Chauce, Dr. Douglas, Mr. Driver, Mr. Geden, Dr. Ginsbury, Dr. Gotch. Salvonic world. Archdeacon Harrison, Dr. Kay, Professor Leathes Professor Lumby, Mr. Sayce, Mr. Robertson Smith, and Mr. Aldis Wright (secretary). The second revision of Isaiah was continued as far as chapter

The death, at the age of eighty, is announced of Lord Hatherley (formerly Sir William Page Wood). Dr. Hook said he was the best man be ever knew. He was an excellent Churchman, and was remarkable for his guilelessness, sweetness, He was called to the bar in 1827. Afterwards he The troubles in connection with the election of devoted churchmanship that, although his name missed at early celebration on Sunday. When he years; and during the term of his Vice-Chancellorship as well as afterwards, when Lord Chancellor, he acted constantly as Sunday-school teacher in the schools of his parish church in Westminster. It was said publicly of him a few years ago, by one of the bishops at a Church congress:—"He men by instructing their children and grandchildren owe their existence to his counsel and munificence." Short's episcopate has borne good fruit."

The Bodleian Librarian, the Rev. Henry Octavius When he was Vice-Chancellor, he found time to Coxe, a genial, kindly scholar, has lately died at publish a valual lattle work, entitled "The Contimuity of Scrieture."

> M. de Lesseps has come to the conclusion that the scheme of creating a vast inland sea to the south of Tunis and Algeria is quite practicable.

> A party of about 1,500 Slav pilgrims have been received at the Valiean with great pomp. It is aid that in Vatican circles, the gathering of the Slav nationalities into the Roman fold is desired, and contemplated as a stepping-stone to their political union under the Roman Catholic House of Hapsburg. In consequence of this pilgrimage and the permission given by the Pope to use the ancient Slay idiom in the Liturgy of the Croats and cognate races, M. Pobedonoszeff, chief of the orthodox church of Russia, has memorialized the Czar with a remonstrance complaining that the Pope and Austria are attempting to imperil the great national mission of Russia, by appropriating to themselves that ancient ceclesiastical tongue, people of orthod x creeds, is likewise the symbol of Russia's religious and political leadership of the

> Bishop Strossmayer was the organizer of the Panslavonic pilgrimage. All the measures he recommends to the Pope are anti-Russian. Leo XIII. has shown the Bishop, in consequence, extraordinary favour. As the conversion of Russia is acknowledged to be impossible, it is the policy of the Church to strengthen Austria in her selfdevelopment as the great Shav state of the future.

The annual Synod of the Diocese of Adelaide, gentleness, and purity of character. While at South Australia, was convened for May 17. After celebration of Holy Communica in St. Peter's Cathedral, the Dean, acting as Vicar-General, read became member of Parliament; and such was his a short Charge from the aged Bishop, whose infirmities did not permit him to be present. In the Charge the bishop announced his intention of resigning the see into the hands of the Archbishop of Canterbury at the close of the present yearthe thirty-fourth of his episcopate - if his life should be spared so long; and requested the Synod to appoint a committee to confer with him upon of these duties. He held the Great Seal for four the arrangements he desired to make for the future sub-division of the diocese. After congratulating the Synod upon the tone of the Easter vestries, which had been singularly peaceful and united, he suggested that it would be desirable first to pass a formal yet hearty vote of thanks to the Bishop of Ballaarat for his kindness in holding an ordination and confirmations in the diocese; and secondly to draw up an energetic protest against the postponement of the meeting of the General Synod of Australia and Tasmania, due in October next.

The Guardian remarks:—" When it is rememthe first been almost entirely without State aid, ters, and that the population (280,000 by the last Major Fortescue, Captain Walter, Mr. Lyttelton cellor a most liberal supporter of its schools and census) is sparsely scattered along a sea board of

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Wild Strawand sickness

A monument is to be raised in Westminster Abbey to the Lord Stratford de Redcliffe; another to the late Lord Beaconsfield. A marble bust of TRUITS of Godliness are the subjects of this the law Lord Lawrence has already been placed [ in the Abbey, near the grave where the remains of regard to these there are two ways of judging ourthe great Indian statesman lie.

The Rev. C. W. E. Body, Fellow of St. John's College, Cambridge, the newly elected Provost of Trinity College, Toronto, and son of the Rev. E. E. Body, Vicar of Wonersh, Guildford, was married on the 12th of July, to Miss Frances Mary Perry, youngest daughter of the late John Perry, Esq., J.P., of Claremont-place, Clifton. The ceremony took place in the parish church of Chesterton, Cambridge, of which the new Provost was curate, the officiating clergyman being the Rev. S. E. Perry, Vicar of the parish, assisted by the Rev. H. C. D. Chandler, Vicar of Waterbeach, Cambridge.

Moslem quarter. The insurgents, however, prevented the lauding of the French troops for a time, and a contingent of 1,500 Tunisian soldiers was sent back from the French ships to Tunis, because they refused to fight against their own countrymen. In Algeria many Arab tribes are rallying round Bon-Amena, a successful chieftan, who, having outwitted the French, is regarded as a second Abd-el-Kader.

ultimo, by the members of the Society for the Methodist. Presbyterian or Congregationalist-the Propagation of the Gospel, at the Pavilion, Brigh-thing seems to be perfectly understood that unless ton, Archdeacon Hannah in the chair. Canon they provide their pastors with the means for so Bullock read a paper on the deputational system, doing, they have no right to expect "efficient work" and urged that the number of deputations should from them. Among ourselves, in some instances be diminished, and that care should be taken to at least, the very reverse of this is the case—the make the annual meetings in towns more valuable means which the congregation should supply are was, "The workman is worthy of his meat." and interesting. The Rev. A. Bakewell said, that not forthcoming; but, the efficiency of clerical from every point of view the deputational system work is nevertheless expected to be just as great as was most unsatisfactory. The Rev. H. W. Tucker, though the clergyman received a princely salary. secretary for the society, was of opinion that the Sometimes, when asked to contribute to a clergycourse of which Dr. Bailey, formerly warden of for. St. Augustine's, Canterbury, reminded the meeting Ethelbert for the province of Canterbury; while readers. He says:on the other side he would have one in memory of would not pass without something being done to could be done to place a window in the cathedral acknowledgment of exceptional blessings. at Chichester; but failing that, he would put in a claim for his own parish. At the afternoon meeting the Bishop of Chichester presided, and the of the speakers.

#### EIGHTH SUNDAY AFTER TRINITY.

selves as pointed out in the epistle. There are inward and outward signs of grace. The inward signs are a pure conscience, a sincere love for God and religion, and whatever tends to the glory and honour of our Maker. The outward sings are acts of obedience conformable to the inward purity and love of the mind. These are the fruits referred to in the epistle, by which we may judge ourselves. their fruits; and much rather may we know ourselves by our own f. cits: especially when we know the origin from wheele they proceed, the motions and workings of our wh hearts.

The two evidences referred to in the epistle, strengthen and support each other, and they must both meet and agree in order to give us the assurance we require. We must have the evidence of At Sfax, a seaport in Tunis, there has been a our own spirit that we do indeed love and approve sudden outbreak against the Europeans, which the law of God; and we must have the evidence has afforded the French an excuse for bombarding of the Spirit of God working in us by obedience the town. The fire of their ironclads destroyed and, when we both love and obey the commandthe fort, the great mosque, and a large portion of the ments of God we have sufficient evidence that we are the children of God.

#### THE SUPPORT OF THE CLERGY.

TT is rather surprising to find so great a number of mistakes that Church people make on this subject, while other religious bodies seem to understand that the very first thing they have to attend to is the proper and decent maintenance of their A missionary conference was held on the 5th ministers. Whether it be Roman Catholic or

that the present year was the twelve hundredth of Quincy, the Bishop, the Right Rev. Alexander which God may call him, no matter what his partisince the arrival of the first missionary in that Burgess, s.r.D., in his address, made some valuable cular occupation may be; yet, to improve his part of England, St. Wilfred, the patron saint of remarks on this subject, which are worthy of material condition, is allowed to have a leading Sussex, having come to that county in the year attentive consideration. The style is a little place among his motives, and to the priest it is not 681. He proposed to have, in a window on one peculiar, perhaps what we should consider someside of his chancel at West Tarring, a memorial what "Yankee;" but the substance is good, and of the work done jointly by St. Augustine and will no doubt be understood by most English The other goes into Holy Orders, and, as a matter

St. Wilfred and Ethelbert. He hoped the year and in offerings." "Tithes" means that which is covetousness as one of the peccadillos of the priest. demanded by the law and in regular course for the He may be ambitious, vain, proud of display, or ordinary, daily support of the temple, the sacrifice, fond of power, but a priest fond of making money commemorate in this district, the efforts of that and the priesthood. The word "offerings" gathers is now a monster. A as regular production he wonderful man St. Wilfred. He wished something up all gifts for extraordinary need and oblations in belonged to the middle ages.

apply to him for the support of the Church. That selves, still they must live for the sake of their

is precisely my preaching, just to the Lord and His claim, first and before all, then generous to the body. the table, the clothing, the business. Another says, "Let the necessaries of life be supplied, and day's teaching of the Church; and with then care for the support of public worship and the Sacraments." But what is a higher necessary of life than those very Sacraments, the washing which brings a new nature and pledges resurrection, "the bread of God, Which cometh down from heaven. the wine of the Lord," which alone can refresh in extremest weakness and forbid fainting of the spirit, when the body is sinking beneath the weight of death?

I beg you, set down offering to the priest and altar, as necessaries of life. The Lord's worship should be even richly celebrated. The last place The Saviour tells us that we may know men by stinginess is to reach is the chancel. Alas! how long will congregations mix problems of the support of God's house and the advance of Mammon and imagine the solution to be through the greatest common denominator, the transferring of the least quantity of Mammon to God! This is the Apostle's arithmetic, "If we have sown unto you spiritual things, is it a great matter if we reap your worldly

Require the priest to fill the place of manservant and maid-servant in his own house, to devise and carry out rigid economies, and the people will suffer loss. Priests without families, in order to coddle the parsimony and avarice of laymen! Every true heart despises such motive. In exceptional cases, or in ren one districts, celibacy may be by necessity. But the intelligent mind will deprecate its existence, under the pressure of canon or the vows of brotherhoods. A sufficient support for the priest, cheerfully offered and promptly paid, is laying up treasure beyond the skies. The usury, paid by the Lord, infinitely exceeds the principal.

Few, even of the least talented of our priests, but contribute more toward the support of the Church than the wealthiest men of their congregations. In this estimate, I include the years of youth and early manhood, given to preparation, and the fact, that service at many an altar of the world would secure, for most of them, at least double the pecuniary returns, often grudgingly made for whole-souled, loving devotion to the altar of Jesus Christ.

I pray my brethren carefully to think of their duty in this matter. The old law was, "Thou shalt not muzzle the ox that treadeth out the corn." Our Lord's declaration, when He bade His Apostles depend upon the people for bodily support,

An English contemporary in an arlicle entitled, "Lyen Curates must live," has some remarks exceeding appropriate to the subject:-

"The clerical vocation differs in several imsociety would be the gainer if the parochial clergy man's stipend, which would be small enough portant particulars from other callings in life. would do their own missionary work, provided therewith; or if asked to do anything to assist The glory of God and the good of othres is what we might call its direct and professional object. they made themselves familiar with the subject. their underpaid clergymen, the reply is, "Charity According to its ideal, it is not chosen, as other Canon Sutton, vicar of Pevensey, opened a dis-begins at home; "forgetting that not charity, but occupations are, to get a maintenance, but the cussion on "Interest in Mission work;" in the the performance of duty is the thing that is asked maintenance is attached to it in order that the holder of it may discharge its duties. Christianly At the fourth annual convention of the Diocese speaking, the great object of every Christian man should be to do his duty in that state of life to

One brother in a family goes into business, and, as a matter of course, tries to increase his profits. of course, has renounced all idea of making a "Ye have robbed Me, saith the Lord, in tithes fortune. Even the conscience of the world forbids

"A society, the object of which is to improve the Not only His word, but every principle of time, material interests of the clergy, no doubt has this business, and duty, every sentiment of gratitude ideal in some sort to contend against. But then, appeal to you, brethren of the laity, to be free-handed towards the Lord's house and altar. "Be ficed, must live. Even if this necessity of living Bishop of Ontario, we are happy to learn, was one just before you are generous," one says, when I be a matter of indifference with respect to them-

and His the body, Another lied, and and the essary of ng which on, "the heaven, efresh in g of the e weight riest and worship

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#### THE PLYMOUTH "BRETHREN."

makes considerable ravages in some parts of this This curious doctrine startled many of Mr. Darby's such the case? Alas! no, for the brethren themselves country, and therefore it should hardly escape followers, who demanded that he, in his turn, as Mr. are obliged to confess scenes of disorder and contenwithout some little notice. It has several features Newton had been, should be judged for his erroneous tion, which upset at once the supposed presidency of which seem to commend themselves to the ignorant of that division of Brethrenism which was supreme, ences had crept in among those Christians who meet and the enthusiastic. Its pretended spirituality so that the weaker party had to succumb by coming in the simplest way, and that there were three and purity lead some people to suppose it has an excellence connected with it, which other forms of such reject all other "Brethren" sections, and, in disputes and fleshly strivings, about questions often professed Christianity lack. In Canada it seems to fact, all Christians who do not worship with them. have assumed a wilder character than in England. Here you are accosted by a perfect stanger at a is without any system, because that system is not railway station or elsewhere, with the question, - readily seen. With this body the Church is in ruins "Are you saved?" If you reply that you are saved, you are bluntly informed that you are all Holy Ghost tells us they will get worse and worse..... right, and can never go wrong. If you say you We have a blessed resource in Matthew xviii. 10;" right, and can never go wrong. If you say you and, again, "There is no promise in favour of the hope you are saved, you are very kindly informed system which organizes Churches, whilst there is a that "hope will send you to hell." You must promise for that 'assembling together' which the know: you must believe. But believe what? Believe that you are saved. This seems the one Article Matthew xviii. 10 belongs to us as much as to them) in the Creed of the Plymouthite, who calls himself in opposition to the orthodox view of one Catholic one of the "Brethren," an "Evangelist," or perhaps a "follower of Christ." As the teachers of this all Christians represent on earth the Church of God. find to day 1,300 sects and parties. Which am I to sect start up occasionally in different parts of the Where is infallibility like that? This monstrus claim join? But surely it must be evil to be a fellow-worker country, and sometimes make sad havoc among their existence they professed to be (as the Irvingites those who do not at first recognize the pernicious did) a witness to the low spirituality of the Church. those who do not at first recognize the pernicious did) a witness to the low spirituality of the Church, character of their teaching, notices of their origin but now their professed policy is "gathering a Church out of Churches". The total of Churches "The total of Churches". and history may be of service to our readers. The are most rigid, the common title given to the Darbyite following is from a recent article on the subject in the Church Review :-

Soon after this (in 1831) similiar meetings were held at Plymouth under W. Newton, Dr. Tregelles, and and Mr. Craik. Such seems to have been the founda-

strong enough to kneel at the dying bed. A man New College. Oxford, were leaders among their point the tollowing words of a brother testify:-"I with an execution in his house has no leisure for brethren, but it was soon discovered that, although remember well the severe punishment inflicted on preparing sermons. If one expects to see the face of a "dun" at every street corner, one must not be of a "dun" at every street corner, one must not be coming of our Blessed Lord, and the "rapture of the in some instances, used to be endured until it became expected to visit a parish much. To provide for saints" before the manifestation of Antichrist. Mr. intolerable." In fact, this form of administration and the wants of the body may not rank highest in Newton, on the contrary, held the manifest coming of ministry is the most arbitrary and dogmatic of all self-regarding morals, but it ranks first, and is Christ after the appearance of Antichrist. Some ten Christian forms of government. "It is well-known therefore of paramount necessity. There is no years before Mr. Newton had written a paper on they (the ruling Brethren) have to be pleased, and the law which, if it be disregarded, is more sure to inflict its revenges. In the general work of evangelization the importance of this law is coming gelization the importance of this law is coming writer confessed that heretical conclusions might be There they sit at their weekly meetings, and every more and more to be recognized, for there is no drawn from some of his expressions, which he did little matter is conned over, and these two or three cynicism at once mere bitter or more stupid than to intend to convey, he was cut off from the "Brethren's" little popes feel themselves the head and rule abuse starving men and women for not reading communion, and has ever since been regarded as a arbitrarily enough. Is this liberty?..... There is more tracts. It is idle in a cottage containing half a traitor to the cause. He is now minister of a congre bondage among the Plymouth Brethren than there is, dozen inmates and only one bedroom to expatiate gation at Bayswater. The second great division was in many instances, in the Church of Rome itself. on the sanctity of home. These subjects are closely allied, and they simply mean that it is hopeless are closely allied. allied, and they simply mean that it is hopeless Muller, of Bristol, and other because they refused to carrying out of their meetings, how is their worship either to expect good work or moral susceptibilities condemn Mr. Newton's opinions, alleging as the arranged? They readily give an answer in a present from men suffering irretrievably in all its various ground of their refusal that these opinions had not and personal inspiration, and in the presidency of the come before them in their Church capacity. This Holy Ghost. "We meet," says a good brother, "on section remains to this day outside the favoured few. the principle that God the Holy Ghost (Who dwells in Since that time to the present there have been no believers individually, and in the body collectively) less than three separations, the last proceeding from alone has a right to speak in the meeting, and He has Mr. Darby's "views" on our Lord's suffering. He a right to speak by whom He will." Thus it comes divided those suffering into three classes, and the to pass that when a brother stands up to speak it is third-class sufferings, as they have been called, were not the brother who is speaking, but the Holy Spirit, THE pernicious system, whose followers call said to be from God's hand, but not atoning. They and every brother thus speaking is absolutely infalthemselves by this name, is one which were endured for the sake of the "Jewish remnant lible. How complete, then, must be harmony and that is to be restored towards the end of the age." brotherly love existing in all these gatherings. Is opinions; but to do that would destroy the very head the Holy Ghost! "I found that divisions and differout from their brethren. Thus it comes to pass that separate meetings in St. Helier's; none of them walk "The Brethren" are now simply "Darbyites," for towards each other as becometh saints..... How these

The Organization and Practice of the Plymouth one end of the country to the other. Brethren.—It must not be supposed that Plymouthism —and in runs not to be restored. "It will not do to-day to seek to reform things; we cannot do it, the Holy Ghost tells us they will get worse and worse." children of God despise." Thus the Plymouth meeting is a gathering only (although the promise of and Apostolic Church, and the Protestant idea of a has not always been made, for in the earlier ages of in supporting parties. Then I will join none, for God section being that of "Exclusive Brethren." Only those who are separated from evil, which means ne Church Review:—
In 1829 a Mr. A. N. Groves was preparing at "break bread" with the "saints." This is the testi-Trinity College, Dublin, for ordination in the Irish Church, and while there "he became acquainted" Brethren," but has now joined their ranks. He was and therefore never intended for Christians. Their with many sincere Christians, chiefly members of the refused communion with them on the following sacred literature is comprised in the Epistles, or Establishment, who, with him, desired to see more grounds:—"Not that you are not a Christian, but rather some of the Epistles, of St. Paul. To the devotedness to Christ and union among the people of God. To promote these objects they met continually lamentable fact that a "gathering" was dispersed by for prayer and reading the Word. But the earnest a difference of opinion on the question as to where argument from Holy Scripture, and you are at once ness of this young theological student soon expressed the unconverted children of converted parents should told that you are ignorant of its application. Of itself in error, for he was led to believe, in opposition sit in the meeting! Well may a Baptist writer ex. course, with such a spirit as this all is uncertainty and to all order and discipline of the Church, for which he claim: "Outside Rome, where is exclusiveness like confusion, for perversion of Scripture is as dangerous was supposed to be preparing, that "believers meet-this to be found? There is no one entitled to be ing together as disciples of Christ were free to break regarded as a child of God, and so to come to the bread together as their Lord had admonished them;" Lord's table, who is not a Darbyite! Even brethren Lord the "Brethren" are in great error. They, at the same time (very charitably), confessing that of other sections have no claim to a place at the limit of truth to share with Christians in part, though we could not in all their services; for as we received that the arms of the Brethren are open to every saint. The Brethren, then, notwithstanding their affirmations and their services in the Brethren, it and the Brethren are open to every saint. The Brethren, then, notwithstanding their affirmations and the Brethren are open to every saint. The Brethren, it are the people who denounce the Christian world believe that the arms of the Brethren are open to every saint. The Brethren, it are the people who denounce the Christian world believe that the arms of the Brethren are open to every saint. The Brethren, it are the people who denounce the Christian world believe that the arms of the Brethren are open to every saint. The Brethren, it are the people who denounce the Christian world believe that the arms of the Brethren are open to every saint. The Brethren, it are the people who denounce the Christian world believe that the arms of the Brethren are open to every saint. The Brethren, it are the people who denounce the Christian world believe that the arms of the Brethren are open to every saint. The Brethren are open to every saint. members of this little society were "free within the sacred board, yet these are the people who denounce tions to the contrary, are a sect, and the most sectarian of all sects.

others, and also (in 1832) at Bristol under Mr. Muller clergy—in fact, they despise a "man-made" ministry. "'There am I in the midst. This is enough. It is hymns which contained the word "mortal" as applied tion of Plymouth Brethrenism. In spite, however, of not there is a Pope, a priest, a parson, or a president to Christ. the professed "spirituality" of this body, divisions in their midst......God was there to keep order. They have been numerous. At one time they were divided were to look to Him, not to a man under any name. Brethren maintain that His sufferings in life previous into three parties—the Mullerites, the Newtonites, To set up man to keep order in God's assembly is to the Cross were not vicarious, that He was not a and the Darbyites. and these three parties differed sheer unbelief, and an open insult to the Divine sin-bearer in life, and even that all His sufferings on most materially on fundamental points. For fifteen years "The Brethren" continued to meet without any division. In 1845 the first schism took place.

work. A priest, tottering for want of food, is not Mr. Darby, an Irish priest, and Mr. Newton, fellow of by the Holy Spirit. That all are not agreed on this

times to no profit, have distracted the Brethren from

Concerning the Church, the Brethren believe that she had no existence before the Day of Pentecost, that the saints of the old covenant, though redeemed by the -and in ruins not to be restored. "It will not do Blood of Christ, were never members of His Body, living on earth at one time, and not the saints in Paradise, who are said to be "out of its unity." They thus deny the unity of the Church militant and the Church triumphant. With regard to the Church on earth, they believe it to be in ruins—the so-called Churches are only "forms of worldliness." The right thing to do is for all those who are in earnest to "come out" of all systems and join the "Brethren," for they alone have the unity of the Spirit. "Now the Church of God is one body. Nevertheless, we depart. And do what? Endeavour to keep the unity of the Spirit. He gathers to the Name of the Lord Jesus and to none other. He gathers believers and none other. He ministers truth, and not error. I walk in His unity if I am thus gathered.

The "Word," concerning which the Brethren speak so much, is, after all, very summarily dealt with.

On the doctrine of the human nature of our Blessed indeed, admit, that our Saviour was a man, but they frequently call Him a "heavenly man." "Its state" was the glorified resurrection humanity of the re-The Plymouth Brethren have no orders and no deemed. They thus hold that the Saviour's body was not mortal, and they have altered many of their

On the matter of our Blessed Lord's sufferings, the

of the six hours of His sufferings on the Crossnamely, the hours of darkness.

the flesh, the lust of the eye, and the pride of life."

#### UPSTAIRS IN WESTMINSTER ABBEY.

remains of the conventual buildings of Westminster Abbey, there is nothing extraordinary in going upstairs or downstairs or in the Abbot's chamber. But such ups and downs within the church itself strike the has no means of knowing, that there are some places at least two storeys above the ground floor, that altogether worth the trouble involved in ascending, they only know as the perfection of beauty and order. interest the people of this generation.

One of these opens on the east aisle of the cloister, comes to pass that in this "restoring" age they are close to the entrance of the Chapter-house. When not set up again in their proper place it would be the ancient church of the Confessor was superseded hard to say. But architects are fond of a kind of by the more magnificent building of Henry III., the restoration which consists of the evolution from their cloisters, though they abutted on the new groundplan own inner consciousness of a conception of what a of the western aisle of the south transept, were not thing ought to have been, and are apt to neglect such removed, and the Poet's Corner is thus defrauded of a piece of evidence as this as to what it was. With its full proportions. The cloister is much lower than regard to these railings, however, there is not any the aisle would have been in its place; and over it is manner of doubt whatsoever, for they are figured by the muniment room, with its iron-bound coffers. The Dart in their proper place. Dean Stanley tells us triforium is another flight above, and the winding that in 1764 the mob broke in during the funeral of stair is steep, slippery, and dark. When at length we Pulteney, Earl of Bath, and that the gentlemen who stand on the red-brick pavement and look around, we attended his body to the tomb in the Islip Chapel, are surprised to observe the great size of the chamber opposite, tore down the canopy of Edward's tomb, which intervenes between the top of the vaulting and defended themselves with "the broken rafters." below and the timbers of the roof above. Nothing It may be so; but these iron spears, each tipped with gives a better idea of the vastness of the building its fleur-de-lis, would form much more obviously pavement, which only dates from the time of Wren. becomes more irregular as we turn into the triforium the stairs" has been restored, but not the beautiful rapids of the Ottawa, six miles from the city, is under the stairs and occasion. The pavement of the stairs has been restored, but not the beautiful rapids of the Ottawa, six miles from the city, is under the stairs and occasion.

the further end, in the south tower over the Abbot's erroneously described by Scott as being in the Chapel or baptistry, the floor was of wood. On its triforium itself. But in the upper storey is a quadrant-Another distinctive teaching of the Brethren is that being removed, the remains of Torregiano's images shaped cope-chest and other vast chests for vestments, the law is no rule of life to them—that the law given in terra-cotta, for the decoration of the altar in interesting in themselves, but not so splendidly locked on Sinai was for the Jews and not for the Gentiles. Henry VII.'s Chapel, were found. They indicate and barred and clasped as the boxes in the muniment and that Christ's death has abrogated it totally and rather than prove the magnificence of the whole room below. finally. They maintain, therefore, in the words of structure; but are broken into such minute pieces Mr. Darby, than "the men before Moses, the Gentiles that the united efforts of several antiquaries have so since, and Christians now, are not under law. Christians are not under the law in any sense, for they are them is the "torso" of a splendidly modelled statue sor's Chapel. We are accustomed to admire the tians are not under the law in any sense, for they are them is the "torso" of a splendidly modelled statue not under the law, but under grace!" Such a belief of the dead Saviour, and beautiful are the feet of the must tend to immorality and gross antinomianism, engels of the canopy. This altar, which was engraved and there are many sincere "Brethren" who grieve by Sandford as the monument of Edward VI., was under which we pass on the way into the Chapel of at the practical outcome of this doctrine. The mistake is troyed in 1643 by one Sir Robert Harlow, who Henry VII., without remembering that it conceals one has arisen from the Plymouth teaching respecting the deserves to go down to posterity with Erostratus and of the most elaborate little buildings of that age now two natures—our animal and our spiritual nature— Lloyd. Some portions, identified at Oxford among remaining. It is raised so high that people far down teaching which leads them to be indifferent to all the Arandel marbles of Mr. Middleton, have been in the nave must have been able to see the daily elemanifestations of the flesh, for (say they) we are "not recently restored to their place, but it is to be feared vation of the host, and with a certain felicity, leading that the terra cotta fragments in the triforium are On the judgment and second coming of our Lord, beyond repair. The chamber over the vaulting of Annunciation. Some ingenious person has discovered and also on the relation of the Christian to the world. the Abbot's Chapel, in which they were found, was that the western side of the screen, with its tall stairthe Brethren hold most peculiar views. With regard that occupied, it is said, by Bradshaw, President of case towers, forms the letter H, the initial of Henry's to this latter point, there is abundant evidence to the High Court of Justice which condemned Charles name, and unfortunately some still more ingenious show their practice does not come up to their pro- 1. The Deanery, with which by a separate staircase person has discovered that the helmet on the crossfession. "They speak of the world being crucified to this part of the triforium communicates was granted beam is not that in which the King fought at Aginthem (says a leading brother) and of their being to Bradshaw, who died in it in 1659. Constant tradictionary court, but one specially ordered by the undertakers crucified to the world; and yet the world is stamped tion avers that he actually died in this very room, a on the very face of their whole establishments, and room which certainly was at some period used as a everything seems designed to minister to the lust of lodging, for it contains a fireplace of Late Perpendicular work. Hence, along the triforium his restless looking corner than this would be difficult to imagine. they are worth seeing, and are probably the most Little cherubs peep out here and there from behind vivid likenesses remaining of the few personages they the marble pancakes removed from the monument below of Admiral Tyrrell. Close by are two wooden WE are so accustomed to the fact that little or obelisks removed in 1775 from the entrance to the nothing remains of most English abbeys except choir, where, according to Dart's view, they stood on the church that we say "abbey" when we mean the summit of a pair of tall classical gateposts. A "church" in a great many cases. As a good deal label on one of them attributes the carving to his great nose, his commanding attitude, is brought Gibbons, but this ascription is more than doubtful.

In those parts of the triforium which are over the apsidal chapels some curious collections have been formed. A buttress of Henry VII.'s Chapel long convisitor as somewhat stange. He does not know, or cealed a window here, and in it have been found some panels of original glazing of the thirteenth century, being among the most ancient and complete examples above some of the chapels are hanging chantries of the kind left. They are very different from most miniature churches in themselves, and long drawn of the modern glass. The delicacy of the design, the aisles full of strange monuments. None of these nooks moderation in the use of colour, and the evident them to more than a very few visitors at a time. The qualities which our glass painters, with a few excepstairs are not only narrow and dark, but fragile in tions, do not care to seek after. In another recess is some cases, and when you reach at length the upper a ghastly cast in white plaster of the leaden coffin of floor you often find it a very irregular surface on the top Henry, Prince of Wales, the eldest son of James I. In of the groining, without any railing to prevent you a third are the remains of the old pulpit which used from falling into the nave or choir below. Nor is it to stand in the nave, with its sounding-board and some exquisite carving. Further on are the very for people do not always care to get behind the scenes similar panels of carving which adorned the organ and be made acquainted with the seamy side of what pipes, and some portions of marble statues and tablets. One of these last seems never to have been The most levely buildings in the world have their put up. Perhaps the fees were refused. On the uncomely parts, and Westminster Abbey is no excep-beams above are placed in two long rows the helmets tion to the rule. The strange thing about visiting the usel at various times in the heraldic decoration of triforium is the difficulty of recognizing the antiquity, funerals. There are probably as many as seventy of the historical association, the absolute value of every them, but not one of any great value or beauty. heap of dusty rubish which has accumulated there in Among other relics are two marble slabs long packed the course of centuries. Here, a bundle of pieces of up in a box. They are beautifully carved in the late number of years as an enterprising and successful broken boarding are the canopy of some great king's Italian style which Horace Walpole admired so much, tomb removed to make way for the burial of a and are clearly of his time or a very little earlier. greater. There, a heap of broken stones are fragments On one is the head of St. Mary the Virgin, and on the of the monuments and chantries destroyed as idola-other that of the Saviour. There are many points trous in fanatical times. A confused collection in a about them unsuitable for the decoration of a Procorner of carved and gilded scraps of plaster and wood testant church, and so tradition or some wiseacre and most useful publication will be well supported. represents the pomp of heraldic ornament at the assigns them to a destroyed or unfinished monument funeral of a duke or a general. Nothing is lost that of Anne of Cleves. But a glance at what does remain has once found its way into the church; and the storehouse has ample room for everything worth pre- part of the question at rest. Near the marbles is a serving, as well as for much that has ceased to relic both of more interest and of less doubtful antethe rest the people of this generation.

The ascent is made by various flights of stairs. cedents. Bundled up in two or three fagots are the venerable railings of the tomb of Edward I. How it than to see the greatness of its minor parts. The appropriate weapons on such an occasion. The

Blessed Lord bore our sins only duving the last three statues and alters displaced at the Reformation. At muniment room, with its great chests and coffers.

Another interesting place upstairs is the chantry or Chapel of Henry V. It is kind of gallery over the swans and antelopes, and the curious scenes from the King's life, which are carved on the high screen as it does to the Lady Chapel, was dedicated to the for the funeral. It is more solid, but scarcely more important, in truth, than the threescore and ten we saw in the triforium. When we climb into a neighbouring chantry, that of Abbot Islip, we find it filled spirit walks on the nights of the 30th January and with still more singular funeral monuments. The the 22nd November; and in truth a more ghastly-waxworks are no longer shown to the public, yet represent, Dean Stanley strangely observes that "they were even highly esteemed as works of art." No doubt they were. It is unquestionable that the figure of Chatham, with his keen eyes, his bushy evebrows—features both lost in ordinary sculpture more distinctly before the mind by a sight of his wonderfully-speaking effigy. Did Macaulay ever see little William of Orange standing on a cushion beside his tall stout wife, and observe the intensely real look of the slight figure, and the worn yet vivatious face? Certainly these figures were the work of no mean master, and if the Duchess of Richmond and her dead son, lying in state, are not so good, it is rather because the subjects were not equal to the art than because moderation in the use of colour, and the evident the art failed to do them justice. Even the comparaare shown to the public. It would be impossible to show desire to admit as much light as possible, are all tively faded figure of Charles II., which faces the spectator as he enters the chantry, is startling with its appearance of reality.

## BOOK NOTICES.

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# Diocesan Intelligence.

ONTARIO.

From Our Own Correspondent.

CARLETON PLACE.—The Rev. G. Low succeeds the Rev. G. W. Grout, who is removing to Lyn in succession to the Rev. H. Auston, who recently went to Gananoque. Mr. Low's place at Merrickville is not yet filled.

BEARBROOK AND NAVAN.—Although the vacancy in the mission of Cumberland has not yet been filled, the congregations at these two stations are being kept together by the services of a lay-reader, recommended by the late incumbent.

of the nave. It conceals the "pockets" of the vault- rails. From the northern side of the triforium a fine usually full just now; accordingly, Rev. Mr. Garrett ing, receptacles probably filled with fragments of the view is obtained into the Poet's Corner and the has opened a service here, which is well attended.

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Ottawa.—Archdeacon Lauder returned last Saturday, feeling all the better for his trip, and officiated lately come from the diocese of Nova Scotia, and was employed in the world until the end. at Christ church on Sunday. The Rev. Canon Pettit, appointed incumbent of Christ Church, Listowell, has But we are trying to do the Evangelists' (or misof Cornwall, is taking the temporary duty at Cacouna, been appointed by the Bishop to be Chaplain of the sionary work, as well as the settled Pastoral work,

#### TORONTO.

The Lord Bishop arrived in Toronto from England College is expected to arrive in September.

the Synod will be held at the Synod Office, Toronto, He was to conclude his labours in Listowell on Sunas follows: -Thursday. August 11th, Clergy Trust at day, the 17th ultimo. 11 a.m.; Land and Investment, 1 p.m.; Widows and Orphans' Fund, &c., at 2; Executive at 3; Sunday School, &c. at 4 o'clock. Friday 12th, Mission Board, at 10a.m.; Audit at 1 p.m.; General Purposes Fund. at 2; Printing st 2-30; and Church Music at 4.

#### NIAGARA.

From Our Own Correspondent.

Stoney Creek.—A very successful garden party was held at the residence of Mr. Grieve of this place. on Tuesday 19th ultimo. This was intended also as a welcome home to the missionary who had just returned, looking exceedingly well, from a pleasant trip to old England. The garden party was well attended and all enjoyed themselves to the utmost, the host and hostess being particularly kind and attentive. One of the most interesting events of the day was the Lawn Tennis game which Mr. Whitcombe brought out from England with him, into the mysteries of which he has been zealously instructing the natives ever since his return. Many attained, for one afternoon's play, a fair degree of proficiency. In the evelanterns, by the dim light of which many could be there is not the slightest resemblance between the seen deep in the mysteries of croquet, though the Hymn "Shall we not love thee, &c." and the paroballs and hoops were hardly distinguishable. Vocal dies on the Psalms by "Mr." Bonaventure —the and instrumental music filled the rest of the evening. The proceeds netted a nice little sum which will be devoted towards improvements to the parsonage.

#### HURON.

From Our Own Correspondent.

CLERICAL VACATIONS.—Many of our clergy are tak ing their accustomed summer vacations. There are none by whom a change of scenery and climate for a few days or weeks is more needed.

WOODSTOCK-The Rev. E. J. Robinson delivered in the Town-hall on Wednesday the 19th, a lecture "Egypt, the Great Pyramid, its Builders and its Lessons." The lecture occupied two hours in its delivery; it was treated from a statistical point of view, with the object of suggesting the probability that the structure was of divine origin and divine inspiration. The lecture was fraught with useful and interesting knowledge.

CLARKSBURG.—A garden party was held in the parsonage grounds here on Tuesday, July 12th, under the auspices of the Ladies' Aid Association of St. George's church. A sumptious tea was provided, and ice-cream and lemonade sold. The gardens were illu-inefficiency of Church organization for missionary minated with chinese lanterns, and the Clarksburg purposes, permit me to offer the following suggestions, band provided delightful music during the evening. which may perhaps be of interest to him and others The entertainment concluded with a display of fire of your readers. works. The sum of \$87.00 was realized clear of all been instrumental in paying off \$325.00 of the debt that of Evangelists, than is now customary? on the parsonage besides other smaller amounts, and have now in hand \$100 towards another payment.

Island mission on Thursday, July 14th. He was ac- Now, as St, Paul himself mentions in Ephesians iv. agent; the Rev. J. Jacobs, missionary of the Sarnia Reserve; and Mr. C. B. Reed, diocesan secretary. treasurer. The Rev. Mr. Jamieson, R.D., has for having distinct and special qualifications for the work? occasion upon which any thought of the Easter meetisland, and well has his Indian congregation proved the faithfulness of his ministration. Many might ing again—a work of spiritual warfare and partial While I have always esteemed it an honour years been the incumbent of the Church in this house of God, the heartiness of their worship, and towards perfection. The Church is His army. And Synod, I have never once stirred a finger, or written held at 2 p.m., when two candidates were presented by the venerable missionary for confirmation. His Scripture of these four :—Apostles, Prophets, Evanlordship spoke of the nature and solemnity of the apostolic rite of Confirmation, and of the truly christian life required of them.

Scripture of these four .—Aposities, Fropinets, Fropin

where the Church's requirements for a daily service Helmuth Ladies' College, London. Previous to Mr. by means of Pastoral ministers only. Is it then any and weekly communion are most carefully observed. Troop's departure from Halifax, N. S., where he had wonder that there is inefficiency, when we persist in for the last four years held the position of assistant ignoring the ways of the Lord? As well might we minister of St. Paul's, he was presented by the conjexpect one department in the army to be efficient in gregation with an address and a purse of twoh undred doing the work of two branches of the service, as to and ten dollars. Mr. Troop evidently leaves behind expect men who are engaged in the work of Pastors him many warmhearted friends in the scenes of his to be able efficiently to provide for, and carry on, the ministerial labours. He is very much respected by Evangelist work also. on Tuesday the 26th. The new Provost of Trinity the good Church-people of Listowell, and will, we have no doubt, be heartily welcomed to the forest have been made of late towards a division of labour city. Mr. Troop has the reputation of being a good in this respect, and with good results even so far. THE QUARTERLY MEETINGS of the Committees of scholar, an earnest worker, and a sound Churchman. How much more needful then is it that, in such a

#### ALGOMA.

From Our own Correspondent.

The Rev. W. Crompton, travelling clergyman, desires gratefully to acknowledge the receipt of \$6 "to wards any worthy object in your mission," from M. T. Pembroke.

## Correspondence.

All Letters will appear with the names of the writers in full opinions.

#### MARIOLATRY.

SIR,—Will it very much surprise Mr. Carry to dis cover (as he must discover on comparing them) that Hymn having not the least trace of Mariolatry in any based, or there could not be such glaring inconsistenpart of it, all the adoration being paid to the Divine Son, with the Father and the Everblessed Spirit; while the "Parodies" of S. Bonaventure are full of Mariolatry, according to Mr. Carry's own showing. until you come to the concluding "Gloria Patri.

And moreover, as pointed out in my former letter, the application of the term "Mother" is decidedly fixed by the heading "Mary, the Mother of Jesus."

But, even if it were not so; and if the term Mother" had really been intended to be understood as "our Mother", I think, if Mr. Carry would be good enough to consult the Early Fathers, with which he used to be familiar, he could find that the usage was not so very uncatholic as he now seems to imagine. As, however, this is evidently, from the heading, not the application of the word "Mother" in the

Hymn, it is not necessary to give the references. It surely cannot be difficult for Mr. Carry to understand the application of the term "therefore in my former communication.

JAMES JOHNSON.

## MISSION IN THE NORTH-WEST.

Sir,—Having read Mr. Leggo's remarks upon the

expenses. The Ladies Aid Society has been formed of Acts, and the Epistles, that there was originally from my short letter of February last, but most partionly about eighteen months, and they have already more distinction between the ministry of Pastors, and cularly, at the remarkable sagacity shown in divining

Philip the evangelist, of whom we read in Acts xxi., was surely not doing the ordinary work of a Pastor, or why should it be so expressly stated that he was an Evangelist? Again, in 2 Timothy iv. 5. St. Paul which I have been one of the delegates to the Synod WALPOLE ISLAND.—The Bishop visited Walpole directs Timothy to do the work of an Evangelist. for the last fourteen years, it would be perfectly companied by the Rev. W. F. Campbell, missionary that our Lord gave some (men) to be Evangelists, and irrelevant—and therefore impertment—an insinua-

well profit by their example in their reverence in the conquest; and a work of self-discipline and growth represent the parish of The Holy Trinity in the their liberality in the offertory. Divine service was as in earthly armies there are several departments of or spoken a word, directly or indirectly, in order

LISTOWELL.—The Rev. G. Osborne Troop, who had Pastors) are the ministers which must be actively

However, in some of our dioceses a move seems to case as that to which Mr. Leggo draws attention, there should be an organization under the Bishop, or Bishops, of men specially qualified for this sort of pioneer work, both as to the raising of funds from the older parts of Canada, and the gathering together the stray sheep in the new settlements.

Yours,

July 25th, 1881.

FRANCIS CODD.

#### WIDOWS: AND ORPHANS: FUND.

Sir,-I some time since wrote you concerning the very large assessment this year for the above fund, when I shewed that if the increase were as large in other parishes as in the one I am more directly interested in, a sufficient amount would have been levied and we do not hold ourselves responsible for their to pay all demands on the fund, and to extinguish the debt in one, instead of in four years, as authorised by resolution of Synod. Since then we have appealed against our assessment, but unsuccessfully, the reason assigned being, that by an error last year we were assessed too low by the whole amount of the increase this year. If that be so, it is clear that the committee must be either assessing us again too low this year, of the Synod for providing funds for paying off the But the fact is, there must be something wrong in the principle on which the assessment is cies as the following: (as I quote from memory I give the approximate amounts), St. James's, Orillia, \$51, since reduced on appeal to \$44; Trinity church, Barrie, a town more than twice the size of Orillia, \$37! North Orillia and Medonte, a small country mission with an averge attendance of about sixty (big and little), \$21. It is scarcely likely that these inequalities are confined to this one corner of the diocese, and it is full time that some better system was adopted. It seems most unjust that small mission parishes, receiving aid from the Mission Fund, are to be forced to give what little they can spare, into this one channel, or else to be unrepresented in the Synod, instead of being encouraged to return as much as possible to that fund from which they derive their grant.

It is worth taking into consideration, whether it would not be desirable to concentrate all our energies on the Mission Fund, give our clergymen a decent maintenance, and let them insure their own lives, as some do now, preferring that course to relying on the precarious Widows' and Orphans' Fund.

Yours,

BASIL R. ROWE.

July 27th, 1881.

#### EASTER MEETING AND MARIOLATRY.

Sir,-Like your correspondent James Johnson, I have been a good deal amused and surprized at much Does it not appear from what we read in the book of the voluminous correspondence which has resulted the supposed motive which led to that communication.

As regards those who knew me, or who have been attendants at the Easter meetings in the parish from needless to take any notice of so groundless and Our Lord when He ascended up on high, left His ing was present to my mind in conjunction with the

While I have always esteemed it an honour to

exhaustively discussed, except to ask, (since several of its advocates have applied to it the term "evangelical" Where do we find anything like it in the Gospels or in any part of the New Testament?

I am yours, &c.,

S. G. Wood.

July 25th, 1881.

#### MARIOLATRY.

or polemic character, such as Abp. Lynch's Catechism of the moderns exposed the dreadful developments of the western horizon, throwing the elegant spires of Brevint best let in the light of day on that superstition. more from the synopsis of his book on the Eucharist, which the two Wesleys, John and Charles, made the paraphrased in verse Brevint's Sections. Brevint and than those of hardier mould. At the present time the Wesleys are all three sound on the Communion her bright eyes were dimmed with tears, and a and the Sacrifice. The good Doctor was, I believe, an archdeacon, and chaplain to Charles II. Pr his exile. For seventeen years he was kept abroad by the English troubles, and had the best opportunities of seeing Romanism, both from its scholastic and popular sides. He discovered then what we now know so well, that the Romish Church has two religions—one for the learned and the strict, another for the loose

"It is a gross mistake (says Dr. B.) to think that the Roman religion is made up of nothing else than what we find in their Councils and Breviaries. . . The truth is, in time of war the Romanists love to camp as close as they can to Lateran, to Trent, and to such other Council forts, while they stand upon their defence." But "the Roman Church hath officers that can offer you salvation on any terms; if you take them, they are that which in their language must needs ease you of all your sins; and if you happen to perceive the cheat, and the incredible extravagancy, then she hath either graver doctors that will tell you, in order to save her credit, that those are but the dreams of some monks, and no part of their Catholic doctrine." Dr. Brevint learnedly drags to light the wretched superstitions, taught and justified by the most famous doctors of Rome, in his curious book entitled "Saul and Samuel at Endor Or the New Ways of Salvation and Service which usually tempt men to Rome, and detain them there, Truly represented and refuted. Oxford, 1674."

I never saw or even heard of the book till I picked it up in London, but I knew enough of the author to value what came from his pen. The volume is full of sound learning, and as regards the practices of Romanism, most curious. I sincerely wish it were re-published; for it is worth a shipload of vulgar polemical treatises. From his book I shall cull, as far as the small limits of a letter allow, some specimens of the superstition which is the greatest disgrace of pects of the country; and, now that the King had felt by all present; and, for a while, the deep feeling Christianity. The Dr. gives a hundred pages to the Worship of the Virgin, so it will be seen how hard it is to do his subject justice in one letter. I shall do my best in the next. Brevint travelled also in Russia, and was received well everywhere. He is said to Church was so inseparably joined with that of the again, or what may happen in the meantime. But Russian altar.

Yours, &c.,

JOHN CARRY.

29th July, 1881.

P. S.-When the Rev. W. Hoyes Clarke constitutes himself the representative of "humsnity," he is suffalsely represents me as attacking "the best Hymn Book within our reach," and is impertinent as well dangers they might be exposed during his absence. as calumnious when he suggests that I "want to build as he entered the parsonage, Mr. Morley received up a reputation for Protestantism." In what I have him with cordiality, though neither affected a cheerhave designed nothing but the interest of knowledge extended hand, and the tears again began to chase and truth,; and I, for one, identify these interests each other down her beautiful cheeks. more with Catholicism than with Protestantism.

A correspondent of the Christian Union asks the prosper your expedition! editor for the names of the best books to help in family worship. In the course of the answer it is "without coming to say farewell to you and Catha said: "For use in prayer we know nothing so good rine. I pray God we may again meet in peace." as the Episcopal Book of Common Prayer, that portion designed for family devotions, which we pause of some time, neither party wishing to exshould vary by the omission of some portion, and press the apprehension he felt for the safety of the to those who fear Him. an addition from time to time, of the collects of other. the day, taken from other portions of the Prayer

## Family Reading.

THE SEIGE OF LICHFIELD.

CHAPTER III, Continued.

THE SEPARATION.

Our story now introduces us to the inmates of this Sir,-In English speaking countries Mariolatry is peaceful dwelling. It was in the month of October, seldom seen in its grossness, and the books that are one of those bright and calm evenings which mark there circulated by Romanists, whether of a doctrinal the close of summer, and gild the changing foliage with every varied hue before it is rudely scattered by for Protestants, are usually guarded and free from the the equinoctial gale,—when Mr. Morley, the vicar of Lichfield, having returned home from his parochial peace. The nation which deliberately chooses war still reduced for Protestant readers to a bare asking labours, was seated in his library with his only the R V to interest for my A D D the B. V. to intercede for us. As Dr. Pusey has best daughter, watching the glorious sun as it set beneath the Marian Cult, so at an earlier date did Dr. Daniel the Cathedral into bold relief against the illumined pursue. If I feel any apprehension, it is not, be as. sky. Catharine Morley was one of those soft and Many of your readers will remember his name from gentle beings who are formed for domestic love and the extracts in Bp. Wilberforce's Eucharistica; a few peace; but, at the same time, she was not without strength of character,—a strength arising more from religious faith than natural temperament,—which basis of their Eucharistic Manual, in which they have might enable her to endure affliction more nobly sigh struggled in her breast; but she strove to conceal her feelings, lest they should increase her father's distress. The hearts of both were sorrowful and anxious.

"Alas, my daughter!" said Mr. Morley, "we need much strengthening of our faith. Christians ought not to repine at the visitations of Providence. When ye hear of wars and rumours of wars,' says our Lord, 'be not troubled; for such things must needs be.' While the evil passions of men are uncontrolled, we are not to expect peace upon the eart!.. It becomes us to nerve our hearts by prayer and selfdenial for the endurance of whatsoever God may please to send.—But who is this?" said he breaking off from his melancholy reflections, "who is this coming across the fields? it is Henry Archbold surely.

"It is indeed," said Catharine. "I thought we should see him again before he went;" and a gleam of joy seemed to shoot across her troubled spirit.

It is time, however, as Archbold crosses the fields, that we inform our readers of the character and circumstances of our young hero, who has appeared twice before in our narrative, and whose approach was now hailed with joy both by father and daughter.

Henry Archbold was the son of a civilian who resided in the Close, and was distinguished amongst his fellow-townsmen not more for his frank and upright bearing, and talents of various kinds, than for his devoted attachment to the cause of true religion and loyality. Archbold's zeal for the Church and King was not a mere hot-headed enthusiasm, but the result of calm thought and deliberate conviction. No doubt the fire of youth gave energy to his conduct; yet his behaviour was guided always by reason and right principle. He had reflected much on the political state of the nation; had conversed often with his father and other valued friends on the prosunencumbered as he was with family ties, it was his duty to render his personal services to his Soverign.

Archbold saw clearly that the cause of the English to those we love, not knowing when we may meet Like others who engaged in the struggle, Archbold grasped Mr. Morley's hand as he rose to depart. hoped and believed that it would be brief, and little dreamed that he was embarking in a long and protracted warfare of many years. Still it was not without house. many sad and sorrowful feelings, that, when the eager bustle of preparation was finished, he found ficiently amusing, but he is calumnious when he the time arrived when he must leave his home, and bid adieu to many dear friends, uncertain to what

"You have heard, no doubt, sir," said Henry, 'that our troop is ordered off to morrow at sunrise to join the King at Shrewsbury?"

"I have," responded Mr. Morley: "and may God

"I could not leave home," continued the youth

"Amen," responded Mr. Morley; and there was a

"and believe that God will prosper the right."

"The prayers of the saints," said the pastor, "are the strength of the Church. Let us do our duty, whether it be in action or suffering, and leave the result to the wisdom of Him who knoweth what is best for us.

"I hope," continued Henry. "that affairs have taken a prosperous turn. The King's cause gains strength daily. He has many firm friends, who have taken arms in his aid; and he has justice on his side; therefore let us trust that he will prosper. A few weeks, or months at farthest, will, I hope, see him

reinstated in his lawful authority.

Mr. Morley shook his head. "When a nation," said he, "is divided against itself, when every city, town, and village, nay, almost every family, is split into factions, it will neither be a short time nor a few struggles which will suffice to settle us again in

"The times are indeed alarming," replied Arch. bold, "However, there is but one plain cource to sured, on my own account, satisfied as I am that I have taken the right course. Still, I cannot but be anxious for those dear friends whom I leave

"You have taken the right course, my dear Henry." said Mr. Morley. "Under your circumstancs I should not have hesitated to do the same. We have all our duties to perform: mine is to remain here at my post, nor shall aught but force hire me from

"May God avert such a calamity! said Henry. Let us trust that he will not suffer His sanctuary to be invaded, nor His holy Church to be destroyed.

"Of the eventual safety and triumph of His Apos. tolic Church," said the pastor, "we cannot entertain the least fear, because we have His own sacred promise to preserve it. It may be brought very low; still let us be assured that He will again raise it up. Yet it may be His will to chasten us. He may desire to purify us in the furnace of affliction, and sift the wheat from the chaff. He may see that, as a nation, we have not profited by the wealth and peace with which we have so long been blessed. Perhaps we have lived too long at ease, and have waxed wanton in our own prosperity. We know not as we ought the value of the precious deposit which has been committed to us, when God made our land the abidingplace of His purified Church. There is among us much arrogance and self-seeking, which requires chastisement; and God desires that by suffering we should learn obedience. It may be His will to permit schism and self-will and hypocrisy to triumph for a while, in order to teach us the value of our own pure Church. Yet, though we be chastened, be assured that His blessing will rest on those who act or suffer nobly in His cause. You, I feel assured, my dear Henry, need no exhortation to a brave performance of your duty. I would the King had many as true-hearted defenders. My best wishes and prayers attend you. Never may you forget the holiness of the cause in which you are embarked; never in the hour of triumph or defeat, forget that you are a soldier of the cross of Christ, and that it is under His banner you go forth into the field."

The solemn fervour of the reverend pastor's words spread around a glow of devotional feeling, which was summoned his subjects to join his standard, he re. of Christian duty dispelled the intruding thoughts of sponded at once to the call of duty, and decided that, sorrowful separation. At last the time arrived when

monarchy, that both must fall or be saved together. the word 'farewell' must at last be said," and he

"Let me accompany you on your way home," said Mr. Morley; and he rose and led the way from the

Archbold was left alone with Catharine, his beloved and affianced Catharine. Scarcely a few short weeks had elapsed since they had pledged their mutual affection. The parents of each had given their willing sanction to the union; the weddingday had been talked of; bright prospects of calm domestic happiness were before them,-when now written I have had no aim personal or facetious—I fulness which he did not feel. Catharine took his their cup of joy was rudely dashed to the ground; stern duty summoned Archbold to the war; nor did even the gentle and affectionate Catharine grudge his departure, called as he was to fight in the ha lowed cause of his Church and King. We need not describe the touching sadness of that short interview, when, with mingled sorrow and devotion, invoking the protection of a good Providence, they bade each other farewell, perhaps to meet no more.

Alas! how dreadful are civil feuds, which rend asunder the ties of peace and love, and rudely break the sacred bonds of affection! But God knoweth what is best; and all things work together for good

The moon was now up in the heavens as Mr. Mor-"Well, let us hope for the best," said Archbold, ley and Archbold walked towards the Close. But the face of the evening was beginning to change. A storm

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leave of each other, and returned to their respective in the King's service.

#### CHAPTER IV.

#### THE BATTLE. (EDGEHILL.)

The sun had risen bright and clear after the storm of the night, when the little troop of Lichfield volunteers set forward on their march. Archbold's heart was full of tumultuous feelings. The various emotions of the foregoing evening had given way to an ticipations of the future. Regrets at leaving those so dear to him had been supplanted by a generous enthusiasm for his King, and the cause of loyalty in which he had embarked; and as he pushed on briskly over the level ground, and fronted the fresh morning breeze, his heart was full of hope and eagerness Then, again, when they drew rein in ascending some rising ground, Henry could not refrain from looking back once more on the spot where his affections were centred; and sad apprehensions would again rise for the safety of his dear friends, especially of her to whom he felt linked by a chain which could be severed only by death. And who could tell whether they might ever meet again, or what sad events might befall them in the interval?

"How now, my good friend Archbold," said Sir Richard Dyott, who, though he had been persuaded to give the command of the troop to his son, yet could not refrain from setting out with them on the march, and had procured himself to be appointed one of the deputation to convey the answer of the town to the King's requisition. "What!" continued the bluff knight, "have you left the bright eyes of the fair maid of St. Chad's bedimmed with tears? Cheer up, friend, cheer up!"

"What is the latest news from the army, Sir Richard?" said Archbold, glad to divert his thoughts, and pleased by his old friend's hearty and encouraging tone, more than by his observation; "there was an express last night, I hear."

"The King is still at Shrewsbury, and is drawing together all the troops he can muster. It is said he intends to march upon London, and so force the rebels to come to an engagement. There has been a sharp brush already at Worcester, and Prince Rupert has cut up a squadron of the roundheads in fine style. He is a dashing fellow that same prince, and will teach the rebels a lesson.

bold a leader. "I only hope he may not overshoot his mark," said Sir Richard, in a lower tone. "He has a strong arm-I wish his head may be found equal. But I confess I would rather see Lindsay general in chief; and so would a good many more." This was said to him

self rather than to his companion. "We shall have a good muster, by all accounts,"

observed Archbold. "Yes; the gentry and nobility of Shropshire and Staffordshire have shewn themselves gallantly. There is one troop under the King, the members of

out of my Michaelmas rent, to buy flour and butcher's meat."

"Your credit, however, is pretty good, Sir

wheels has sunk into a rut." contributions were resorted to for the necessary main- coonsel o' God."

was rising in the distance, gusts of wind were curling tenance of the troops of both parties. About noon the waters of the pool, and large drops of rain they marched into the old town of Shrewsbury in beginning to fall. They took a hasty but cordial good order,—as fine a troop, for the size of it, as any

To be continued.

#### THE HOUR OF DEATH.

Leaves have their time to fall. And flowers to wither at the North wind's breath. And stars to set-but all,

Thou hast all seasons for thine own. O Death!

Day is for mortal care. Lve for glad meetings round the joyous hearth. Night for the dreams of sleep, the voice of prayer But all for thee, thou Mightiest of the Earth!

We know when moons shall wane, When summer birds from far shall cross the sea, When autumn's hue shall tinge the golden grain; But who shall teach us when to look for thee?

Is it when spring's first gale Comes forth to whisper where the violets lie? Is it when roses in our paths grow pale? They have our season—all are ours to die!

Thou art where billows foam; Thou art where music melts upon the air; Thou art around us in our peaceful home. And the world calls us forth—and thou art there:

Thou art where friend meets friend, Beneath the shadow of the elm to rest; Thou art where foe meets foe, and trumpets rend The skies, and swords beat down the princely crest

#### CRIPPLES IN THE CHURCH.

THE "Golden Rule" says that some are without arms; they have never helped any one over the rugged places in life. Some are without feet; they have "I am glad," said Archbold, "we shall be under so never gone an inch out of their own way to serve others. Some are voiceless; they have never, even by a word, encouraged any one that was cast down. of suffering. Some are without hearts; they do not know what sympathy and generous feeling are. What make if they could be seen as they are on the street!

## JANET'S ADVICE TO THE MINISTER.

In a country parish, the minister and deacons of a which are worth more money than the whole rebel dissenting church were assembled at their usual which are worth more money shall be monthly meeting in the house of one of the parliament, lords and commons, put together.

"'T is well the King is supplied with the sinews of somewhat awakened to know the "serious" business somewha "It were well indeed, if he were so," said Sir that had occupied their attention. It transpired that Richard; "but I am afraid, though his followers the funds were somewhat low, upon which Janet, mollis and the circumstexus palati in sleep, by which have fair estates, their ready money is not so plenti- with a smile, and a humerous twinkle in the eye ful. The King has set up a mint at Shrewsbury. which tempered the force of the caustic remark, said: flap in the two currents of the air which enter at the more for show, I fear, than use; the grist does not come in very fast to the mill. He has melted down but to sit on Sabbath mornin' growerin' at the plate, sides the vibration of the velum pendulum palati or soft all his own plate to set us an example. It is a sad as if ye were countin' the bawbees, and searchin' the palate, there is also a vibration of the column of air mistake of those who have money or plate, and wish pockets and weighin' the hearts o' the fouk as they itself. Thus is produced the rasping, snorting noise the King well, not to place it at once at his disposal. gang in. Wae's me, I shouldna like to be you. My so well known and so unpleasant to every one within I declare I have not left five gold pieces in the house, temper's gie short at the best, but it would gang earshot of the placid snorer himself. When a man is clean aff a thegither like a knotless thread if I had to fatigued, and his self control unusually relaxed in It gar'd me grue the last time I was gaun' into the man was ever heard or seen to snore with his mouth chapel to see our neebour in the next farm flinging shut. The moral is obvious. The soft palate flaps "And I have told Dame Dorothy that we must in his big penny wi' as grand an air as if it had been, like a sheet in the wind, and the near neighbours of make a shift to eat our porridge with wooden spoons; as it should have been, a crown piece. Richt behin' the snorting sleeper are correspondingly disturbed. for every ounce of plate I have is in yonder light cart: him was widow Chalmers; and as we met at the Now the Indians never snore. They think it a disgrace. it 's heavier than it looks; it has got some thing in it door I could see her takin' her saxpence oot from be- An Indian believes that if he snores when he is young better than dry hose and doublets. See, one of the tween her Bible and handkerchief and spearmint, an' he will grow up to be even less handsome at maturity slippin' it into the plate. She had wrought hard for than nature originally intended. His vanity, there-The good knight spurred his horse forward to see the saxpence, but she gied it as cheerfully as if she fore, is enough to make a savage sleep in a proper the cart righted; and the troop having come to some had been puttin' it into the hand o' the Lord, an' no position. To cure snoring you must first give a person hard and level ground, moved briskly forward; but into a pewter plate. I just thocht at the time that that a chance to breathe through the nose, and then make being encumbered with the plate and other stores for saxpence was a pairt o' hersel, but my neebour's him do so. If there is any obstruction in the nasal the King's service, they halted that night at a village penny was nae mair than a round bit o' common passage, that must be removed by treatment. Then, ten miles on this side of Shrewsbury. On the morrow, before they started, they paid punctually for
from the pulpit mair than he does what is the duty
his jaw must be tied up. A harness for the lower jaw
from the pulpit mair than he does what is the duty everything they had used, and set out amidst shaking of hands, and the hearty good wishes of the countrypeople. Alas! a few months of civil war made a sad difference as to the reputation in which the soldiers difference as to the reputation in which the soldiers difference half by the standard of the soldiers and the provided of the soldiers and the soldiers are the soldiers. The soldiers are the soldiers. were held by the people, when plunder and forced say that ye shouldna be blate in declarin' the hale his side, or with his head sufficiently elevated to hold

#### TO SUBSCRIBERS.

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

#### GET THE BOY'S HEART.

GET hold of the boy's heart. Yonder locomotive with its thundering train comes like a whirlwind down the track, and a regiment of armed men might seek to arrest it in vain. It would crush them and plunge unheeding on. But there is a lever in its mechanism that, at the pressure of a man's hand, will slack its speed, and in a moment or two bring it panting and till, like a whipped spaniel, at your feet. By the same lever the vast steamship is guided hither and yonder, upon the sea, in spite of adverse wind and current. That sensitive and responsive spot by which a boy's life is controlled as his heart. With your grasp gentle and firm on that helm, you may pilot him whither you will. Never doubt that he has a heart. Bad and wilful boys very often have the tenderest hearts, hidden away beneath incrustations of sin or behind barricades of pride. And it is your business to get at that heart, keep hold of it by sympathy, confiding in him, manifestly working for his good by little direct kindnesses, to his mother or his sister, or even his pet dog. See him at his home, or invite him to yours. Provide him some little pleasures, set him to some little service of trust for . 1; love him, love him practically. Any way and e eey way, rule him through his heart.

#### AN EFFECTIVE SENTENCE.

A SOLDIER was to be brought before his commanding officer for some offence. He was an old offender, and had been often punished. "Here he is again," said the officer, on his name being mentioned; "flogging, disgrace, solitary confinement, everything has been tried with him." Whereupon the sergeant stepped forward, and, apologising for the liberty he took, said, "There is one thing which has never been done with him yet, sir." "What is that?" said the officer. "Well, sir," said the sergeant, "he has never been forgiven." "Forgiven!" exclaimed the colonel, surprised at the suggestion. He reflected for a few minutes, ordered the culprit to be brought in, and asked him what he had to say to the charge. "Nothing, sir," was the reply; "only I'm sorry for what I have done." Turning a kind and pitiful look on the man who expected nothing else than that his punishment would be increased with the repetition of his offence, the colonel addressed him, saying, "We have tried by a word, encouraged any one that was cast down. everything with you, and now we are resolved to—Some are deaf; they have never listened to the voice forgive you." The soldier was struck dumb with amazement! The tears started to his eyes, and he wept like a child. He was humbled to the dust, and, an appearance a procession of such characters would thanking his officer, he retired. To be the old refractory, incorrigible man? No! From that day forward he was a new man. It was said of him that a better-conducted man never wore the Queen's uniform. Kindness bent him whom harshness could not The man was conquered by mercy and break. melted by love.

#### WHY YOU SNORE.

Snoring is due to a relaxation of the levator pulati the relum pendulum palati is left free to vibrtae or sit and see every week what I've seen now and again. sleep, he is apt to let his lower jaw drop down. No

#### A POOR WOMAN'S GIFT.

A poor Irish womenwent to a venerable priest in Boston, says the Pilot, and asked him to forward to Ireland her help for the famine sufferers.

'How much can you spare?" asked the priest. "I have one hundred dollars saved," she said, "and I can spare that."

The priest reasoned with her, saying that her gift was too much for her means, but she was firm in her purpose. It would do her good to know that she had helped—she could rest happier thinking of the poor families she had saved from hunger and death. The priest received her money with moistened eyes.
"Now, what is your name," he asked, "that I

may have it published?"

"My name," said the brave soul, counting over her money; "don't mind that, sir. Just send the help, and God will know my name."

#### PIETY AT HOME.

It was a good counsel which Paul gave through Timothy with regard to providing for aged relatives that people should "show piety at home." In a great many ways this is the home duty, and by its proper fulfilment large good may be wrought.

Many homes are not happy homes because, what ever piety its members may show in the church and society they manifest so little of it within their own dwellings. Many seem to act as if without they wore a mask which they were at liberty to throw off at home, yet nowhere ought there to be more consideration of the feelings of others, more exact justice, or forbearance, than among those who are bound to each other by the ties of human relationship. A great deal of injustice is frequently done by want of proper thought. Even children are misunderstood and their words and actions misrepresented, while their explanations are not received with the proper courtesy and faith they should command. Some persons are grossly and habitually unjust, and manifest most unworthy prejudices. In the discussion in households an argument frequently leads to a war of words which results only in anger and tears. Far too often it is to be feared that a hasty and ill considered word is defended or excused when its injustice should be frankly acknowledged. Many a parent, in a moment of anger, makes an unjust allegation against a child, which is a life long memory of wrong, because he has not Christian grace enough to confess his own fault.

To strive to make others happy is one of the best ways in which we can show piety at home. It may call for self-denial, but it has a rich reward. It is well when the memory is used to retain the story which will bring a smile around the table, when praise is given without stint where it is deserved, when a word of kindly appreciation heard outside the family, of any one of its members, is mentioned with pleasure. In many homes the mutual holiday gifts do much to cement affection, and if there were throughout the

it be.

#### NEGRO ELOQUENCE.

markable prayers:-

And now, on the shores of old England, the cradle of that Anglo-Saxon Christianity by which I have Johnny, the youngest. The soldier sat down at the years. He would keep it up for hours, and people been in part, at least, illuminated, standing beneath window, and, as he looked out, kept thinking, often stopped to look and wonder what had got into the vaulted roof of this monumental pile, redolent with the piety of bygone generations during so many

ages; in presence of the

Storied urn and animated bust' that hold the sacred ashes and commemorate the buried grandeur of so many illustrious personages—I but Jesus. When he stopped, the little boy looked hour approaches, flock after flock of hungry expeccatch a fresh inspiration and new impulse of the divine into his face again, and said: "Do tell me something tants comes wheeling in, and the air is filled with missionary spirit of our common Christianity; and about Jesus.' here, in the presence of God, of angels and of men, on this day sacred to the memory of an apostle whose blessed name was called over me at my baptism, and as I lift up my voice for the first and perhaps only time in any of England's sainted shrines, I dedicate myself anew to the work of God, of the gospel of won't go to heaven.' Christ, and of the salvation of my fellowmen in the far distant isle of the Caribbean sea that has become back till after supper. The farmer's wife had some church. A friend once told us of a dog belonging to the chosen field of my gospel labours.

day of Thy crucifixion hadst Thy ponderous cross little fellow, seeing him puzzled, folded his own borne to Golgotha's summit on the stalwart shoulders hands, and asked God's blessing on the soldier's supof Simon, the Cyrenian, of the race of Ham; I pray per. After that, came family prayers. A Bible was Thee, O precious Saviour, remember that forlorn, put into the stranger's hands and he read with the despised and rejected race, whose son bore Thy cross, rest, and sang with them, and heard the farmer prav when Thou shalt come in the power and majesty of for him, who never prayed for himself. Thy eternal kingdom to distribute Thy crowns of ever lasting glory!

hand or at Thy left, but only the place of a gate God!" It was the first prayer he had offered in keeper at the entrance of the holy city, the New many, many years; but you may be sure it was not Jerusalem, that I may behold my redeemed brethren, the last. And it was not a long time before he bethe saved of the Lord, entering therein to be partakers with Abraham, Isaac and Jacob, of all the joys something about the dear Jesus he loved so well. of Thy glorious and everlasting kingdom."

## Children's Bepartment.

THE BUSH."

"In the hand-fluttering fearfully-Lonely and helpless—poor little thing! In the bush—peeping out cheerfully, Two together, gaily they sing! Why is it best to have one in the hand? Father, tell me—I don't understand."

"Best it is because you have hold of it; Child, it is only a figure of speech; Sunset shines, you look at the gold of it, Knowing well it is out of your reach; But the sixpence your godmother gave, Yours it is, to spend or to save."

"Ah, that sixpence! already I 've done with it; Never a penny with me will stay. If I could buy but an inch of the sun with it, I might look at it every day. Father, the birds shall stay in their nest! Things that we never can have are the best!"

#### IDLENESS.

Hannah More says: "Idleness among children, as among men, is the root of all evil, and leads to no other evil more certain than ill temper.'

Little Willie seemed to know this, for when he had nothing to do; I am on Satan's ground, you know."

Good healthful play will come under this rule, and year more of this kindly feeling, how good would is much more beneficial every way than having nothing to do, and getting into mischief.

#### JOHNNY'S QUESTION.

J. THEODORE HOLLY, the negro Bishop of Hayti, a A young soldier stopped one day at the house of a native of the United States, and consecrated in farmer. They were kind people at the farm-house; He was kept at the business for nearly twenty years, Grace Church, New York city, who, during the recent and the soldier had good reason for remembering his until he became old, blind, and too stiff in the joints gathering of the Bishops of the Anglican Church in visit. I will tell you why. Before sitting down to to be of further use. So he was turned into a pasture; London, was much honoured by all his brethren, and dinner, father, mother, children, and the servants, and left to crop the grass without any one to disturb who, at the invitation of Dean Stanley, preached in stood behind their chairs with their heads bowed, or bother him. Westminster Abbey, on St. James's day, closed his while the farmer asked God's blessing on the food. address with the following cloquent words and re- After they had eaten, the good farmer returned every morning, after grazing awhile, he would thanks to God in the same way. Every one then start on a tramp, going round and round in a circle, went to work, and the children to school, all except just as he had been accustomed to do for so many 'These people love God."

Pretty soon Johnny came up to him, and, putting around in such a solemn way when there was no his little fat hand on the soldier's knee, said; "Please tell me something about Jesus." But the soldier be-

"I do not know anything about Him," said the soldier, feeling a little ashamed of his ignorance.

"You so big, and not know anything about Jesu-Christ!" said Johnny, with a look of great surprise.

cause by the Romans of the race of Japheth, on the knife and fork, and hardly knew what to do. The in the meeting-house.

Strange new feelings came into his mind. When he got into his own chamber, he kneeled down by his And give to me, then, not a place at Thy right bed, and prayed: "O God of this house, be my

#### A GOOD EXAMPLE FOR BOYS.

When Admiral Farragut's son was ten years old. the father said in his hearing that when he was "A BIRD IN THE HAND IS WORTH TWO IN old enough to make a contract and keep it, he had a bargain to offer him. The son uprose and asked his father what the contract was. The admiral said: "The proposal is this, If you will not smoke or chew tobacco, drink intoxicating or strong wines till you are twenty-one years of age, I will then give you one thousand dollars."

"I am old enough to make that promise now." said young Farragut. "I will accept the offer." The bargain was closed, and when young Farragut was twenty-one the cash was handed over to him. How many boys who read this paper are willing to make such a bargain? What if nobody does offer you a thousand dollars to make and keep a pledge of total abstinence from tobacco and drinks that make drunken, the habits of temperance which you will shape will be worth to you five thousand

The amount saved by letting tobacco and liquors alone will make up a nice little capital to begin business with. Really though, boys, you will begin business when you take this pledge. Begin to be men now. Take this pledge and keep it until you are twenty-one; and see if you are not better looking, richer and smarter than the men (?) who are made out of boys who saddle themselves with tobacco and put the devil's bridle on in the shape of strong drink.

#### HABIT, HABIT, HABIT.

We have said a good deal to our boys and girls nothing to do he would say, "Now, mamma, I have about habit. We can hardly say too much. For our habits will either make us or destroy us. To children Boys and girls, be careful to keep off his grounds, and young persons they are either the "little foxes" and find something that will do you or some one else which Solomon speaks of, and which destroy all the tender vines, or they are the best helps they can have. We wish all our readers would get down their dictionaries and see exactly what the word means, and then they will understand why we say so much about it. Take your large dictionories and read all that is said. We cannot do better than to give some illustrations, which show better than we can by writing, the importance of this subject.

There was once a horse who used to pull around a sweep, which lifted dirt from the dept

But the funny thing about the old horse was that

the head of the venerable animal to make him walk

earthly need of it. But it was the force of habit. "On Sundays, at noon," says a very interesting gan to talk about dogs, horses, and cows, anything writer, "the pigeons of St. Mark's are fed. As the the rustling of innumerable wings, from which the sunshine is flung in dazzling beams." The pigeons

know when Sunday noon comes. A clergyman who fills one of the Boston pulpits, drives every morning into the city. His horse, we If you don't love and serve Him, when you die you are told, from habit, and without any suggestion from his master, goes, week-day mornings, directly The young man went out and contrived not to get to the post-office; Sundays, he goes straight to the already on the table when he did come, which he was one of his relations—a Quaker. First-days and fifth-O Thou Saviour Christ, Son of the living God, about to eat, when Johnny-curious, everywhere days the dog always went to meeting. If the family who, when Thou wast spurned by the Jews of the little Johnny—still keeping near the stranger, said; (any of them) went he went with them; if not, he race of Shem; and who, when delivered up without "Pray first; then eat." The soldier laid down his went alone. And he always occupied the same spot l his own dier's sup-Bible was with the rmer pray

When he vn by his se, be my offered in was not ore he be. le Johnny well.

S.

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As the ry expecled with hich the pigeons

pulpits, orse, we aggestion directly it to the nging to and fifthhe family not, he me spot

A woman, regular in her attendance at public worship, and who took care to be always in time, was asked, how it was she could always come so early; she answered, very wisely, "that it was part of her religion not to disturb the religion of others."

"I have heard one say," observes Dr. Mather, "that there was a gentleman mentioned in the 19th chapter of the Acts, to whom he was more indebted than to any other man in the world. This was he whom our translation calls the town-clerk of Ephesus, whose counsel it was to 'do nothing rashly.' Upon any proposal of consequence, it was usual with him to say 'he will first advise with the town-clerk of Ephesus.'

Grace is a plant, where er it grows, Of pure and heavenly root; But fairest in the youngest shows, And yields the sweetest fruit.

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Barley 50 60
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Rye 00 0 00
Flour, brl 5 55 5 60
Beef, hind quarters 6 00 7 5.
Do. fore quarters 4 50 5 50
Veal 7 50 9 00
Lumb 9 0019 50
Hogs, ₱ 1001b 8 00 8 50
Beets, doz 30 35
Onions, bushel 00 0 00
Cabbage, dozen 35 0 7
Carrots, doz 30 00
Parsnips, bushel 30 40
Spinach, bushel 00 001
Turnips, bushel 00 00
Potatoes, ne v bushel 63 60
Apples, barrel 3 00 4 00
Rheubarb. doz 0 10 0 15
Lettuce, doz 0 10 0 15
Green Peas, bag 0 60 0 65
Onions, doz 0 15 0 2)
Radishes, doz 0 2) 0 25
Asparagus, doz 0 0 00
Chickens, pair 40 50
Fowls, pair 50 65
Ducks, brace 50 0 75
Geese
Turkeys 0 75 2 00
Butter, it rolls 22 225
Do. dairy 14 16
Eggs, fresh 14 16
Wool, → 1b 23 24
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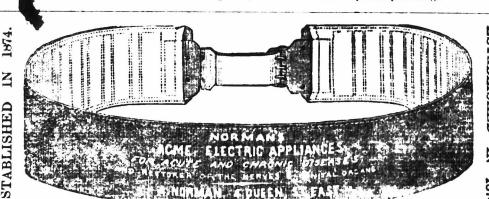
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by Mrs. Hayward, daughter of the late Hon. John Rolph, will be conducted by Mrs. Lampman, who will spare no efforts to place the establishment on the highest plane of excellence. The foundation of the late of the plane of excellence of the late Hon. John R. SPARHAM SHELDRAKE'S SCHOOL FOR BOYS on the highest plane of excellence. The foundation studies, so essential to after progress, will be entrusted to thoroughly qualified teachers. The higher studies, Music and Art, will be taught by masters of well-known ability and experience. The advantages of the Classes. Lectures, &c.. of the College of Music, cannot be over estimated by those who desire to pursue a comprehensive and intelligent course of Musical Study. A class in Theory of Music will be free to all the pupils of the School. On certain days, the use of the French language will be made compulsory. French language will be made compulsory. These, and all other means which suggest themselves, will be employed as likely to make the studies pursued of practical value.

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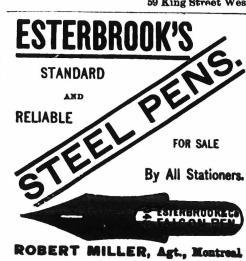
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