

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 7.]

TORONTO, CANADA, THURSDAY, AUGUST 4, 1881.

[No. 81.]

\$50,000 to Loan in Large or Small Sums: lowest rates.

ROBERT SCARTH SMELLIE,
Barrister, Solicitor, Conveyancer, &c. Office,
Marshall's Buildings,
49 KING STREET WEST,
TORONTO, Canada.

WILLIAM G. STORM, R. C. A.,
Architect & Civil Engineer

Has had large experience in DESIGNING and CONSTRUCTING CHURCHES AND SCHOOL-HOUSES, as well as in General Building.
Plans and Specifications of every kind carefully and accurately prepared.
OFFICE:—18 & 19 Union Loan Buildings,
TORONTO STREET, TORONTO.

ATKINSON & ARDAGH,
Barristers, Attorneys, & Solicitors,
MONEY TO LEND ON FIRST-CLASS SECURITY.
Investments Carefully Made.
CONVEYANCERS, &c.
OFFICE:—No. 2 York Chambers, Toronto
STREET, TORONTO.
W. P. ATKINSON. HENRY H. ARDAGH.

WADSWORTH & UNWIN,
PROVINCIAL LAND SURVEYORS,
Draughtsmen & Valuators.]
52 ADELAIDE ST EAST, TORONTO.
V. B. WADSWORTH, R. M. BONFELLOW.
CHAS. UNWIN, V. SANKEY.

PRIVATE INDIVIDUALS wishing to secure GOOD LOANS for sums of \$100 to \$200, at 8 o/o to 10 o/o interest on Farm and Village property, please communicate with
G. S. HALLEN,
Solicitor and Notary Public,
Huntsville, Ont.



ASK YOUR UNDERTAKER FOR the Celebrated ASKINS' PATENT METALIC & GLASS BURIAL CASE, Air-tight, Water-tight, absolutely indestructible. Handsomely trimmed on the inside with fine Cashmere, silk and satin, which shows through the glass sides, giving this casket a fine appearance. Highly recommended by the medical profession in tropical and contagious diseases. For Sale everywhere. Manufactured only by
The Ontario Glass Burial Case Co.,
RIDGETOWN, ONTARIO.

HENRY WALTON,
MERCHANT TAILOR,
39 King Street West,
TORONTO, Ont.
Special attention to Clergymen.

To Architects and Builders.
WHITE PRESSED BRICKS, Plain and Moulded, by the New Edinburgh Brick Works, adopted by the Architects-in-Chief of the Canadian and American Governments, for interior and exterior of Public Buildings.

Terra Cotta in Red & White
MADE BY THE
Clark Terra Cotta Company, of Glen Falls, N. Y.

Send for Designs.
Orders now Received.

T. M. CLARK,
OTTAWA.

H. C. HARDY & SON,
No. 10 Wall St., New York.

Transact a general Banking & Brokerage business
HENRY C. HARDY FREDERICK HARDY
Mem. N.Y. Stock Exg. Mem. N.Y. Stock Exg.
" Produce " " Produce
" Mining Stk " " Mining Stk
" Cotton " " Cotton

Securities bought and sold at the New York Stock Exchange in person, for cash and on margin. Interest allowed on deposits.

STUDENTS

Should bear in mind the LIBERAL DISCOUNT given by

R. J. Hunter

To all Students attending College here and procure their summer outfit at his first-class Establishment.

R. J. HUNTER,
MERCHANT TAILOR, &c.,
Cor. King & Church Sts., Toronto.

SOLE AGENT AT TORONTO for
JULIUS KING'S PATENT
SPEX. SPEX.

Suit any sight without hurting the eyes.

RYRIE,
THE JEWELER,
113, YONGE STREET, TORONTO.

TORONTO STEAM LAUNDRY.
HAS REMOVED TO
54 & 56 WELLINGTON ST. WEST,
(A few doors west of the old stand.)
Office:—At 65 King St. West.
G. P. SHARPE

JACKSON RAE,
General Financial and Investment Agent. Municipal or other Bonds or Stocks bought and sold. Loans on Mortgage or other securities effected. Advances on Stocks, Merchandise or Commercial paper negotiated.
Is agent for International Ocean Marine Insurance Company (Limited), and is prepared to insure merchandise inwards or outwards; also cattle shipments (including the mortality risk), at current rates. P. O. Box 1526. Office 319 Notre Dame Street, Montreal.

Mary had some ORALINE;
Her teeth were white as snow,
And everywhere that Mary went
That ORALINE had to go.
Mr. Callender's Compound Dentifrice
Did make them whiter still;
So friends dispel your prejudice
And try it, 'tis for sale
BY ALL DRUGGISTS.

Domestic Sewing Machines.
A. W. BRAIN,
SOLE AGENT.
All kinds of Sewing Machines Repaired.
Also Findings and parts for all sewing mach
7 Adelaide Street East, Toronto
Each Machine warranted for 5 yrs
Domestic Paper Fashions for Sale.

NATURE MAKES NO MISTAKE.
Nature's own remedy for bowel complaints, cholera morbus, colic, cramps, vomiting, sea sickness, cholera infantum, diarrhoea, dysentery, and all diseases of a like nature belonging to the summer season, is Dr. Fowler's Extract of Wild Strawberry, which can be obtained of all dealers in medicine.

THOMAS BAKER,
ENGLISH AND FOREIGN THEOLOGICAL BOOKSELLER.

30, Goswell Road, London, England.
ESTABLISHED 1849.

T. BAKER'S stock consists of upwards of 200,000 volumes in every branch of Theology, Biblical, Critical, Patristic, Liturgical, Devotional, Controversial, and Hortatory.

Catalogues, published periodically, and sent post free on application.

Second edition.

THE CANTICLES with Appropriate Chants, Anglican and Gregorian, together with music for the Responses at morning and evening Prayer, the Litany, and Holy Communion. Published under the direction of the Church Music Committee of the diocese of Toronto. Price 10 cents in paper covers: 20 cents bound in cloth

BOWSELL & HUTCHISON,
76 KING STREET EAST,
Toronto.

ESTABLISHED 1842.
GEORGE HARCOURT AND SON,
MERCHANT TAILORS,
AND
—Robe Makers.—
COLLEGE CAPS AND GOWNS.
SURPLICES, STOLES, BANDS,
and Academics of every description.
OUR CLERICAL COLLARS
Give perfect satisfaction. Try them?
65 King Street East,
TORONTO.

Ready, Out to-day.
The Summer Double Number of The LONDON GRAPHIC For 1881. The Summer Double Number is a special Extra Number, independent of the weekly issue, and contains a profusion of Beautiful Coloured Pictures.

The Literary Contents, besides Articles and Poems, comprise numerous Stories by the first writers.

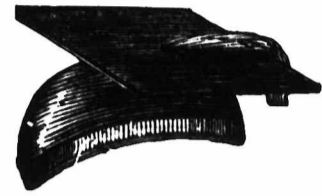
List of Coloured Pictures:—"The Guitar Player." From the picture by Lucio Rossi. "Reading the Challenge." By ditto. "The Tender Passion." (Double Page.) J. C. Dollman. "Scarlet Runners." S. E. Walker. "In 1575." From the picture by Miss Charlotte S. Jecks. "Getting Impatient." John Chariton. "The Latest." Miss Marie Cornelissen.

This number also contains Eight Full Pages of Tinted Pictures. Among these will be found—"Our Hay Making." "Our Lawn Tennis Match." "Our Great Watering Places." etc., etc. This number also contains a Large Coloured Plate, "Dying to Save their Colours." Size of plate, 23 x 31 inches, printed in 16 colours, on heavy plate paper. Without doubt this is the most beautiful and attractive summer holiday number of the London Graphic ever issued. The price of the summer double number is only 50cts. mailed free. To secure this paper, please send in your order immediately.

CLOUGHER BROTHERS,
BOOKSELLERS,
25 KING STREET WEST,
TORONTO.

FRECKLES.
ABEL'S FRECKLE LOTION
will remove and prevent FRECKLES and TAN, will cure Pimples on the Face in one week. No colouring or paint used in the manufacture of Abel's Freckle Lotion. It is free from all impurities, such as Lead, Chalk, &c. It will make a grey complexion clear and beautiful. One trial will convince the most sceptical. If your druggist does not keep it, send to
J. DILWORTH, Chemist,
168 King-street East, TORONTO.
Sent free on receipt of one dollar.

\$66 a week in your own town. Terms and outfit free. Address H. HALLETT & Co. Portland, Maine.



B. & M. Saunders,
Robe Makers, &c.,

—HAVE REMOVED TO—

94 KING ST, WEST,
Nearly Opposite Old Stand.

JUST ARRIVED

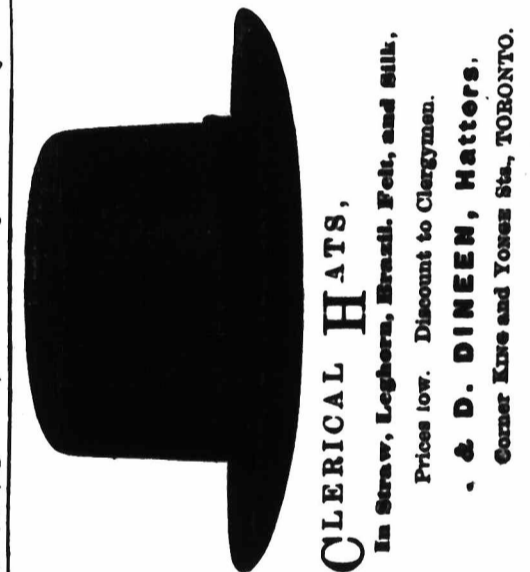
M. A. & B. A. ROBES,

Q. C. & BAR ROBES,

TRIN. COLL. & UNIV. ROBES,

ACADEMICAL CAPS, Patent

Rubber Corners.



CLERICAL HATS,
in Straw, Leghorns, Braids, Felt, and Silk.
Prices low. Discount to Clergymen.
A. D. DINEEN, Hatters.
Corner King and York Sts., TORONTO.

GZOWSKI AND BUCHAN,
50, King Street East, Toronto,
BANKERS & STOCK BROKERS.
American and Sterling Exchange. American Currency, etc., bought and sold. Stocks, Bonds and Debentures bought and sold on commission.
C. S. GZOWSKI, JR. EWING BUCHAN.

ESTABLISHED 1856.

P. BURNS,
—WHOLESALE AND RETAIL DEALER IN—
COAL AND WOOD.

BEST QUALITIES
Pittston and Scranton Soft
Coal, Blossburg and
Lump Lehigh.

Delivered to any part of the City, or by Box Cars to any Railway Station in Ontario, at

LOWEST RATES.

Orders left at Office, cor. Bathurst and Front Street wharf, and 51 King Street east, will receive prompt attention.

TELEPHONE COMMUNICATION BETWEEN ALL OFFICES

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

The DOMINION CHURCHMAN is Two Dollars a Year. If paid strictly, that is promptly in advance, the price will be one dollar; and in no instance will this rule be departed from. Subscribers can easily see when their subscriptions fall due by looking at the address label on their paper.

Frank Wootten, Editor, Proprietor, & Publisher.
Address: P. O. Box 449.
Office, No. 11 York Chambers, Toronto St., Toronto.

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

LESSONS for SUNDAYS and HOLY-DAYS.

August 7...EIGHTH SUNDAY AFTER TRINITY:
Morning...1 Chron. 29, v. 20-21. Romans 7.
Evening...2 Chron. 1; or 1 Kings 3. St. Matt. 20, 17.

14...NINTH SUNDAY AFTER TRINITY:
Morning...1 Kings 10, to v. 25. Romans 11, v. 25.
Evening...1 Kings 11, to v. 15; or 11, v. 25. Saint
(Matthew 23 to v. 29.

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

28...ELEVENTH SUNDAY AFTER TRINITY:
Morning...1 Kings 18. 1 Corinthians 8.
Evening...1 Kings 19, or 21. St. Mark 2, v. 23,
to v. 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 the total is now 264.

The troubles in connection with the election of a clergyman for the chaplaincy of St. Saviour's, Southwark, are not yet over. Although the Rev. W. Thompson has been elected—and by an overwhelming majority—the Bishop of Rochester has refused to recognise the result of the election without inquiring into the charges of bribery and corruption 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 Educational Aid Society. For the accomplishment of this object, a committee was formed, consisting of the Dean, Canons King, Farrar, and Liddon; the Marquis of Bath, the Earl of Aberdeen, Lord Templetown, the Hon. A. Bourke, the Hon. C. L. Wood, Sir Walter James, General Burnaby, M.P., Mr. Bryce, M.P., Mr. W. H. James, M.P., Sir Edmund Lechmere, M.P., the Revs. Dr. Littledale, Malcolm MacColl, W. Denton, and H. F. Tozer; Major Fortescue, Captain Walter, Mr. Lyttelton Gell, and Mr. F. W. Chesson McGill was appointed honorary secretary.

The Boheian Librarian, the Rev. Henry Octavius Coxe, a genial, kindly scholar, has lately died at the age of sixty-nine.

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 Convocation week. I remain, my dear Lord, yours very truly, Randall F. Davidson, chaplain."

We desire to chronicle the proceedings 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 and Wells, the Deans of Canterbury and Peterborough, Mr. Bensly, Dr. Chace, Dr. Douglas, Mr. Driver, Mr. Geden, Dr. Ginsbury, Dr. Gotch, 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 xxvii. 6.

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 he ever knew. He was an excellent Churchman, and was remarkable for his guilelessness, sweetness, gentleness, and purity of character. While at Cambridge University he obtained high honours. He was called to the bar in 1827. Afterwards he became member of Parliament; and such was his devoted churchmanship that, although his name was on a division list of the Commons at two o'clock in the morning, he was certain at a quarter to eight to be in his place for daily matins in the Abbey, and when the Town his presence was never missed at early celebration on Sunday. When he became Vice-Chancellor, he continued the practice of these duties. He held the Great Seal for four 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 has been giving his personal services to working men by instructing their children and grandchildren Sunday after Sunday for the past thirty years, until his hair is whitened with age, and hard, drudging labour. In his attendance at the school his punctuality is so unerring that upon nearing it he serves as an invariable timepiece, both teachers and scholars knowing well that if they are able to reach the door with or before him they are perfectly safe. . . . Westminster found in the Lord Chancellor a most liberal supporter of its schools and hospitals; and among its churches more than one owe their existence to his counsel and munificence."

When he was Vice-Chancellor, he found time to publish a valuable little work, entitled "The Continuity of Scripture."

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 Vatican with great pomp. It is said 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 Slav 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 ecclesiastical tongue, which, as it is the connecting link between all people of orthodox creeds, is likewise the symbol of Russia's religious and political leadership of the Slavonic world.

Bishop Strassmayer was the organizer of the Pan-Slavonic 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 self-development as the great Slav state of the future.

The annual Synod of the Diocese of Adelaide, South Australia, was convened for May 17. After celebration of Holy Communion in St. Peter's Cathedral, the Dean, acting as Vicar-General, read 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 year—the 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 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 Ballarat 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 remembered that the Church in South Australia has from the first been almost entirely without State aid, that the colony was originally founded by dissenters, and that the population (280,000 by the last census) is sparsely scattered along a sea board of nearly 800 miles in extent, it will be seen that Dr. Short's episcopate has borne good fruit."

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 the late Lord Lawrence has already been placed in the Abbey, near the grave where the remains of the 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 Womersley, 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.

At Sfax, a seaport in Tunis, there has been a sudden outbreak against the Europeans, which has afforded the French an excuse for bombarding the town. The fire of their ironclads destroyed the fort, the great mosque, and a large portion of the Moslem quarter. The insurgents, however, prevented the landing 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.

A missionary conference was held on the 5th ultimo, by the members of the Society for the Propagation of the Gospel, at the Pavilion, Brighton, Archdeacon Hannah in the chair. Canon Bullock read a paper on the deputational system, and urged that the number of deputations should be diminished, and that care should be taken to make the annual meetings in towns more valuable and interesting. The Rev. A. Bakewell said, that from every point of view the deputational system was most unsatisfactory. The Rev. H. W. Tucker, secretary for the society, was of opinion that the society would be the gainer if the parochial clergy would do their own missionary work, provided they made themselves familiar with the subject. Canon Sutton, vicar of Pevensey, opened a discussion on "Interest in Mission work;" in the course of which Dr. Bailey, formerly warden of St. Augustine's, Canterbury, reminded the meeting that the present year was the twelve hundredth since the arrival of the first missionary in that part of England, St. Wilfred, the patron saint of Sussex, having come to that county in the year 681. He proposed to have, in a window on one side of his chancel at West Tarring, a memorial of the work done jointly by St. Augustine and Ethelbert for the province of Canterbury; while on the other side he would have one in memory of St. Wilfred and Ethelbert. He hoped the year would not pass without something being done to commemorate in this district, the efforts of that wonderful man St. Wilfred. He wished something could be done to place a window in the cathedral 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 Bishop of Ontario, we are happy to learn, was one of the speakers.

EIGHTH SUNDAY AFTER TRINITY.

FRUITS of Godliness are the subjects of this day's teaching of the Church; and with regard to these there are two ways of judging ourselves 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 signs 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. The Saviour tells us that we may know men by their fruits; and much rather may we know ourselves by our own fruits; especially when we know the origin from whence they proceed, the motions and workings of our own 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 our own spirit that we do indeed love and approve the law of God; and we must have the evidence of the Spirit of God working in us by obedience; and, when we both love and obey the commandments of God we have sufficient evidence that we are the children of God.

THE SUPPORT OF THE CLERGY.

IT 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 ministers. Whether it be Roman Catholic or Methodist, Presbyterian or Congregationalist—the thing seems to be perfectly understood that unless they provide their pastors with the means for so doing, they have no right to expect "efficient work" from them. Among ourselves, in some instances at least, the very reverse of this is the case—the means which the congregation should supply are not forthcoming; but, the efficiency of clerical work is nevertheless expected to be just as great as though the clergyman received a princely salary. Sometimes, when asked to contribute to a clergyman's stipend, which would be small enough therewith; or if asked to do anything to assist their underpaid clergymen, the reply is, "Charity begins at home;" forgetting that not charity, but the performance of duty is the thing that is asked for.

At the fourth annual convention of the Diocese of Quincy, the Bishop, the Right Rev. Alexander Burgess, S.T.D., in his address, made some valuable remarks on this subject, which are worthy of attentive consideration. The style is a little peculiar, perhaps what we should consider somewhat "Yankee;" but the substance is good, and will no doubt be understood by most English readers. He says:—

"Ye have robbed Me, saith the Lord, in tithes and in offerings." "Tithes" means that which is demanded by the law and in regular course for the ordinary, daily support of the temple, the sacrifice, and the priesthood. The word "offerings" gathers up all gifts for extraordinary need and oblations in acknowledgment of exceptional blessings.

Not only His word, but every principle of time, business, and duty, every sentiment of gratitude appeal to you, brethren of the laity, to be free-handed towards the Lord's house and altar. "Be just before you are generous," one says, when I apply to him for the support of the Church. That

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 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 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 things?"

Require the priest to fill the place of man-servant 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 remote 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, was, "The workman is worthy of his meat."

An English contemporary in an article entitled, "Even Curates must live," has some remarks exceeding appropriate to the subject:—

"The clerical vocation differs in several important particulars from other callings in life. The glory of God and the good of others is what we might call its direct and professional object. According to its ideal, it is not chosen, as other occupations are, to get a maintenance, but the maintenance is attached to it in order that the holder of it may discharge its duties. Christianly speaking, the great object of every Christian man should be to do his duty in that state of life to which God may call him, no matter what his particular occupation may be; yet, to improve his material condition, is allowed to have a leading place among his motives, and to the priest it is not allowed.

One brother in a family goes into business, and, as a matter of course, tries to increase his profits. The other goes into Holy Orders, and, as a matter of course, has renounced all idea of making a fortune. Even the conscience of the world forbids covetousness as one of the peccadillos of the priest. He may be ambitious, vain, proud of display, or fond of power, but a priest fond of making money is now a monster. A regular production he belonged to the middle ages.

"A society, the object of which is to improve the material interests of the clergy, no doubt has this ideal in some sort to contend against. But then, *pace* Dr. Johnson, priests, even though not benefited, must live. Even if this necessity of living be a matter of indifference with respect to themselves, still they must live for the sake of their

work. A priest, tottering for want of food, is not strong enough to kneel at the dying bed. A man with an execution in his house has no leisure for preparing sermons. If one expects to see the face of a "dun" at every street corner, one must not be expected to visit a parish much. To provide for the wants of the body may not rank highest in self-regarding morals, but it ranks first, and is therefore of paramount necessity. There is no 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 more and more to be recognized, for there is no cynicism at once more bitter or more stupid than to abuse starving men and women for not reading tracts. It is idle in a cottage containing half a dozen inmates and only one bedroom to expatiate on the sanctity of home. These subjects are closely allied, and they simply mean that it is hopeless either to expect good work or moral susceptibilities from men suffering irretrievably in all its various stages from the "res augusta domi."

THE PLYMOUTH "BRETHREN."

THE pernicious system, whose followers call themselves by this name, is one which makes considerable ravages in some parts of this country, and therefore it should hardly escape without some little notice. It has several features which seem to commend themselves to the ignorant and the enthusiastic. Its pretended spirituality and purity lead some people to suppose it has an excellence connected with it, which other forms of professed Christianity lack. In Canada it seems to have assumed a wilder character than in England. Here you are accosted by a perfect stranger at a railway station or elsewhere, with the question,—"Are you saved?" If you reply that you are saved, you are bluntly informed that you are all right, and can never go wrong. If you say you hope you are saved, you are very kindly informed that "hope will send you to hell." You must know: you must believe. But believe what? Believe that you are saved. This seems the one Article in the Creed of the Plymouthite, who calls himself one of the "Brethren," an "Evangelist," or perhaps a "follower of Christ." As the teachers of this sect start up occasionally in different parts of the country, and sometimes make sad havoc among those who do not at first recognize the pernicious character of their teaching, notices of their origin and history may be of service to our readers. The following is from a recent article on the subject in the *Church Review*:—

In 1829 a Mr. A. N. Groves was preparing at Trinity College, Dublin, for ordination in the Irish Church, and while there "he became acquainted with many sincere Christians, chiefly members of the Establishment, who, with him, desired to see more devotedness to Christ and union among the people of God. To promote these objects they met continually for prayer and reading the Word. But the earnestness of this young theological student soon expressed itself in error, for he was led to believe, in opposition to all order and discipline of the Church, for which he was supposed to be preparing, that "believers meeting together as disciples of Christ were free to break bread together as their Lord had admonished them;" at the same time (very charitably), confessing that members of this little society were "free within the limit of truth to share with Christians in part, though we could not in all their services; for as we received them for their life, we could not reject them for their systems."

Soon after this (in 1831) similar meetings were held at Plymouth under W. Newton, Dr. Tregelles, and others, and also (in 1832) at Bristol under Mr. Muller and Mr. Craik. Such seems to have been the foundation of Plymouth Brethrenism. In spite, however, of the professed "spirituality" of this body, divisions have been numerous. At one time they were divided into three parties—the Mullerites, the Newtonites, and the Darbyites, and these three parties differed most materially on fundamental points. For fifteen years "The Brethren" continued to meet without any division. In 1845 the first schism took place.

Mr. Darby, an Irish priest, and Mr. Newton, fellow of New College, Oxford, were leaders among their brethren, but it was soon discovered that, although walking in outward unity, they were most diverse on some matters of doctrine. Mr. Darby held the secret coming of our Blessed Lord, and the "rapture of the saints" before the manifestation of Antichrist. Mr. Newton, on the contrary, held the manifest coming of Christ after the appearance of Antichrist. Some ten years before Mr. Newton had written a paper on "Our Lord's Humanity," in which he used some unguarded expressions. This pamphlet was brought to light and pronounced erroneous, and although the writer confessed that heretical conclusions might be drawn from some of his expressions, which he did intend to convey, he was cut off from the "Brethren's" communion, and has ever since been regarded as a traitor to the cause. He is now minister of a congregation at Bayswater. The second great division was brought about by Mr. Darby (the "Pope" of the Plymouth Brethren) denying "fellowship" to Mr. Muller, of Bristol, and others, because they refused to condemn Mr. Newton's opinions, alleging as the ground of their refusal that these opinions had not come before them in their Church capacity. This section remains to this day outside the favoured few. Since that time to the present there have been no less than three separations, the last proceeding from Mr. Darby's "views" on our Lord's suffering. He divided those suffering into three classes, and the third-class sufferings, as they have been called, were said to be from God's hand, but not atoning. They were endured for the sake of the "Jewish remnant that is to be restored towards the end of the age." This curious doctrine startled many of Mr. Darby's followers, who demanded that he, in his turn, as Mr. Newton had been, should be judged for his erroneous opinions; but to do that would destroy the very head of that division of Brethrenism which was supreme, so that the weaker party had to succumb by coming out from their brethren. Thus it comes to pass that "The Brethren" are now simply "Darbyites," for such reject all other "Brethren" sections, and, in fact, all Christians who do not worship with them.

The Organization and Practice of the Plymouth Brethren.—It must not be supposed that Plymouthism is without any system, because that system is not readily seen. With this body the Church is in ruins—and in ruins 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..... We have a blessed resource in Matthew xviii. 10;" and, again, "There is no promise in favour of the system which organizes Churches, whilst there is a promise for that 'assembling together' which the children of God despise." Thus the Plymouth meeting is a gathering only (although the promise of Matthew xviii. 10 belongs to us as much as to them) in opposition to the orthodox view of one Catholic and Apostolic Church, and the Protestant idea of a system of independent congregations. They alone of all Christians represent on earth the Church of God. Where is infallibility like that? This monstrous claim has not always been made, for in the earlier ages of their existence they professed to be (as the Irvingites did) a witness to the low spirituality of the Church, but now their professed policy is "gathering a Church out of Churches." The terms of communion, indeed, are most rigid, the common title given to the Darbyite section being that of "Exclusive Brethren." Only those who are separated from evil, which means separation from all other Christian communities, can "break bread" with the "saints." This is the testimony of one who at one time wrote against the "Brethren," but has now joined their ranks. He was refused communion with them on the following grounds:—"Not that you are not a Christian, but because you are connected with evil," and it is a lamentable fact that a "gathering" was dispersed by a difference of opinion on the question as to where the unconverted children of converted parents should sit in the meeting! Well may a Baptist writer exclaim: "Outside Rome, where is exclusiveness like this to be found? There is no one entitled to be regarded as a child of God, and so to come to the Lord's table, who is not a Darbyite! Even brethren of other sections have no claim to a place at the sacred board, yet these are the people who denounce party, and would have the Christian world believe that the arms of the Brethren are open to every saint. The Brethren, then, notwithstanding their affirmations to the contrary, are a sect, and the most sectarian of all sects."

The Plymouth Brethren have no orders and no clergy—in fact, they despise a "man-made" ministry. "There am I in the midst." This is enough. It is not there is a Pope, a priest, a parson, or a president in their midst..... God was there to keep order. They were to look to Him, not to a man under any name. To set up man to keep order in God's assembly is sheer unbelief, and an open insult to the Divine Presence." They prefer an "any-man ministry" to what they term our "one-man ministry." Every man speaks in the assembly as he (supposes) he is moved

by the Holy Spirit. That all are not agreed on this point the following words of a brother testify:—"I remember well the severe punishment inflicted on enlightened Christians by the ministry of those whose manifest duty it was to learn, and not to teach. This, in some instances, used to be endured until it became intolerable." In fact, this form of administration and ministry is the most arbitrary and dogmatic of all Christian forms of government. "It is well-known they (the ruling Brethren) have to be pleased, and the weaker ones have to carry out the views of this secret hierarchy. Liberty to minister! Yes, if the ruling Brethren have no personal pique or other objection. There they sit at their weekly meetings, and every little matter is combed over, and these two or three little popes feel themselves the head and rule arbitrarily enough. Is this liberty?..... There is more bondage among the Plymouth Brethren than there is, in many instances, in the Church of Rome itself."

It may well be asked, If the Plymouth Brethren in their gatherings have no clergy, neither law for the carrying out of their meetings, how is their worship arranged? They readily give an answer in a present and personal inspiration, and in the presidency of the Holy Ghost. "We meet," says a good brother, "on the principle that God the Holy Ghost (Who dwells in believers individually, and in the body collectively) alone has a right to speak in the meeting, and He has a right to speak by whom He will." Thus it comes to pass that when a brother stands up to speak it is not the brother who is speaking, but the Holy Spirit, and every brother thus speaking is absolutely infallible. How complete, then, must be harmony and brotherly love existing in all these gatherings. Is such the case? Alas! no, for the brethren themselves are obliged to confess scenes of disorder and contention, which upset at once the supposed presidency of the Holy Ghost! "I found that divisions and differences had crept in among those Christians who meet in the simplest way, and that there were three separate meetings in St. Helier's; none of them walk towards each other as becometh saints..... How these disputes and fleshly strivings, about questions oftentimes to no profit, have distracted the Brethren from one end of the country to the other."

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 Blood of Christ, were never members of His Body, and therefore were not in the Church. They also hold that the Church is made up only of the "saints" 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 find to-day 1,300 sects and parties. Which am I to join? But surely it must be evil to be a fellow-worker in supporting parties. Then I will join none, for God says there is one body, and if I was in one of the sects I must straightway 'go out,' 'go forth,' 'separate,' '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. Large portions of the Gospels are Jewish, they say, and therefore never intended for Christians. Their sacred literature is comprised in the Epistles, or rather some of the Epistles, of St. Paul. To the "Brethren" alone seems to belong the true interpretation of God's Word. Press home upon them some argument from Holy Scripture, and you are at once told that you are ignorant of its application. Of course, with such a spirit as this all is uncertainty and confusion, for perversion of Scripture is as dangerous as rejection.

On the doctrine of the human nature of our Blessed Lord the "Brethren" are in great error. They, indeed, admit, that our Saviour was a man, but they frequently call Him a "heavenly man." "Its state" (the Lord's humanity) "was totally different from Adam's, either in integrity or in ruin." As far as can be gathered from the writings of the Brethren, it seems that they believe our Blessed Lord's humanity was the glorified resurrection humanity of the redeemed. They thus hold that the Saviour's body was not mortal, and they have altered many of their hymns which contained the word "mortal" as applied to Christ.

On the matter of our Blessed Lord's sufferings, the Brethren maintain that His sufferings in life previous to the Cross were not vicarious, that He was not a sin-bearer in life, and even that all His sufferings on Calvary were not vicarious. They go so far as to say that even His glorious death was unatoning, and very recently a heresy has been held by them that our

Blessed Lord bore our sins only during the last three of the six hours of His sufferings on the Cross—namely, the hours of darkness.

Another distinctive teaching of the Brethren is that the law is no rule of life to them—that the law given on Sinai was for the Jews and not for the Gentiles, and that Christ's death has abrogated it totally and finally. They maintain, therefore, in the words of Mr. Darby, than "the men before Moses, the Gentiles since, and Christians now, are not under law. Christians are not under the law in any sense, for they are not under the law, but under grace!" Such a belief must tend to immorality and gross antinomianism, and there are many sincere "Brethren" who grieve at the practical outcome of this doctrine. The mistake has arisen from the Plymouth teaching respecting the two natures—our animal and our spiritual nature—teaching which leads them to be indifferent to all manifestations of the flesh, for (say they) we are "not in the flesh at all."

On the judgment and second coming of our Lord, and also on the relation of the Christian to the world, the Brethren hold most peculiar views. With regard to this latter point, there is abundant evidence to show their practice does not come up to their profession. "They speak of the world being crucified to them (says a leading brother) and of their being crucified to the world; and yet the world is stamped on the very face of their whole establishments, and everything seems designed to minister to the lust of the flesh, the lust of the eye, and the pride of life."

UPSTAIRS IN WESTMINSTER ABBEY.

WE are so accustomed to the fact that little or nothing remains of most English abbeys except the church that we say "abbey" when we mean "church" in a great many cases. As a good deal 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 visitor as somewhat strange. He does not know, or has no means of knowing, that there are some places at least two storeys above the ground floor, that above some of the chapels are hanging chantries, miniature churches in themselves, and long drawn aisles full of strange monuments. None of these nooks are shown to the public. It would be impossible to show them to more than a very few visitors at a time. The stairs are not only narrow and dark, but fragile in some cases, and when you reach at length the upper floor you often find it a very irregular surface on the top of the groining, without any railing to prevent you from falling into the nave or choir below. Nor is it altogether worth the trouble involved in ascending, for people do not always care to get behind the scenes and be made acquainted with the seamy side of what they only know as the perfection of beauty and order. The most lovely buildings in the world have their uncomely parts, and Westminster Abbey is no exception to the rule. The strange thing about visiting the triforium is the difficulty of recognizing the antiquity, the historical association, the absolute value of every heap of dusty rubbish which has accumulated there in the course of centuries. Here, a bundle of pieces of broken boarding are the canopy of some great king's tomb removed to make way for the burial of a greater. There, a heap of broken stones are fragments of the monuments and chantries destroyed as idolatrous in fanatical times. A confused collection in a corner of carved and gilded scraps of plaster and wood represents the pomp of heraldic ornament at the funeral of a duke or a general. Nothing is lost that has once found its way into the church; and the storehouse has ample room for everything worth preserving, as well as for much that has ceased to interest the people of this generation.

The ascent is made by various flights of stairs. One of these opens on the east aisle of the cloister, close to the entrance of the Chapter-house. When the ancient church of the Confessor was superseded by the more magnificent building of Henry III., the cloisters, though they abutted on the new ground-plan of the western aisle of the south transept, were not removed, and the Poet's Corner is thus defrauded of its full proportions. The cloister is much lower than the aisle would have been in its place; and over it is the muniment room, with its iron-bound coffers. The triforium is another flight above, and the winding stair is steep, slippery, and dark. When at length we stand on the red-brick pavement and look around, we are surprised to observe the great size of the chamber which intervenes between the top of the vaulting below and the timbers of the roof above. Nothing gives a better idea of the vastness of the building than to see the greatness of its minor parts. The pavement, which only dates from the time of Wren, becomes more irregular as we turn into the triforium of the nave. It conceals the "pockets" of the vaulting, receptacles probably filled with fragments of the

statues and altars displaced at the Reformation. At the further end, in the south tower over the Abbot's Chapel or baptistry, the floor was of wood. On its being removed, the remains of Torregiano's images in terra-cotta, for the decoration of the altar in Henry VII.'s Chapel, were found. They indicate rather than prove the magnificence of the whole structure; but are broken into such minute pieces that the united efforts of several antiquaries have so far failed to make up a single complete figure. Among them is the "torso" of a splendidly modelled statue of the dead Saviour, and beautiful are the feet of the angels of the canopy. This altar, which was engraved by Sandrart as the monument of Edward VI., was destroyed in 1643 by one Sir Robert Harlow, who deserves to go down to posterity with Erostratus and Lloyd. Some portions, identified at Oxford among the Arundel marbles of Mr. Middleton, have been recently restored to their place, but it is to be feared that the terra-cotta fragments in the triforium are beyond repair. The chamber over the vaulting of the Abbot's Chapel, in which they were found, was that occupied, it is said, by Bradshaw, President of the High Court of Justice which condemned Charles I. The Deanery, with which by a separate staircase this part of the triforium communicates, was granted to Bradshaw, who died in it in 1659. Constant tradition avers that he actually died in this very room, a room which certainly was at some period used as a lodging, for it contains a fireplace of Late Perpendicular work. Hence, along the triforium his restless spirit walks on the nights of the 30th January and the 22nd November; and in truth a more ghastly-looking corner than this would be difficult to imagine. Little cherubs peep out here and there from behind the marble pancakes removed from the monument below of Admiral Tyrrell. Close by are two wooden obelisks removed in 1775 from the entrance to the choir, where, according to Dart's view, they stood on the summit of a pair of tall classical gateposts. A label on one of them attributes the carving to 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 concealed 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 of the kind left. They are very different from most of the modern glass. The delicacy of the design, the moderation in the use of colour, and the evident desire to admit as much light as possible, are all qualities which our glass painters, with a few exceptions, do not care to seek after. In another recess is a ghastly cast in white plaster of the leaden coffin of Henry, Prince of Wales, the eldest son of James I. In a third are the remains of the old pulpit which used to stand in the nave, with its sounding-board and some exquisite carving. Further on are the very similar panels of carving which adorned the organ pipes, and some portions of marble statues and tablets. One of these last seems never to have been put up. Perhaps the fees were refused. On the beams above are placed in two long rows the helmets used at various times in the heraldic decoration of funerals. There are probably as many as seventy of them, but not one of any great value or beauty. Among other relics are two marble slabs long packed up in a box. They are beautifully carved in the late Italian style which Horace Walpole admired so much, and are clearly of his time or a very little earlier. On one is the head of St. Mary the Virgin, and on the other that of the Saviour. There are many points about them unsuitable for the decoration of a Protestant church, and so tradition or some wiseacre assigns them to a destroyed or unfinished monument of Anne of Cleves. But a glance at what does remain of her tomb in the choir below is sufficient to set that part of the question at rest. Near the marbles is a relic both of more interest and of less doubtful antecedents. Bundled up in two or three fagots are the venerable railings of the tomb of Edward I. How it comes to pass that in this "restoring" age they are not set up again in their proper place it would be hard to say. But architects are fond of a kind of restoration which consists of the evolution from their own inner consciousness of a conception of what a thing ought to have been, and are apt to neglect such a piece of evidence as this as to what it was. With regard to these railings, however, there is not any manner of doubt whatsoever, for they are figured by Dart in their proper place. Dean Stanley tells us that in 1764 the mob broke in during the funeral of Pulteney, Earl of Bath, and that the gentlemen who attended his body to the tomb in the Islip Chapel, opposite, tore down the canopy of Edward's tomb, and defended themselves with "the broken rafters." It may be so; but these iron spears, each tipped with its flour-de-lis, would form much more obviously appropriate weapons on such an occasion. The "wooden hatch put up by Feckenham at the head of the stairs" has been restored, but not the beautiful rails. From the northern side of the triforium a fine view is obtained into the Poet's Corner and the

muniment room, with its great chests and coffers, erroneously described by Scott as being in the triforium itself. But in the upper storey is a quadrant-shaped cope-chest and other vast chests for vestments, interesting in themselves, but not so splendidly locked and barred and clasped as the boxes in the muniment room below.

Another interesting place upstairs is the chantry or Chapel of Henry V. It is kind of gallery over the headless effigy so familiar at the end of the Confessor's Chapel. We are accustomed to admire the swans and antelopes, and the curious scenes from the King's life, which are carved on the high screen under which we pass on the way into the Chapel of Henry VII., without remembering that it conceals one of the most elaborate little buildings of that age now remaining. It is raised so high that people far down in the nave must have been able to see the daily elevation of the host, and with a certain felicity, leading as it does to the Lady Chapel, was dedicated to the Annunciation. Some ingenious person has discovered that the western side of the screen, with its tall staircase towers, forms the letter H, the initial of Henry's name, and unfortunately some still more ingenious person has discovered that the helmet on the cross-beam is not that in which the King fought at Agincourt, but one specially ordered by the undertakers 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 with still more singular funeral monuments. The waxworks are no longer shown to the public, yet they are worth seeing, and are probably the most vivid likenesses remaining of the few personages they 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 eyebrows—features both lost in ordinary sculpture—his great nose, his commanding attitude, is brought 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 vivacious 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 the art failed to do them justice. Even the comparatively faded figure of Charles II., which faces the spectator as he enters the chantry, is startling with its appearance of reality.

BOOK NOTICES.

THE RURAL CANADIAN; a fortnightly Journal of Agriculture, Horticulture, and Rural affairs. Toronto: C. Blackett Robinson, 5 Jordan-street. Price per annum, one dollar; with reduction to clubs.

We can confidently recommend this publication coming from one whom we have known for a number of years as an enterprising and successful publisher. We understand the Editor is the "well known agricultural writer, Mr. W. F. Clarke."

There is evidently a wide field for an undertaking of this kind, and we trust this much required and most useful publication will be well supported.

The public may rely on a first-class journal, coming from so reliable a publisher.

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.

BRITANNIA.—This pleasant summer retreat on the rapids of the Ottawa, six miles from the city, is unusually full just now; accordingly, Rev. Mr. Garrett has opened a service here, which is well attended.

OTTAWA.—Archdeacon Lauder returned last Saturday, feeling all the better for his trip, and officiated at Christ church on Sunday. The Rev. Canon Pettit, of Cornwall, is taking the temporary duty at Cacouna, where the Church's requirements for a daily service and weekly communion are most carefully observed.

TORONTO.

The Lord Bishop arrived in Toronto from England on Tuesday the 26th. The new Provost of Trinity College is expected to arrive in September.

THE QUARTERLY MEETINGS of the Committees of the Synod will be held at the Synod Office, Toronto, as follows:—Thursday, August 11th, Clergy Trust at 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 10 a.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 evening the grounds were beautifully lit up with chinese lanterns, by the dim light of which many could be seen deep in the mysteries of croquet, though the balls and hoops were hardly distinguishable. Vocal 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 taking 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 sumptuous tea was provided, and ice-cream and lemonade sold. The gardens were illuminated with chinese lanterns, and the Clarksburg band provided delightful music during the evening. The entertainment concluded with a display of fireworks. The sum of \$87.00 was realized clear of all expenses. The Ladies Aid Society has been formed only about eighteen months, and they have already been instrumental in paying off \$325.00 of the debt on the parsonage besides other smaller amounts, and have now in hand \$100 towards another payment.

WALPOLE ISLAND.—The Bishop visited Walpole Island mission on Thursday, July 14th. He was accompanied by the Rev. W. F. Campbell, missionary 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 years been the incumbent of the Church in this island, and well has his Indian congregation proved the faithfulness of his ministrations. Many might well profit by their example in their reverence in the house of God, the heartiness of their worship, and their liberality in the offertory. Divine service was held at 2 p.m., when two candidates were presented by the venerable missionary for confirmation. His lordship spoke of the nature and solemnity of the apostolic rite of Confirmation, and of the truly christian life required of them.

LISTOWELL.—The Rev. G. Osborne Troop, who had lately come from the diocese of Nova Scotia, and was appointed incumbent of Christ Church, Listowell, has been appointed by the Bishop to be Chaplain of the Helmut Ladies' College, London. Previous to Mr. Troop's departure from Halifax, N. S., where he had for the last four years held the position of assistant minister of St. Paul's, he was presented by the congregation with an address and a purse of two hundred and ten dollars. Mr. Troop evidently leaves behind him many warmhearted friends in the scenes of his ministerial labours. He is very much respected by the good Church-people of Listowell, and will, we have no doubt, be heartily welcomed to the forest city. Mr. Troop has the reputation of being a good scholar, an earnest worker, and a sound Churchman. He was to conclude his labours in Listowell on Sunday, the 17th ultimo.

ALGOMA.

From Our own Correspondent.

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

Correspondence.

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

MARIOLATRY.

SIR.—Will it very much surprise Mr. Carry to discover (as he must discover on comparing them) that there is not the slightest resemblance between the Hymn "Shall we not love thee, &c." and the parodies on the Psalms by "Mr. Bonaventure"—the Hymn having not the least trace of Mariolatry in any part 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.

Yours,

JAMES JOHNSON.

MISSION IN THE NORTH-WEST.

SIR.—Having read Mr. Leggo's remarks upon the inefficiency of Church organization for missionary purposes, permit me to offer the following suggestions, which may perhaps be of interest to him and others of your readers.

Does it not appear from what we read in the book of Acts, and the Epistles, that there was originally more distinction between the ministry of Pastors, and that of Evangelists, than is now customary?

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 directs Timothy to do the work of an Evangelist. Now, as St. Paul himself mentions in Ephesians iv. that our Lord gave some (men) to be Evangelists, and some Pastors; does it not appear that the Evangelists' work of the Church ought to be done by men having distinct and special qualifications for the work?

Our Lord when He ascended up on high, left His Church to do a certain work preparatory to His coming again—a work of spiritual warfare and partial conquest; and a work of self-discipline and growth towards perfection. The Church is His army. And as in earthly armies there are several departments of the service, so in this spiritual army we read in Scripture of these four:—Apostles, Prophets, Evangelists, and Pastors or Teachers. The first two are said to be those on which the Church was founded (Ephes. ii. 20.); but the last two (Evangelists and

Pastors) are the ministers which must be actively employed in the world until the end.

But we are trying to do the Evangelists' (or missionary) work, as well as the settled Pastoral work, by means of Pastoral ministers only. Is it then any wonder that there is inefficiency, when we persist in ignoring the ways of the Lord? As well might we expect one department in the army to be efficient in doing the work of two branches of the service, as to expect men who are engaged in the work of Pastors to be able efficiently to provide for, and carry on, the Evangelist work also.

However, in some of our dioceses a move seems to have been made of late towards a division of labour in this respect, and with good results even so far. How much more needful then is it that, in such a 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 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, else that they cannot be carrying out the directions of the Synod for providing funds for paying off the debt. But the fact is, there must be something wrong in the principle on which the assessment is based, or there could not be such glaring inconsistencies 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 average 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 of the voluminous correspondence which has resulted from my short letter of February last, but most particularly, at the remarkable sagacity shown in divining 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 which I have been one of the delegates to the Synod for the last fourteen years, it would be perfectly needless to take any notice of so groundless and irrelevant—and therefore impertinent—an insinuation; but as regards others, I have only to say that the perusal of Mr. Johnson's letter was the first occasion upon which any thought of the Easter meeting was present to my mind in conjunction with the Hymn in question or with any criticism upon it.

While I have always esteemed it an honour to represent the parish of The Holy Trinity in the Synod, I have never once stirred a finger, or written or spoken a word, directly or indirectly, in order either to obtain my seat, or to avert its "loss." (I am glad to know also that my election was never the outcome of caucus or caballing on the part of others.)

In regard to the now famous hymn, I do not intend to add a word upon a subject which has been so

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.

SIR.—In English speaking countries Mariolatry is seldom seen in its grossness, and the books that are there circulated by Romanists, whether of a doctrinal or polemic character, such as Abp. Lynch's Catechism for Protestants, are usually guarded and free from the rankest weeds of superstition. Indeed Mariolatry is still reduced for Protestant readers to a bare asking the B. V. to intercede for us. As Dr. Pusey has best of the moderns exposed the dreadful developments of the Marian Cult, so at an earlier date did Dr. Daniel Brevint best let in the light of day on that superstition. Many of your readers will remember his name from the extracts in Bp. Wilberforce's *Eucharistica*; a few more from the synopsis of his book on the Eucharist, which the two Wesleys, John and Charles, made the basis of their Eucharistic Manual, in which they have paraphrased in verse Brevint's Sections. Brevint and the Wesleys are all three sound on the Communion and the Sacrifice. The good Doctor was, I believe, an archdeacon, and chaplain to Charles II. in 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 and ignorant.

"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 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 have been the first Anglican who ever officiated at a Russian altar.

Yours, &c.,

JOHN CARRY.

29th July, 1881.

P. S.—When the Rev. W. Hoyes Clarke constitutes himself the representative of "humility," he is sufficiently amusing, but he is calumnious when he falsely represents me as attacking "the best Hymn Book within our reach," and is impertinent as well as calumnious when he suggests that I "want to build up a reputation for Protestantism." In what I have written I have had no aim personal or facetious—I have designed nothing but the interest of knowledge and truth; and I, for one, identify these interests more with Catholicism than with Protestantism.

J. C.

A correspondent of the *Christian Union* asks the editor for the names of the best books to help in family worship. In the course of the answer it is said: "For use in prayer we know nothing so good as the Episcopal Book of Common Prayer, that portion designed for family devotions, which we should vary by the omission of some portion, and an addition from time to time, of the collects of the day, taken from other portions of the Prayer Book."

Family Reading.

THE SEIGE OF LICHFIELD.

CHAPTER III, Continued.

THE SEPARATION.

OUR story now introduces us to the inmates of this peaceful dwelling. It was in the month of October, one of those bright and calm evenings which mark the close of summer, and gild the changing foliage with every varied hue before it is rudely scattered by the equinoctial gale,—when Mr. Morley, the vicar of Lichfield, having returned home from his parochial labours, was seated in his library with his only daughter, watching the glorious sun as it set beneath the western horizon, throwing the elegant spires of the Cathedral into bold relief against the illumined sky. Catharine Morley was one of those soft and gentle beings who are formed for domestic love and peace; but, at the same time, she was not without strength of character,—a strength arising more from religious faith than natural temperament,—which might enable her to endure affliction more nobly than those of hardier mould. At the present time her bright eyes were dimmed with tears, and a 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 earth. It becomes us to nerve our hearts by prayer and self-denial 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 loyalty. 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 prospects of the country; and, now that the King had summoned his subjects to join his standard, he responded at once to the call of duty, and decided that, unencumbered as he was with family ties, it was his duty to render his personal services to his Sovereign. Archbold saw clearly that the cause of the English Church was so inseparably joined with that of the monarchy, that both must fall or be saved together. Like others who engaged in the struggle, Archbold 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 many sad and sorrowful feelings, that, when the eager bustle of preparation was finished, he found the time arrived when he must leave his home, and bid adieu to many dear friends, uncertain to what dangers they might be exposed during his absence.

As he entered the parsonage, Mr. Morley received him with cordiality, though neither affected a cheerfulness which he did not feel. Catharine took his extended hand, and the tears again began to chase each other down her beautiful cheeks.

"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 prosper your expedition!"

"I could not leave home," continued the youth, "without coming to say farewell to you and Catharine. I pray God we may again meet in peace."

"Amen," responded Mr. Morley; and there was a pause of some time, neither party wishing to express the apprehension he felt for the safety of the other.

"Well, let us hope for the best," said Archbold, "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 peace. The nation which deliberately chooses war and rebellion must pay a fearful reckoning."

"The times are indeed alarming," replied Archbold. "However, there is but one plain course to pursue. If I feel any apprehension, it is not, be assured, 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 behind."

"You have taken the right course, my dear Henry," said Mr. Morley. "Under your circumstances 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 drive me from it."

"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 Apostolic 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 abiding-place 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 felt by all present; and, for a while, the deep feeling of Christian duty dispelled the intruding thoughts of sorrowful separation. At last the time arrived when they must part.

"'Tis a hard task," said Archbold, "to bid adieu to those we love, not knowing when we may meet again, or what may happen in the meantime. But the word 'farewell' must at last be said," and he grasped Mr. Morley's hand as he rose to depart.

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

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 wedding-day had been talked of; bright prospects of calm domestic happiness were before them,—when now 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 halcyon 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 to those who fear Him.

The moon was now up in the heavens as Mr. Morley and Archbold walked towards the Close. But the face of the evening was beginning to change. A storm

A POOR WOMAN'S GIFT.

A POOR Irish woman went 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, whatever 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 year more of this kindly feeling, how good would it be.

NEGRO ELOQUENCE.

J. THEODORE HOLLY, the negro Bishop of Hayti, a native of the United States, and consecrated in Grace Church, New York city, who, during the recent gathering of the Bishops of the Anglican Church in London, was much honoured by all his brethren, and who, at the invitation of Dean Stanley, preached in Westminster Abbey, on St. James's day, closed his address with the following eloquent words and remarkable prayers:—

"And now, on the shores of old England, the cradle of that Anglo-Saxon Christianity by which I have been in part, at least, illuminated, standing beneath 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 catch a fresh inspiration and new impulse of the divine missionary spirit of our common Christianity; and 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 Christ, and of the salvation of my fellowmen in the far distant isle of the Caribbean sea that has become the chosen field of my gospel labours.

"O Thou Saviour Christ, Son of the living God, who, when Thou wast spurned by the Jews of the race of Shem; and who, when delivered up without cause by the Romans of the race of Japheth, on the

day of Thy crucifixion hadst Thy ponderous cross borne to Golgotha's summit on the stalwart shoulders of Simon, the Cyrenian, of the race of Ham; I pray Thee, O precious Saviour, remember that forlorn, despised and rejected race, whose son bore Thy cross, when Thou shalt come in the power and majesty of Thy eternal kingdom to distribute Thy crowns of everlasting glory!

And give to me, then, not a place at Thy right hand or at Thy left, but only the place of a gate keeper at the entrance of the holy city, the New Jerusalem, that I may behold my redeemed brethren, the saved of the Lord, entering therein to be partakers with Abraham, Isaac and Jacob, of all the joys of Thy glorious and everlasting kingdom."

Children's Department.

"A BIRD IN THE HAND IS WORTH TWO IN 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 he would say, "Now, mamma, I have nothing to do; I am on Satan's ground, you know."

Boys and girls, be careful to keep off his grounds, and find something that will do you or some one else good, to do.

Good healthful play will come under this rule, and is much more beneficial every way than having nothing to do, and getting into mischief.

JOHNNY'S QUESTION.

A YOUNG soldier stopped one day at the house of a farmer. They were kind people at the farm-house; and the soldier had good reason for remembering his visit. I will tell you why. Before sitting down to dinner, father, mother, children, and the servants, stood behind their chairs with their heads bowed, while the farmer asked God's blessing on the food. After they had eaten, the good farmer returned thanks to God in the same way. Every one then went to work, and the children to school, all except Johnny, the youngest. The soldier sat down at the window, and, as he looked out, kept thinking, "These people love God."

Pretty soon Johnny came up to him, and, putting his little fat hand on the soldier's knee, said; "Please tell me something about Jesus." But the soldier began to talk about dogs, horses, and cows, anything but Jesus. When he stopped, the little boy looked into his face again, and said: "Do tell me something about Jesus."

"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 Jesus, Christ!" said Johnny, with a look of great surprise. "If you don't love and serve Him, when you die you won't go to heaven."

The young man went out and contrived not to get back till after supper. The farmer's wife had some already on the table when he did come, which he was about to eat, when Johnny—curious, everywhere little Johnny—still keeping near the stranger, said; "Pray first; then eat." The soldier laid down his knife and fork, and hardly knew what to do. The

little fellow, seeing him puzzled, folded his own hands, and asked God's blessing on the soldier's supper. After that, came family prayers. A Bible was put into the stranger's hands and he read with the rest, and sang with them, and heard the farmer pray for him, who never prayed for himself.

Strange new feelings came into his mind. When he got into his own chamber, he knelt down by his bed, and prayed: "O God of this house, be my God!" It was the first prayer he had offered in many, many years; but you may be sure it was not the last. And it was not a long time before he became acquainted with, and could tell little Johnny something about the dear Jesus he loved so well.

A GOOD EXAMPLE FOR BOYS.

WHEN Admiral Farragut's son was ten years old, the father said in his hearing that when he was old enough to make a contract and keep it, he had a bargain to offer him. The son arose 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 dollars.

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 about habit. We can hardly say too much. For our habits will either make us or destroy us. To children and young persons they are either the "little foxes" 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 dictionaries 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 depths of the earth. He was kept at the business for nearly twenty years, until he became old, blind, and too stiff in the joints to be of further use. So he was turned into a pasture; and left to crop the grass without any one to disturb or bother him.

But the funny thing about the old horse was that every morning, after grazing awhile, he would start on a tramp, going round and round in a circle, just as he had been accustomed to do for so many years. He would keep it up for hours, and people often stopped to look and wonder what had got into the head of the venerable animal to make him walk around in such a solemn way when there was no earthly need of it. But it was the force of habit.

"On Sundays, at noon," says a very interesting writer, "the pigeons of St. Mark's are fed. As the hour approaches, flock after flock of hungry expectants comes wheeling in, and the air is filled with 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 are told, from habit, and without any suggestion from his master, goes, week-day mornings, directly to the post-office; Sundays, he goes straight to the church. A friend once told us of a dog belonging to one of his relations—a Quaker. First-days and fifth-days the dog always went to meeting. If the family (any of them) went he went with them; if not, he went alone. And he always occupied the same spot in the meeting-house.

his own
dier's sup-
Bible was
with the
rmer pray
When he
rn by his
sc, be my
ffered in
was not
ore he be-
le Johnny
well.

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.

BIRTHS, MARRIAGES and DEATHS.
Not exceeding Four lines, Twenty-five Cents.

Deaths.
FORSTER.—On St. Mary Magdalene's day, at "Claverleigh" near Creemore, after one week's very painful illness, very meekly borne, fell asleep in Jesus, GEORGE EDWARD FORSTER, dearly loved and youngest son of the Rev. W. R. Forster, aged 14 years and 9 months.

PRODUCE MARKET.

TORONTO, AUGUST 4, 1881

Wheat, Fall, bush.	1 15	to 1 25
Do. Spring	1 20	1 25
Barley	50	60
Oats	40	45
Peas	60	60
Rye	00	0 00
Flour, brl.	5 55	5 60
Beef, hind quarters	6 00	7 50
Do. fore quarters	4 50	5 50
Veal	7 50	9 00
Lamb	9 00	10 50
Hogs, $\frac{1}{2}$ 100lb.	8 00	8 50
Beets, doz.	30	35
Onions, bushel	00	0 00
Cabbage, dozen	35	0 75
Carrots, doz.	30	00
Parsnips, bushel	30	40
Spinach, bushel	00	00
Turnips, bushel	00	00
Potatoes, ne v bushel	65	80
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 20
Radishes, doz.	0 20	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, lb rolls	22	25
Do. dairy	14	16
Eggs, fresh	14	16
Wool, $\frac{1}{2}$ lb	23	24
Hay, $\frac{1}{2}$ ton	9 50	17 00
Straw, $\frac{1}{2}$ ton	7 00	8 00

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

Wawanosh Home.

THE position of LADY SUPERINTENDENT is at present VACANT. The requirements are a capacity to teach elementary subjects, with singing and music; and a readiness to devote time, thought, and affections to this missionary work.
Kindly apply at once to Rev. E. F. WILSON Sault Ste. Marie, Ont.

**DOMINION
ORGANS AND PIANOS.**

ESTABLISHED 1871.

The Largest and Most Complete Factory

In the Dominion---140 x 100.

Highest Honors ever awarded to any Maker in the World.

Medal and Diploma at Centennial, 1876. Medal and Diploma at Sydney, Australia, 1877. Gold Medal at Provincial Exhibition, Toronto, 1878. Highest Award at Industrial Exhibition, Toronto, 1879.

WE ARE NOW MANUFACTURING

SQUARE & UPRIGHT PIANOS,

The Best in the Market.

CORRESPONDENCE SOLICITED. SEND FOR ILLUSTRATED CATALOGUE, MAILED FREE. SPECIAL TERMS TO CHURCHES.

ADDRESS:—
McSPADDEN & RITCHIE, General Agents,
64, KING STREET WEST, TORONTO



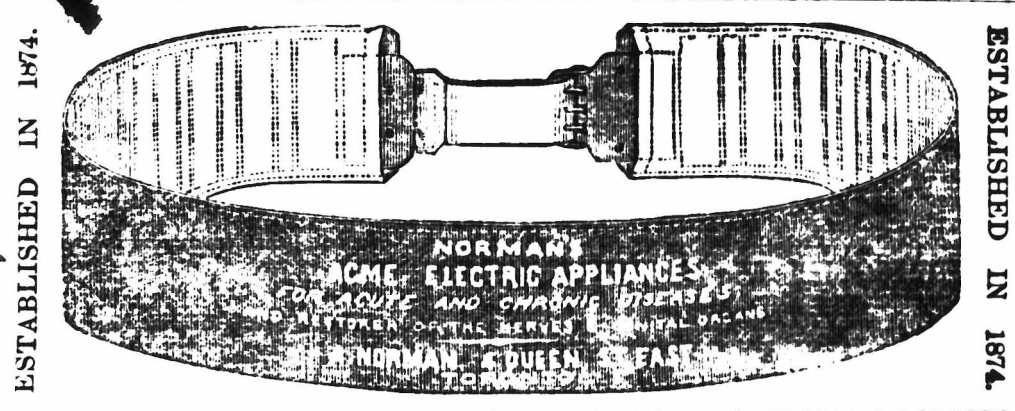
REMOVAL.

W. WHARIN,

Watchmaker & Jeweller.

ESTABLISHED 1854.

Begs to announce that he has
REMOVED FROM 28 KING STREET WEST,
Where he has been for the past eleven years, to his new and commodious premises,
Marshall's Buildings, 47 King St. West,
Where he hopes to see all his old customers, and trusts by keeping always on hand a large and varied assortment, at moderate prices, to merit a share of public patronage.



NORMAN'S Celebrated ELECTRO-CURATIVE APPLIANCES.

Relieve and cure Spinal Complaints, General and Nervous Debility, Rheumatism, Gout, Nervousness, Liver, Kidney, Lung, Throat and Chest Complaints, Neuralgia, Bronchitis, Incipient Paralysis, Asthma, Sciatica, Sprains, Consumption, Sleeplessness, Colds, Indigestion.

Ask for Norman's Electric Belts, and you will be safe against imposition, for they will do their work well, and are cheap at any price.

TESTIMONIALS.

Mr. Norman, Toronto, January 25th 1878,
Dear Sir,—I have much pleasure in certifying that your Electric Belts, Baths, &c., were found most efficacious in my family, after the prescriptions of some of our local medical advisers had been persistently tried in vain. ALEX. S. MACRAE.

A. Norman, Esq., Waterville, N. B.
Dear Sir,—Please send me a waist belt. Enclosed find price. Head band got for my wife has almost cured her of neuralgia. Yours truly, C. L. TILLY.

Mr. Norman, Dalkeith, Ontario.
Dear Sir,—I am pleased with the belt I got from you, and wish you would send circulars to the following addresses. Yours truly, N. M.

Mr. A. Norman, Belgrave, Ontario.
Dear Sir,—The belt I got from you last September did me lots of good. I was not able to work then, but I am now. Please send me another and a pair of knee-caps and two pair of insoles. Enclosed amount \$21. Please send them by mail. Yours truly, JAS. PEAREN.

Numbers of such testimonials can be seen at my office, proving that they are doing a good work, and worthy the attention of all sufferers. Circulars free. No charge for consultation.

BATHS.

I have entirely refitted my establishment with marble and other baths, which are now the best in the city. Electric, sulphur and vapor baths, and hot and cold baths always ready. Ladies and gentlemen, whether invalids or not, will find these baths toning, strengthening, cleansing, enlivening, cheering and comforting. Come and try them.

A. NORMAN, 4 Queen Street East, Toronto.

N.B.—Trusses for Rupture, best in America, and Electric Batteries always on hand at reasonable prices.

OAK HALL.

FOR THE BENEFIT OF CLERGY AND LAITY VISITING TORONTO.

Clothing, Clothing, Clothing.

Our stock of fine Ready-made Clothing is the largest and best in Canada.



FINE BLACK BROAD CLOTH SUITS.
FINE WORSTED SUITS.
BLACK LUSTRE AND RUSSELL CORD COATS.
BLACK SERGE SUITS.
LINEN LUSTRE DUSTERS.

A full assortment of BOYS AND CHILDREN CLOTHING constantly in stock.

Our prices for clothing will be found very low. We will be pleased to show anyone through our immense establishment, also to show our goods and quote prices regardless whether they intend purchasing or not.

REMEMBER THE ADDRESS:

OAK HALL,

N^o. 115, 117, 119, 121,

KING STREET EAST,

TORONTO.

