

# Dominion Churchman.

Vol. 7.]

TORONTO, CANADA, THURSDAY, JUNE 2, 1881.

No. 22.

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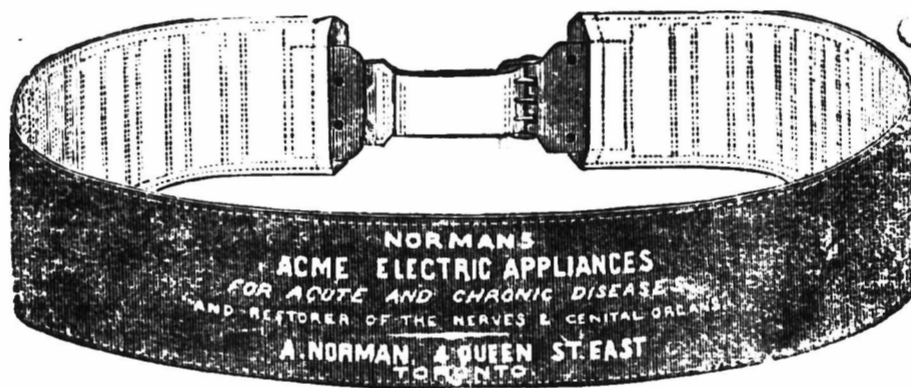
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G uinea pig, dolphin, antelope, goose,  
H umming bird, weasel, pickerel, moose,  
I bex, rhinoceros, owl, kangaroo,  
J ackal, opossum, toad, cockatoo,  
K ingfisher, peacock, ant-eater, bat,  
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M ockingbird, camel, grasshopper, mouse,  
N ightingale, spider, cuttlefish, grouse,  
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R attlesnake, lion, woodpecker, sloth,  
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V iper, gorilla, basilisk, sole,  
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Alex. S. Macrae, M.S.A., (of London, England), BUSINESS MANAGER.

## LESSONS for SUNDAYS and HOLY-DAYS.

- June 5...WHITSUN DAY:  
 Morning...Deut. 10, 1 & 17. 1 Kings 8, v 1-18.  
 Proper Psalms: 18, 68. Athanasian Creed. Pr.  
 Preface in Com. Serv. until 11th inclusive.  
 Evening...Isaiah 11; or Galatians 5, v 16; or  
 Ezekiel 36, v 25. Acts 18, 21, to 19, 21.  
 Proper Psalms: 107, 145.
- 6...MONDAY IN WHITSUN-WEEK:  
 Morning...Genesis 11, to 19. 1 Corinth. 12, to 14.  
 Evening...Numb. 11, 16 to 21. 1 Cor. 12, 27, & 13.
- 7...TUESDAY IN WHITSUN-WEEK:  
 Morning...Joel 2, v 21. 1 Thess. 5, v 12 to 21.  
 Evening...Micah 4, to v 8. 1 John 4, to v 14.
- 11...SAINT BARBARA, Apostle and Martyr:  
 Morning...Deuteronomy 33, to v 12. Acts 4, v 31  
 Evening...Nahum 1. Acts 14, v 8.
- 12...TRINITY SUNDAY:  
 Morning...Isaiah 6, to v 11. Revelation 1, to 9.  
 Athanasian Creed. Pr. Pref. in Com. Service.  
 Evening...Genesis 18; or Ephesians 4, to v 17;  
 Gen. 1 & 2 to 1. or St. Matthew 3.
- 19...FIRST SUNDAY AFTER TRINITY:  
 Morning...Joshua 3, v 7 to 4, 15. Acts 3.  
 Evening...Joshua 5, v 13 to 6, 21; or 24. 1 St.
- 20...THE QUEEN'S ACCESSION:  
 Morning...Joshua 1, to v 13. 1 Peter 4, v 7.  
 Proper Psalms: 29, 21, 191.  
 R. mans 13.
- 21...SAINT JOHN BAPTIST'S DAY:  
 Morning...Malachi 3, to v 7. St. Matthew 3.  
 Athanasian Creed to be used.  
 Evening...Malachi 4. St. Matthew 14, to v 13.
- 26...SECOND SUNDAY AFTER TRINITY:  
 Morning...Judges 4. Acts 7, v 35 to 8, 5.  
 Evening...Judges 5; or 6, v 11. 1 John 2 to v 15.
- 29...SAINT PETER, Apostle and Martyr:  
 Morning...Ezekiel 3, 4 to 15. St. John 21, 15 to 23.  
 Evening...Zechariah 3. Acts 4, v 8 to 23.

THURSDAY, JUNE 2, 1881.

MR. J. D. Scott, recently the Wesleyan preacher at Nassington and Elton, is studying for Holy Orders at the Chancellor's college, Lincoln.

The Rector of Highampton, Devon, the Rev. M. Brown, has returned twelve per cent. on all the tithes of the parish. The Rev. John Allott has returned twenty per cent. to his tenants of South Kirkby and Elmsall.

A marble bust of the late Sir Rowland Hill has been unveiled at Westminster Abbey. It is placed in the chapel of St. Paul, and bears the inscription:—"Underneath is interred Sir Rowland Hill. Born December 3, 1795, died August 27, 1879. Originator of the Penny Postal System."

The Bishop of Derry brought the dedication festival of St. John's, Red Lion square, to a close by preaching there on the 13th ultimo. Although surrounded by Board schools, the schools of this parish actually need enlarging. The number of children on the books in November last was 628; and it is proposed to secure additional accommodation for 210 scholars.

The Panama canal works are being proceeded with. A broad road connects the two oceans, and from the surveys made the construction of the canal is expected to be a comparatively easy matter.

At the reopening of Eakring church, Notts, the Bishop of Lincoln said that after inducting the Rev. Pelham Dale to a living in his diocese, he had communicated with the Bishop of London, who approved of what he had done. Archdeacon Kaye had resigned his post on account of a mistaken impression.

The chancel of Oving church, near Chichester, a fine structure of the thirteenth century, has been restored by the Ecclesiastical Commissioners, who possess the rectorial tithes. It was reopened on Easter-day. The windows have been presented by various donors as memorials of persons buried in the churchyard, or who have been connected with the parish.

We are glad to learn that in the diocese of Niagara there is life and reality in the office of Canon, which it would be well for other dioceses to give to that name. The canons there, with the rural-deans, form a council to advise with the bishop. They have also a connection with the cathedral church in the way of preaching occasionally; and the bishop is endeavouring to enlarge and define their functions still more.

The Roman Catholic hierarchy having drawn up and forwarded to the Premier a declaration on the Land Bill, stating that they recognize an honest and statesmanlike purpose, but that no less than eighteen alterations are necessary to effect a permanent and satisfactory settlement of the land question. The Premier has replied that he cannot hold out the expectation of acceding to any changes which would give the bill a new character.

As one testimonial to the late Earl of Beaconsfield it is proposed to complete and beautify the church in which he was buried. An east window will be erected to his memory by his friends Lord Rowton, Sir Nathaniel M. de Rothschild, and Sir Philip Rose. The remaining five windows in the nave will be filled with stained glass. The organ is to be enlarged, the interior decorated, a handsome spire erected and a peal of bells completed. The ancient almshouses will be restored, and a cenotaph erected over the remains of the late earl and his wife.

An influential meeting has been held in the parish National schools, Lewisham, for the purpose of promoting the building of a new church, which shall be free, open, and unappropriated. Earl Nelson mentioned that while St. Stephen's is seated for 784 persons, there were no fewer than 884 communicants on Easter-day. The need of further church accommodation was rendered greater by the rapid progress of building in the district. The Rochester Diocesan Society has made a grant to the much-needed missions. With so many facts of this kind, who will have the hardihood to assert that the Church is making no progress?

A lady has been appointed churchwarden for the parish of Beaford, of which Canon Trevor is Rector.

The Archbishop of York will read a paper on Secularism, at the Newcastle meeting of the Church Congress.

The Rev. J. Hazard Hartzell, the recent pastor of the Church of the Messiah, Buffalo, has renounced Universalism, and come into the Church. He was confirmed on Sunday last at St. Paul's church, Syracuse, and has become a candidate for Holy Orders.

The Royal Commission of Inquiry into the working and constitution of the Ecclesiastical Courts consists of the two archbishops, three bishops, six clergy, six lawyers, and eight laymen. It is remarked that "in a multitude of counsellors there should be wisdom."

The arrangement made with the Boers of the Transvaal have not produced wholly satisfactory results. Some of them still clamor for complete independence and the retention of the whole of their territory; and an ominous reluctance has been shown to restore the guns which were obtained by the capitulation of Potchefstroom. The natives, on their side, manifest so strong an opposition to the resumption of Dutch rule that there is great probability of their appealing to arms; so that the commission about to sit at Newcastle will have some difficult work to do.

The death is announced of Archdeacon Cleugh, at the ripe age of eighty-seven. He officiated as Government chaplain in the Governor's palace, in Malta in 1821, and afterwards till, through the bounty of Queen Adelaide, who spent the winter of 1839 in Malta, and at her own expense built the church of St. Paul, afterwards called a cathedral. In 1867 Mr. Cleugh was appointed Archdeacon by Dr. Trower, the second Bishop of Gibraltar. He was an invaluable friend and counsellor to the four prelates under whom he served. He was held in the highest esteem by the entire Maltese population. All classes admired his uprightness of life, his kindness of nature, and the fidelity with which he discharged the duties and upheld the dignity of his office. Only a few days before he died he helped in the service of St. Paul's church.

As a proof of the sincerity of the Chinese Government in wishing to stop the traffic in opium, it is stated that they had offered to surrender the import tax, amounting to about a million and a half sterling per annum, if England would consent to stop the importation of the drug from India. It is affirmed that five hundred thousand people die prematurely every year in China from the use of opium. All the better class of society there are of our mind, that they would make any sacrifice to stop the spread of the terrible poison among the people; and the aged Emperor, we are told, wept like a child because he saw his people suffering from the terrible danger which the English were forcing upon them. The opium trade greatly interferes with missionary work, injuriously affects the character of England abroad, and brings a stigma upon our religion.

One of the saddest disasters ever known in this country occurred on the 24th, the anniversary of the Queen's birthday, about a mile below the city of London, Ontario. The steamer "Victoria" was coming up from the water works to the city, and when at the bend below Cove bridge, she gave a lurch, fell to pieces and partly turned over, plunging about six hundred people into the water. The most heartrending scenes were witnessed of men, women and children, struggling in the river. About two hundred and fifty persons were drowned, and nearly all the bodies have been recovered. The inquest held on some of them will doubtless disclose some important facts; but there can be no question that the boat was an unsafe one, and very much overcrowded.

A Good deal of excitement was manifested in connection with the publication of the Revised New Testament. Instead of publishing a tentative edition and inviting criticism upon it previous to deciding upon the final revision, the entire proceedings of the committee were kept private until the publication of their work. Four hundred thousand copies were stored in New York for some days, no one being allowed to see them until midnight of the 20th, when the publication took place there. The telegraph was immediately used for Chicago papers, among others; and the same night 110,000 words were telegraphed in connection with the revision. The entire New Testament was published in Chicago on Sunday the 22nd. It is reported the Chicago Times will pay the Telegraph Company \$10,000 for their service. More than 300,000 copies were sold in New York on the day of publication. A Toronto bookseller had orders for 60,000 copies.

#### WHITSUN-DAY.

THE crowning event connected with the Gospel economy has now come; and we rejoice in the gift of the Divine Spirit, the Blessed Comforter, Whom the Father has sent down upon the Church in the Name of the Son, to be with His people not for a season only, but for ever. The festival has been annually observed from the very beginning, having at first been engrafted by the Jewish Christians on the festival of Pentecost, but nevertheless mentioned as a separate feast by the earliest writers among the Gentile Christians, as Irenæus, Tertullian, and Origen.

The spiritual gifts bestowed upon the Church at this season are of the highest order, and of the most supreme importance. In St. Paul's Epistle to the Corinthians, he mentions nine of these gifts. Of these, the word of knowledge, the word of wisdom and prophecy, were such as might be found in no inconsiderable degree at the present day, diffused through the Church of Christ. The word of wisdom would seem to be an eminent power of apprehending revealed truth in its relations to the general field of human thought and human knowledge. The word of knowledge implies an insight, more or less profound, into the several departments of revealed truth, and into their mutual relations towards each other; while prophecy means not simply prediction of future events, but especially the ability to state clearly and forcibly truth and duty to others. The gift of faith would probably be something distinct from the faith of ordinary believers—an extraordinary illumination of the believing soul, making God and the unseen world so visibly present, that all obstacles to duty seem

straightway to vanish; and as the Lord says, such a faith removes mountains. The other five gifts are less ordinarily met with; although had the Church been faithful to her high commission, they would probably have continued in full force in the Church to the present day. The gift of tongues in the early Church may have been, as at Pentecost, the ability to speak in foreign languages, with a view to missionary work; but probably also, and more frequently still, the use of mystic language, with which no known human tongue corresponded, yet in which an entranced and illuminated soul might sometimes express itself. Others, again, had the gift of interpreting tongues, or foreign languages; but here again, it was more probably the mystic language of devotion, which, but for the gifted interpreter, would have died away upon the ear of the audience, without leaving a trail behind.

#### THE BISHOP OF EDINBURGH AND THE CATHEDRAL SYSTEM.

IN his Charge delivered a few days ago to his Diocesan Synod, the Bishop of Edinburgh, referring to the discussions which have taken place in his diocese with regard to the Cathedral System, said:—"I trust we have even already sufficient evidence that the time thus spent has not been wasted, and that the cathedral, as a centre of our diocesan organization, is becoming in various ways, a source of strength. Only it must be remembered, that it is one thing to initiate a system on sound principles, another to carry that system into active and efficient operation to the extent that is contemplated in its provisions. The latter work is far more difficult, and requires much more patience, energy, and united action. . . . I trust that not only will the cathedral be used for united services, but the Cathedral System utilized for the action. I have myself already experienced the great benefit of having the Chapter as the recognized and official Council of the Bishop in all matters pertaining to the exercise of his office in the diocese. In reference to one function specially assigned to the Chapter in the statutes, that of *advising and aiding the Bishop as to the opening of new missions, and holding occasional services at places in the diocese where they may be required*, I have, in accordance with the view expressed by me in my Charge three years ago as to the value of the Cathedral System, assigned to certain members of the Chapter different parts of the diocese as their special sphere; to the Dean, Edinburgh itself with county of Midlothian; to Canon Sandford, the part of the diocese lying to the west; and to Canon Jackson, that to the east of this county. And further, as to the extension of our Home Missions, with the provision of occasional services, is a matter not only affecting the laity, and one in which they can give important aid and counsel, but also in its financial character, properly belonging to the Diocesan Council, I have suggested to that Council that a Board of Missions should be formed for the diocese of which the Dean and Rural-Deans should be members *ex officio*, with others appointed by the Council itself."

We have brought forward these remarks of the Bishop of Edinburgh to show how the Cathedral System can be used to meet the wants of a diocese when the work of the Church requires extension and support, and trust that our Canadian dioceses, which have not done so, will speedily inaugurate something of the kind, so that the Cathedral Chapter may not be a mere empty name.

#### THE REVISED NEW TESTAMENT.

##### FIRST NOTICE.

WE have been favoured through the kindness of Messrs. Rowsell and Hutchison with a copy of this important work, with which, in various forms, their counter is amply furnished. As we are anxious to give our readers some account of it at the earliest moment possible, we venture on a cursory review of the revision of the four Gospels, in spite of the limited time, remitting the rest of the volume to a future issue. The Preface, first of all, strikes the intelligent reader. The Preface to the Authorized Version is unfortunately little known, as being rarely printed even in the quarto editions; but its style is like that of the Book it introduces, stately and rhythmical, and altogether a fine specimen of seventeenth century prose. The Preface to the new revision is a characteristic contrast. It is clear and terse, and somewhat hard; a good reflection of nineteenth century prose. It gives just such an account of the plan and aim of the revision as readers could not but desire. The most important paragraph to our present purpose is on page xiii, as follows:—"The alterations which we have made in the Authorized Version may be roughly grouped in five principal classes. First, alterations positively required by change of reading in the Greek Text. Secondly, alterations made where the Authorized Version appeared either to be incorrect, or to have chosen the less probable of two possible renderings. Thirdly, alterations of obscure or ambiguous renderings into such as are clear and express in their import. There remain yet two other classes of alterations which we have felt to be required by the same principle of faithfulness. These are:— Fourthly, alterations of the Authorized Version in cases where it was inconsistent with itself in the rendering of two or more passages confessedly alike or parallel. Fifthly, alterations rendered necessary *by consequence*, that is, arising out of changes already made, though not in themselves required by the general rule of faithfulness." In prosecuting these aims, the article, the tenses, and the pronouns have been specially attended to. In the present notice we shall endeavour to give such examples of the various changes as will enable the competent reader to estimate the success achieved.

First of all, Churchmen will be thankful that the suggestion of the American Revisers was not regarded, namely, that "Saint" should be struck out from the Titles of the Gospels, and the headings of the pages. The Titles are no part of the autographs; they varied much in early MSS.; and the eventual settled usage of the Church is properly retained. On the same ground we still have, in spite of American objection, "The Revelation of St. John the Divine."

1. In the very first chapter we find pains well taken to express the force of a weighty *pronoun*: "for it is he that shall save his people from their sins," verse 21. In the A. V. "he shall save" does not give the emphasis of *autos*, "Himself."

2. In verse 25, we have the first instance of a serious change of text: "and knew her not till she had brought forth a son," for "her first born son," which revision weakens a weak argument against a point of Catholic Tradition. In xi. 19 the new text will startle many unlearned readers: "And wisdom is justified by her works," instead of "children"—a reading that on reflection will be found to correspond better with the context, and to be more fruitful in meaning, than the form familiar to us. We should be thankful for the light brought to a very obscure place, by changing only a letter, *omicron* into *omega*. St. Mark vii. 19 now reads,

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"This he said, making all meats clean"; that is, taking away all ground for any natural distinction in meats, such as superstition would lay hold of. Thus, too, an interesting connection is established between this place of (what is substantially) St. Peter's Gospel and his vision in Acts ix. Many will be struck with St. Luke xii. 15, which now reads, "Take heed, and keep yourselves from all covetousness." In St. Luke v. 36 the new text makes the sense much clearer, and squares easily with the comparison which follows in verse 37: "No man rendeth a piece from a new garment and putteth it upon an old garment: else he will rend the new, and also the piece from the new will not agree with the old;" that is, there is a double mischief, the spoiling of old and new. In the next verse "wine-skins" for "bottles" will relieve the perplexity of ignorant readers. But I fear the most learned will be amply puzzled to account for the undoubtedly strange form of the Lord's Prayer in chapter xi. of this Gospel. Our readers will soon enough come to it in their own copies. In St. Matthew's form "bring us not into temptation, but deliver us from the evil one," must be counted an immense gain. So the Greek Fathers understood, and they were the best judges of the meaning of such a phrase. Had Christians so prayed always there would not have been so much unbelief in the personality of evil powers. "As we also have forgiven our debtors," will more powerfully touch the consciences of many than the familiar "we forgive." The omission of the doxology even the unlearned are prepared for. Many a Christmas Day sermon and Church scroll will be have to be altered, if the Revision should be accepted; for Luke ii. 14 boldly adopts an ancient reading, all but universally accepted, which the Revisors print, as they do all poetical quotations or compositions, in parallel lines:

"Glory to God in the highest  
And on earth peace among men  
In whom he is well pleased."

In the similarly printed quotation, St. Matthew ii. 18, they quietly remove bad grammar and obscurity by a slight insertion:

"Rachel weeping for her children;  
And she would not be comforted,  
Because they are not."

3. The *article* needed and has received much attention; e.g. in Matt. ii. 4, "he inquired of them where the Christ should be born;" and xxiv. 5, "many shall come in my name, saying, I am the Christ." Great is the improvement in xxiii. 24, "ye blind guides, which strain out the gnat, and swallow the camel;" in v. 15, "Neither do men light a lamp, and put it under the bushel, but on the stand;" and in St. John iii. 10, "Art thou the teacher of Israel, and understandest not these things?" 4. We have also important new renderings as well as readings. St. John i. 9 now reads, "There was the true light, even the light which lighteth every man, coming into the world"—which Dr. Pusey in his last publication thinks that he has conclusively confuted, but not to our mind. In x. 14 (with altered text) we have a deep saying at last made beautifully clear: "I am the good shepherd; and I know mine own, and mine own know me, even as the Father knoweth me, and I know the Father." That alone is worth to English Christians the whole cost and trouble of the Revision. Thank God for this recovered treasure. Most valuable is the new rendering of St. Mark xii. 29, "Hear, O Israel; the Lord our God, the Lord is one." The Hebrew in Deuteronomy is rendered in A. V. with simple absurdity, and its Greek here, "One Lord" is inexcusable, considering that "Lord" or Jehovah is a proper name. How should we regard "David our king is one David?" Here is another great gain.

5. Most of our congregations will be benefited by the greater clearness brought to many passages; such as, "Neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him." "Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast." "The Pharisees and the lawyers rejected for themselves the counsel of God." "And shall not God avenge his elect, which cry to him day and night, and he is long suffering over them?"

6. St. Matt. xxvi. presents a more distinct image to the mind in a very serious matter: "this is my blood of the Covenant, which is shed for many unto remission of sins." St. Luke vi. 35 gives us a new and true and fruitful rendering: "But love your enemies, and do them good, and lend, never despairing," *to*, of a just return from God or man. But St. Matt. xxi. 19, "Let there be no fruit from thee henceforward for ever," is quite an unnecessary change, and moreover is not graceful and idiomatic English, as is A. V. An alteration for the worse is St. Mark viii. 33 also: "Get thee behind me, Satan: for thou mindest not the things of God, but the things of men." The A. V. "savourer" much better expresses the original, so difficult to render, than "mind," which in the sense here intended, of sympathy with, is not in common use.

7. We have some new words, as St. Matt. xxv. 27, "Thou oughtest therefore to have put my money to the bankers, and at my coming I should have received mine own with interest." In iv. 24 we have "epileptic," and in parallel places, where "lunatic" in its vulgar acceptation must have puzzled many. In Mark vi. 53, "they came to the land unto Gemmesaret, and moored to the shore." In Matt. xxv. 8 we get in the margin *torches*, which should be in the text, as indispensable to the proper meaning of the place, as a procession of lamp-holders is not quite conceivable.

8. It is to be regretted that some obsolete words are retained, contrary to all expectation, though doubtless to the great satisfaction of scholars who tenderly regard the dignified rhythm of the old version. We have still John the Baptist's head "in a charger," though only the context could enable an illiterate person to understand that a "dish" was meant. The homely word would however put the coat of cruelty in a more striking light. In Matt. xxvi. 31 and elsewhere, we find "offend," though thoroughly obsolete in the sense of "cause to stumble," which is however found in the margin. In regard to this word the Revisors are not consistent, as in St. Mark ix. 42, the text has "cause to stumble." They have been happily more consistent in St. Matthew xxv. 46, "eternal punishment—eternal life."

9. It would have been well if the first English translation had done as the last, namely, had transferred *Hades* to the English text, while *Gehenna* was represented by "hell." It would have saved a world of confusion. This is now done everywhere in the Revision. Why not remove a similar confusion, when it could have been so easily done? why still have "devils" in the text everywhere for "demons"? though this latter word is always fortunately put in the margin.

10. There are some very important and interesting marginal readings, e.g., St. Matthew xxvii. 46, "why didst thou forsake me;" on which our readers may consult Stier. St. Mark xi. 8, "And many spread their garments upon the way; and others (margin) *layers of leaves*, which they had cut from the fields." This verse will repay consideration. In St. John i. 18, *margin* reads for "the only begotten Son," "God only begotten."

11. But objectionable we think is the retention of "pray" in St. John xiv. 16, xvi. 26, and xvii. 9, 15, in all which the margin has *make request of*. So ground still remains for the semi-heretical "Jesu, pray for me" of an otherwise beautiful hymn. The ambiguity of xvi. 23 holds its ground in the text—"ye shall ask me nothing," for "ask me no question," as the margin reads.

12. The omissions are not in the Gospels very startling: as verses 3, 4 in St. John v; while brackets for vii. 53—viii. 11, are as mild treatment as critics could be expected to give, and quite as heroic as the Church's consciousness could endure.

13. The last chapter of the Gospels shows the impossibility of a perfect translation, and the reasonableness of much moderation in fault-finding. In verses 15—18 the Greek has two words for "love," two for "know," two for "feed," and, if the reading of the greatest MS. were adopted, two for "sheep." What can our English tongue do in such a case! The translators have improved upon the Authorized Version without giving full satisfaction. We are thankful for the improvement, and not disposed to grumble over the impossible.

However, we have to conclude this notice with very serious regret that St. Luke xxii. 19 remains unaltered, "Do this in remembrance of me." If anything could throw a shadow of bad faith upon the work, it is such a translation in the light of all the acknowledged principles of grammatical exegesis. Surely it should be: "Do this for my remembrance, or memorial." The perpetuation of such a misleading version would counterbalance a whole world of mere literary improvement, and we sincerely hope it will not be perpetuated for another age in the English Church. So much for the present.

IN MEMORIAM.

THE Venerable Archdeacon Palmer, who for so many years was identified with the Canadian Church, died at Dublin, Ireland, on the 4th of May last.

The Archdeacon had been in his usual health up to Thursday (the 28th) preceding his death, when he caught a severe chill and became seriously ill on the next day, wandering slightly in his talk. But still neither his family nor the eminent medical men who were in attendance, saw cause for serious alarm even so late as Sunday, the 1st May. On Monday, the 2nd May, he was less well, and on Tuesday morning, the 3rd, there was a consultation, when, though the medical men pronounced him dangerously ill, they still thought there was no immediate danger. But in the evening of that day they gave up hope, and after the middle of that night, when he seemed to know his son Arthur (F. T. C.) who had nursed him with the utmost tenderness and devotion, he showed no sign of consciousness, but passed away at a quarter past seven in the morning, most calmly and peacefully, surrounded by all the members of his family within reach, by his much attached servants, and by two most devoted and untiring friends.

We hope next week to give a sketch of the Ven. Archdeacon's life.

BOOK NOTICES.

The Supreme Court of New York has granted the order to change the name of the corporation of "*Scribner & Co.*" to "*The Century Co.*"—the order to take effect on the 21st of June. The July issues of *SCRIBNER'S MONTHLY* and *ST. NICHOLAS* will have the new corporate imprint.

May 23rd, 1881.

PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

WHAT INDULGENCES USED TO BE.

XLI. Further, it is much insisted on in Roman apologetic books that Indulgences are in no sense pardons for sin, far less licences to commit sin, nor purchasable for money. This is true now, but it was not always true. The existing practice, whatever its errors and abuses may be, is at any rate free from the horrible scandals which attended the older method, abolished by the Council of Trent in consequence of the outcry raised on the subject at the Reformation—one proof, amongst many, that Rome can be forced to mend her ways by pressure from without, though she never does it voluntarily. The Roman Catholic princes of Germany, alarmed at the progress of Lutheranism, met in Diet at Nuremberg in 1522, and addressed a petition to Pope Hadrian VI. for the remedy of a "Hundred Grievances of the German Nation" which they set forth in that document. Amongst these occur

No. 5. How licence to sin with impunity is granted for money.

" 67. How more money than penitence is exacted from sinners.

" 91. How bishops extort money from the concubinage of priests.

They re-stated these grievances more at length, classifying them in chapters, and alleged that the vendors of Bulls of Indulgence "declare that by means of these purchasable pardons, not only are past and future sins of the living forgiven, but also those of such as have departed this life and are in the purgatory of fire, provided only something be cottaged down. . . . Everyone, in proportion to the price he had expended in these wares, promised himself impunity in sinning. Hence came fornications, incests, adulteries, perjuries, homicides, thefts, rapine, usury, and a whole hydra of evils. For what wickedness will mortals shudder at any longer, when they have once persuaded themselves that licence and impunity for sinning can be had for money, however extravagant the sum, not only in this life but after death also, by means of these marketings of Indulgences?" Then, speaking of "Reserved Cases," the princes add:

[That is, sins which ordinary confessors are not allowed to absolve, but which are kept for the bishop, or, in some instances, for the Pope.

"But if any one have the means of paying, not only are present breaches of these constitutions allowed, but by the indulgence he has permission to transgress them with impunity for the future. Whence it happens that they who have got such a dispensation lay hold of it as a handle for committing perjury, murder, adultery, and similar atrocities, since any common priest can give them purchasable absolution by virtue of the indulgence." And the Pope, instead of indignantly denying the truth of these horrible charges, implicitly admitted the facts to be as stated. Indeed, he could not deny it, for the book entitled, "Taxes of the Sacred Apostolic Penitentiary," was then, and is still, extant, with a regular tariff for the absolution of all kinds of sins, including simony, murder by a priest, parricide, incest, arson, &c. There is even,

[NOTE.—Some items read very curiously. Thus, the price of absolution for the murder of a father, mother, brother, sister, or wife, if the murderer be a laic, is 1 ducat and 4 carlini. But if more than one of these victims have been murdered, and a single absolution be taken out for all, then only half rates are charged after the first name on the list, for which the full price must be paid. A clerical murderer, in like circumstances, is required to make a journey to Rome.

in some copies of the Taxes, a special note, stating that graces and dispensations are not to be given to poor persons. The whole question is fully treated in the reprint, by Professor Gibbins, of the Roman and Parisian editions (1510 and 1520) of the "Taxes of the Apostolic Penitentiary" (Dublin, McGee, 1872). This kind of thing had been steadily growing up for some centuries, till it reached its highest pitch under Pope Alexander VI., and then the outcry began which ended in the comparative reformation of the abuse in 1563. Nevertheless, even as reformed, the practice and doctrine are altogether diverse from those of the ancient Church, and the assertion made by Dr. Milner, Cardinal Wiseman, and others, that nothing more is intended by indulgences than the relaxation of outward guilt, or of such penances as are enjoined by canonical discipline, is untenable. In fact, when they say so, they are actually reproducing in substance two of the propositions of Luther on Indulgences, condemned, as "pestiferous, pernicious, and scandalous," by Leo X., in the Bull "Exurge" of June 25, 1520, namely, that "Indulgences do not avail, for those who truly acquire them, to the remission of punishment due to Divine justice for actual sins," and that "graces of this sort have relation only to the penalties of sacramental satisfaction, of man's appointment."

#### THE ROMAN DOCTRINE OF INDULGENCES.

XIII. The actual Roman doctrine is this. There are two penalties annexed to all sin, *Culpa*, or eternal punishment; *Pena*, or temporal punishment, including that of purgatory; and even after *Culpa* has been remitted by absolution of the

penitent, *Pena* still remains uncanceled. However, as one drop of Christ's blood was sufficient for the redemption of the whole world, all the rest that He shed, together with the merits and prayers of all the saints, over and above what were needed for their own salvation, technically called "works of supererogation," constitutes an inexhaustible treasury or bank on which the Pope has a right to draw, and apply the drafts in payment for the release of souls in purgatory, so that anyone who obtains an Indulgence can apply its merits to himself, or transfer it to some other, living or dead. When an Indulgence of a hundred days, or of seven years, is spoken of, it means that so much guilt is bought off as would be expiated by undergoing a penance extending over the whole of that time; while a *plenary* Indulgence means the entire remission of all purgatorial chastisements. Two plain facts will show the entire unlikeness of this theory to the ancient discipline of the Church. First, the enormous majority of Indulgences are now acquired by persons who are not under canonical penance at all, but are in full communion; nay, regarded as specially devout and obedient. Next, whereas a hundred years is the extreme limit of human life, yet in the "Hours of B. V. M., according to the Use of the Church of Sarum" (Paris, 1526), indulgences are promised for 500, 11,000, 32,755, and 56,000 years. Modern indulgences are more cautiously granted, and the highest number specified in the "Raccolta" is seven years and seven quarantines, i.e. 280 days; though there are longer periods to be had, as will be shown presently; and thus the popular notion often is that the meaning is that so many years of purgatory itself are remitted by the Indulgence.

#### NOVELTY OF THIS DOCTRINE.

XIII. The first thing to remark upon as to its doctrine is its novelty. The system cannot be traced back earlier than the quarrel of Gregory VII. with the Emperor Henry IV., when remission of sins was offered in 1084 to such as would take up arms against the Emperor. Then it was used for the Crusades, and it was extended by Innocent III. to all who took up arms against the Albigenses and other heretics. Since then it has been applied indiscriminately. The Eastern Church has never had anything even remotely like it. Next, the whole doctrinal basis on which it rests was denied as late as 1141 by Peter Lombard, Bishop of Paris, in that famous work, for centuries a text-book in the theological schools of Western Christendom, which earned him his title of "Master of the Sentences." He lays down there explicitly that God only can remit either the *Culpa* or the *Pena* of sin ("Sentt." iv. 18); while man can dispense only with the penalties man has instituted.

#### A PLEA FOR UNITED RESPONDING.

THERE is nothing more common in the present day than to hear people making complaints of the dullness of our English Church worship. These complaints are made not only by those who are "not of us" as by Romani-sts, Dissenters, and others,—but even by our own people,—even by those who wish to be devout and holy, but who nevertheless, strive against it as they may, cannot help confessing to a certain weariness which will creep over them long before service is ended. They seem not to delight in the public worship of their God with that true joy of heart which should be, they are well aware, one of the chief characteristics of a Christian's worship, but attend upon it rather as a *positive duty* which it would be sinful to omit; but which, if they did not feel it a *duty*, they would not, from any delight they take in the thing itself, frequent.

Now the object of these remarks is to discover, if possible, whether any *reasonable ground* exists for these complaints; and if so, to suggest the means for its mitigation or removal.

No doubt part of the evil lies in the unchastened heart and affections of the worshipper; and consequently, part of the remedy lies in himself, in the better preparation of his own heart; and it may as well be observed once for all—That were we admitted to the choirs of the blessed angels themselves we must have chastened hearts and affection, or we

should not enjoy the service or appreciate the privilege.

A portion, however, of the evil complained of may lie elsewhere; that is, either in the service itself, which may be in its own nature unedifying and dull, or in our mode of celebrating it, which may be faulty and wearisome. Is there any thing in these or either of them calculated to chill rather than to foster the affections, to check rather than to promote the flow of religious emotions? Is there any thing needlessly uninviting to those (unhappily too many) who are yet to be won over to take delight in the things of the Spirit? It is not the service itself which is to blame; even enemies allow that our form of worship is most edifying and beautiful, entirely calculated for its purpose. The fault then, if any, must be in our mode of celebrating it.

Now, in order that we may determine whether this is so or not, the question first has to be settled, How ought the service to be celebrated? Is there any rule or principle laid down to which we can refer? At present no rule seems to be practically recognized. The minister, in reading, pursues his own way, the clerk his, the children theirs, the rest of the congregation theirs. The responses in most Churches, so far from affording an agreeable sound, are, without exaggeration, a jumble of discords. Is there then *no rule* on the subject by which a Christian congregation ought to be guided? There is indeed such a rule, and it is because we have, except to a very limited extent, lost sight of this, that fault must be found with our ordinary mode of celebrating the public worship of God. Hence it is that people complain of God's worship being heavy, and tedious, and dull. They are unconscious of the cause perhaps, and would be the very first, possibly, to quarrel with the remedy about to be proposed; but however this may be, the secret why our service appears dull and uninviting to so many is because the service is so generally performed in defiance of those principles which nature and reason jointly inculcate, and which have been recognized in the most express terms by public authority. For where any thing is done in such a way as to contravene principles founded in nature and reason, it is not in man to take delight in it; to his nature order, and beauty, and harmony recommend themselves; whilst on the other hand deformity, confusion, and discord are an abomination to him. Now as in the public worship of God the sound of the voice is an essential element, what must be the effect if no regard is had to the laws which regulate sound? If a number of persons attempt to speak together without regard to these, discord and confusion must ensue; the effect of which cannot but be wearisome. The public worship of God therefore ought to be conducted so that the laws which regulate sound be not contravened. On this natural and reasonable proposition is founded the express injunction of Queen Elizabeth as to the way in which the service should be performed, viz., "We will that there be a modest and distinct song so used in all parts of the common prayers of the Church, that the same may be as plainly understood as if it were read without singing." This is what is meant in the directions of the Prayer Book by the word "say," for it is quite evident from the injunction, that the service was never intended to be "read," as one would read a sermon or a book; but to be "said" in such a manner as to admit of many persons joining together without discord or confusion. It is for this cause that Evening Prayer in the calendar is called "Evensong."

It might be objected here that this injunction and these observations are all very well as regards cathedrals, but that they cannot be meant for ordinary congregations in parish churches. But this is not so; the injunction is based on a broad and general principle, and relates to all kinds of public worship. Not that the modest parish church will vie with the cathedral in the decorations of its song any more than of its architecture. Yet as one principle may well be observed in the architecture of both places, so, unless we love dullness and weariness, must one principle be observed in the worship of both; the only difference being in the extent to which the principle admits of being carried out.

But is it not very strange and difficult to perform the service thus? Strange it may be, but surely not difficult. On the other hand, if a number of persons were already speaking in the same voice it would be difficult not to join in with them. That there are, however, difficulties to be overcome, cannot be disputed, but these are occasioned by timidity and prejudice, not by the thing itself. What we plead for is *Natural*, and what we should do spontaneously, were we really left to ourselves, and nothing can be more certain than that whatever is thus "natural," cannot be really difficult, and would very soon cease to appear strange.

But in order that the divine service be conducted thus, as it should be, in compliance with the laws of reason and nature and Queen Elizabeth's injunction, what must be done? What steps must be taken? First, the minister and the congregation must understand one another, and realize the fact, that for the

service to be properly done, there must be between them a correspondence in tone of voice, and an agreement in time and rhythm. The minister should preserve an even, distinct, modulated sound, such as may most readily be adopted by the people; for but a poor attempt at responding can be expected when no proportion is preserved between the minister and congregation. The voice of the minister should be continued with an even sound without rising or falling in pitch, if possible, from the beginning to the end of any verse or prayer, the last syllable of which should be slightly sustained, in order that the congregation may the more readily take up the "Amen," or other response, in unison or in harmony with that tone of voice in which the prayer has been uttered. In the "Creed" and in the "Lord's Prayer," and such other portions of the service as minister and people repeat together, the same tone of voice ought especially to be used, and they should be said with much care and distinctness, the tone manly and dignified.

In the Psalms and Canticles, when not sung, the same rule should be observed. Let the minister and people correspond in voice, time, and rhythm, and let the voice preserve one sustained sound, the greatest care being taken not to begin before the choir and to pause at the colon in the middle of each verse, which point is meant quite as much for the guidance of those who "say" the Psalms as for those who chant or "sing" them. In the title page of the Prayer Book they are expressly referred to as being "pointed as they are to be sung or said in churches." This "pointing" is nothing else but the colon in the middle of each verse; and indeed so necessary is it to observe these points in saying the Psalms, that where they are disregarded, it is not only impossible to recognize that singular sweetness of rhythm which is the character of the Psalms so remarkably to possess, but the result must be a confused, indistinct, and discordant murmur of many voices, which is therefore in general almost inaudible, because if these discordant sounds were made louder, the noise would be intolerable.

Such then is the principle by which the congregational worship of the Church ought to be governed, and it is incredible what a solemnity and dignity our public devotions would assume if minister and people would resolutely determine upon being guided thereby; our services would bear on the very face of them order and majesty, the sound would be suited to the words, and would conduce to summon up and to sustain those feelings with which a spiritual worshipper ought to be actuated in all parts of the Common Prayer; nay, when the service is thus performed, it is next to impossible for a devout worshipper to grow weary or dull.

We must now recall attention to the ordinary way in which our public devotions are celebrated. Can anything be more alien from the principles above laid down? the principles which nature, reason, and the compilers of our services unite in recommending. For what is the fact? In the first place, those parts of the service wherein the whole congregation is expected audibly to join are in many places neglected by the congregation altogether, and left to the hurried and spiritless utterance of the clerk or a few of the congregation, and it is rare to enter any church where the responses are made with that due regard to regularity and order and the laws of sound which ought unquestionably to prevail in united worship. If our people offer up their petitions with one heart, they do not do so with one voice. An audible response (except perhaps from the clerk) is scarcely ever heard; the greater part whisper or mutter, some speaking faster, some slower; and if any are more audible than the rest, yet all respect to time, concord, and rhythm is utterly lost sight of, each one, apparently reading out his response without the smallest reference to the congregation along with whom he is supposed to be responding, forgetful of the social character of the service of our Common Prayer. And nowhere is this seeming want of heart and life more perceptible than in the cold and apathetic "Amen."

It would be something if only an attempt were made to restore this one often repeated and important response to its due place. There was a time when, we are told, the "Amen" of the Christian worshippers shook the very roof of the place which held them; doubtless they responded in the same voice, not the less heartily, because they did it under the guidance of a rule or system; on the other hand, this very rule which guided them relieved them from the trammels of disorder and confusion, and enabled them to indicate energetically the heart's assent to the prayers and supplications which had been offered up for them by their minister in their hearing.

But it would be not only unjust but absurd to lay the blame of this discordant responding entirely at the doors of the congregation. How can they be expected to respond aright unless they can have their

At the same time care must be taken not to be sleepy or mechanical in utterance—it is quite necessary to preserve life and spirit and variety—which is of easy attainment without altering the pitch of voice.

minister, his voice, tone, manner, to look up to for guidance? And what measure of assistance or guidance do they in general meet with in this respect from their minister? Absolutely none at all. Most clergymen, indeed, are, without perhaps being aware of it, hindrance in this respect rather than a help; for can it be disputed that nine ministers out of every ten have each his own way of reading the service, which no one else could follow without the appearance of mockery? One seeks to be impressive; another lays great emphasis on certain words; another repeats the service as rapidly as he can; another preaches the prayers; others have a sing-song way of their own, altering the pitch of their voice half a dozen times in the same prayer; others drop it at every pause, invariably at the end—hastening the closing syllables which ought to be sustained.

Now what chance is there in any of these cases for the congregation to produce, if they desired it, an united response? The wonder is, not that people make the responses so indifferently as they do, but rather, under such circumstances, that they can be prevailed on to respond at all.

In this dull, heavy, uninteresting manner is our public worship ordinarily gone through—tolerated rather than enjoyed. What wonder that complaints are made of dullness to the spirits, and weariness to the flesh? For it has been well asked, "Who that has the least ear or feeling for regulated sound, can be otherwise than distressed at being, week after week, condemned to listen to the miserable duet between the minister and the clerk, repeating the psalm and hymns, the litany and suffrages, the Confession, the Lord's Prayer, and the Creed, with reference to no principle, with no regard to regularity, oftentimes five or six words apart?" It is more than distressing, it is agonizing to be compelled to listen to the school children in particular, who are often permitted in God's house, to hurry over these solemn portions of the divine service in a way which would not be tolerated in their school room, but which is tolerated in God's house, because the principle on which Church worship should be conducted has been so universally lost sight of and neglected.

Is there not then under these circumstances, an absolute call upon us to do something? Is it not high time to revert to nature and reason, and to conform ourselves to the only known principles upon which the service of God can be reverently, orderly, and solemnly performed? The time is not far distant, let us hope, when the clergy, as a body, will feel the truth which these remarks have dwelt upon; and then when they have become persuaded, let them by degrees endeavour to conform themselves to the rules laid down. Let them observe as nearly as possible one tone of voice throughout a prayer; let them be deliberate and even in reciting the psalms, litany, and suffrages, observing the colons. The transition from their own way to the right way, will thus be easy and almost imperceptible, for it must not be supposed requisite, in order to act upon the principle in question, to repeat the service with that decided musical recitation observed in cathedrals, which is only suited to an organized choir; on the other hand, it is more proper in ordinary parish churches to speak in the natural tone of voice, only minding to preserve it firm, even, dignified and sustained. When this point has been attained, then let the clerk and children be trained to respond in accordance with the minister—this will soon attract those members of the congregation, who have an ear, to join in, and in no very long time the whole congregation (the author speaks from his own experience) will respond, if not in the same tone, yet harmoniously, and in the same time, preserving the proper rhyme and accent.

And note, that every member of a parish choir ought to consider himself quite as much responsible for assisting in this department as in the singing. There will be some bashfulness, and hesitation, it may be, to overcome at first, but which a very little pains and perseverance will subdue.

It was not the object of these pages to enter into the question of chanting the psalms, or singing the litany and suffrages to the time-honoured cadences which have been from the earliest ages set to them, and which have never altered. Great facilities are now provided for the more general attainment of these helps to devotion and praise.

We conclude by repeating that if we could but return to the good old way, the effect would be felt in quarters where we should least expect it, and the service would be frequented by many who had hitherto despised or neglected it, repelled by the negligent, hurried, cold, spiritless, discordant, and therefore uninviting manner in which our divine worship is now for the most part performed. The author has purposely confined himself to the more humble effort of pleading for an united response on the broad ground that it is useless to attempt to fly before we have learned to walk.

It is doubtful if any man could by possibility do his noblest, or think his deepest, without a preparation of suffering.

## Diocesan Intelligence.

### ONTARIO.

From Our Own Correspondent.

DESERONTO. — Work on St. Mark's church was resumed last week, and it is expected to be ready for the roof in a day or two. It is not improbable the basement will be completed in about six weeks, at the expiration of which time the congregation will be prepared to move in, bidding farewell forever to Union Chapel, where for so many years they have been accustomed to assemble fortnightly for Sunday evening service. At the opening services an American divine of distinction will be the preacher.

PARHAM. Rev. H. Farrer desires to acknowledge with thanks the following contributions to the N. Frontenac Parsonage fund: F. Potts, Ottawa, \$1.00; the Misses Rice, Kingston, \$13.00; Mrs. R. Carson, Kingston, \$1.00; Rev. T. Stanton \$5.00; a Friend \$1.00; G. W. Dawson, Ompah, \$2.00; T. Armstrong, Olden, \$2.00; A. Munro Churebon \$1.00; Total to date \$29.00. Contributions may be sent to the Rev. H. Farrer, Parkham P. O., Ontario.

THE REV. RURAL DEAN EMERY, rector of Smith's Falls, has been appointed by the lord Bishop of Ontario to the rectory of Kemptville, the third parish in the diocese, as regards endowment. Mr. Emery received part of his scholastic training in Cambridge, England, where Mr. C. Puley, of St. Peter's College, (then called "Peter House") grandson of the great Archdeacon Puley, coached him in Greek. His intentions of preparing to enter Cambridge University, were diverted by a friend, who persuaded him to enter St. Augustine's of Canterbury, where he matriculated at the age of seventeen. He obtained two exhibitions, and also carried off the Hebrew prize of his year. Having passed his collegiate career, and not being old enough for Orders, he accepted a tutorship in St. Columba's College, near Dublin, Ireland, under his old friend the Warden, the late lamented Reverend George Williams. After passing a very successful examination before the S. P. G. board (the examiners being appointed by the Archbishop of Canterbury, the Archbishop of York and the Bishop of London) he was placed on their clerical staff, and was appointed by the late Bishop of Quebec, to the mission of New Ireland, in Megantic, in succession to the Rev. Dr. Roe; from whence he removed to St. George's in Toronto, as assistant minister; then to Ottawa, where he organized five mission stations around the city; took pupils, and edited the "Ontario Episcopal Gazette" at the same time. He was then sent to Fitzroy and Pakenham, where he laboured for upwards of twelve years; thence the Bishop sent him to Smith's Falls, and now to Kemptville.

### TORONTO.

SYNOD OFFICE. — Collections &c., received during the week ending 21st May, 1881.

MISSION FUND. — Parochial Collections. — Mulmur, St. Luke's \$75.45, Trinity \$18.15, St. David, Everet, \$22.65; Thornhill \$67.00; Richmond Hill \$43.25; Seymour and Percy, \$31.45; St. Thomas's, Shanty Bay, \$18.75.

WIDOWS' AND ORPHANS' FUND. — Annual Subscription. — Rev. C. E. Sills \$5.00, October Collection. — Seymour and Perry, on account of assessment \$13.13.

DIVINITY STUDENTS' FUND. — April Collection. — Thornhill \$3.37; Richmond Hill \$2.71; Craighurst, St. John's \$1.84; Midhurst 35 cents; St. James's 81 cents; Trinity College chapel, Toronto, \$10.00.

SYNOD OFFICE. — Collections, &c., received during the week ending May 28th, 1881.

MISSION FUND. — Parochial Collections. — Scarborough Christ Church \$83.25, St. Jude's \$31.40, St. Paul's \$21.75; Fenelon Falls and St. Peter's \$33.26; St. John's, Berkeley, additional \$1.00. Special Appeal. — Hon. Chief Justice Spragge, on account of subscription \$50; C. J. Campbell, subscription \$20.

WIDOWS' AND ORPHANS' FUND. — October Collection. — Tecumseth, an account of Assessment \$10.00; Perrytown, additional \$3.00, Clarke, additional \$1.50, Elizabethville, additional \$1.00.

DIVINITY STUDENTS' FUND. — April Collection. — St. John's, Berkeley \$5.05.

ALGOMA FUND. — Day of Intercession Collection. — All Saint's, Toronto \$30.10; St. John's, Berkeley \$1.80; Trinity College Chapel, Toronto \$9.83; St. Anne's, Toronto \$10.16; Cobourg \$16.19; Alliston \$1.05; Trinity College School Chapel, Port Hope \$18.00; St. Luke's, Ashburnham \$3.00; St. James' Cathedral, Toronto \$8.35.

BOOK AND TRACT FUND. — St. Luke's, Ashburnham, for library books, \$10.00.

On Monday afternoon at 3.30 the Venerable Archdeacon Whitaker left Toronto on his way to New York for England. At the station, nearly all the city clergy, with a considerable number from the country, and a large body of laity, had assembled to bid him farewell. Three hearty cheers were given for the Archdeacon as the train moved off. Further particulars will be given next week.

The Rev. P. Tocque begs to acknowledge, with thanks, a stole from the Rev. John Pearson, for the use of the Lunatic Asylum.

*St. Luke's*.—The Rev. Wm. Crompton, travelling clergyman, diocese of Algoma, occupied the pulpit of this church on Sunday morning last. In the afternoon he gave an interesting address to the children of St. Anne's Sunday School.

*St. Matthias*.—On Sunday afternoon last, there was a special service appointed (short Evensong choral) at which the Rev. Archdeacon Whitaker baptized three adults, and delivered an appropriate address, on the eve of his departure for England. After the service, Miss Whitaker was presented with several farewell testimonials of esteem from members of the congregation. There was a beautifully illuminated address with numerous signatures; a purse of gold for the purchase of a Commentary for Miss Whitaker's use; a copy of Hymns Ancient and Modern, and a handsome bouquet of flowers. The incumbent in making the presentations dwelt upon the manner in which Miss Whitaker had been identified with all good works in the parish, as well as other members of the family, in parish visits, Sunday Schools &c. The ceremony was succeeded by an affecting farewell between Miss Whitaker and the individuals present.

*St. Luke's*.—On the 26th ult. the corner stone of the new church of St. Luke was laid by the Venerable Archdeacon Whitaker. At 4.30 the choir and clergy entered the church in procession and singing the hymn, "Hail the day that sees Him rise, Alleluia." All were surprised, the clergy wearing their stoles and hoods. The latter comprised the Ven. the Archdeacon of York, the Revs. J. Langtry (rector of St. Luke's), C. L. Ingles, Sr. (rector of Drummondville, Diocese of Niagara), W. Crompton (Diocese of Algoma), C. L. Ingles, jr. (St. Mark's, Parkdale), W. S. Darling, J. Pearson, and C. Darling (all of Holy Trinity), Septimus Jones (Church of the Redeemer, Yorkville), J. H. McCollum (St. Thomas), T. W. Paterson (Christ Church, Deer Park), A. Williams (St. John's), G. J. Taylor (St. Bartholomew's), W. Jupp (Toronto), Ed. Rusford (St. Matthew's), P. Tocque (Toronto), and O. P. Ford (Woodbridge). The church was well filled and was appropriately decorated. Evensong was sung to the proper Gregorian tones, the Rev. J. Langtry taking the prayers, and the Revs. S. Jones and J. H. McCollum the proper lesson for the Feast of the Ascension. At the conclusion of the prayers, another procession was formed to the foundations of the new church, the choir and clergy singing the hymn "The Church is one foundation."

The introductory versicles and prayers of the form used in the diocese on such occasions were chanted and intoned by the Rev. John Pearson, after which was sung the hymn, "Come Holy Ghost, our souls inspire." This being finished, Mr. James Henderson presented the Provost with a pure silver trowel, the offering of the congregation, at the same time expressing the hope that the gift would not be the least pleasing of the Archdeacon's Canadian reminiscences. Provost Whitaker then laid the stone according to the following form:—

"In the faith of Jesus Christ our Lord, we lay this foundation stone; in the name of the Father, and of the Son, and of the Holy Ghost. Amen. Here let true faith, with fear of God and brotherly love ever remain. This place is consecrated to prayer and to the praise of the most Holy Name of our Lord Jesus Christ, who with the Father and the Holy Spirit, ever liveth and reigneth, one God, world without end. Amen."

Copies of the DOMINION CHURCHMAN, New York Churchman and Guardian, Church Times, Church Review, Toronto Globe and Mail, with silver coined in 1881 were placed beneath the corner stone.

The ceremony having been completed all returned to the church singing in procession the hymn, "Christ is made the sure foundation," when

The Rev. John Langtry followed, and in a few words showed how at the laying of the first cedar post of the old church eleven years ago, there were only four Church of England families he could reckon on as a certainty in the way of a congregation. Since then they had swarmed, and All Saints' was the result. He appealed to the congregation, and apparently successfully, to guarantee \$1,000 more, so as to allow of a sixteen feet extension being built now

at the west end. If done three years hence it would cost \$3,000.

A handsome offertory was taken up, after which the Archdeacon pronounced the Benediction, and the clergy and choir returned to the vestry singing the *Te Deum* in procession.

Archdeacon Whitaker, standing in the chancel, and addressing the congregation, said how thankful and honoured he felt that his last public act in this country should be the laying of the corner stone of the new church of St. Luke. He congratulated the congregation on their zeal, and the pastor on his earnestness and faithfulness. He exhorted them never to shrink from the honest, faithful, and straightforward inculcation of the true doctrines of the Church. Though it might seem strange to insist upon such a thing, yet all must admit that it was owing to cowardliness and unfaithfulness in this respect that the Church had suffered so much in Canada. A conciliation which was a compromise was useless. If they would win to the Church those whom they admired for their conscientious and honest adherence to their own principles, they, as Churchmen, must be true and conscientious themselves in their profession of the faith so as to induce others also to share in their privileges.

*PARKDALE, St. Mark's*.—Provost Whitaker preached a farewell sermon in this church during the morning service. In the evening the Rev. Wm. Crompton gave a feeling address to the congregation of this church, upon the subject of the spiritual needs in the diocese of Algoma. The response to his appeal was most satisfactory.

*DEER PARK, Christ Church*.—A want long felt in this parish has just been supplied. Up to the present time the Sunday school has been held in the church. This, at all times an inconvenient arrangement, had become more so of late, owing to the gradual growth of the school, and to the formation of a large infant class, which was obliged to find shelter in a private house. Now, however, a school-house has been erected, and was used for the first time as a school on the fourth Sunday after Easter; a very successful concert having been held in it on the previous Thursday evening, when the local talent were very kindly assisted in their efforts by the Misses Hague, Kirkland, and Wright of Toronto, and Miss Hiliary, of Aurora. The school stands in the rear of the church, and, being exceedingly neat and finished in the same style as the church, gives universal satisfaction. Inside it is very pretty, and an infant class room at one end is thrown into the main building by means of sliding doors, when it immediately becomes a large and commodious platform, making the building very suitable for other purposes than that of a school. Altogether it is a great addition to the parish.

*PALGRAVE*.—The corner stone of a new church in this village was laid on the 24th of May, by Mrs. White, wife of — White, Esq., M.P. The usual services were held on the occasion, by the Rev. Messrs Swallow, Clark, and Soward. The proceedings were very successful in every respect.

#### NIAGARA.

From Our Own Correspondent.

*PORT COLBORNE AND MARSHVILLE*. The Easter vestry meetings in this parish were very satisfactory. At St. James' Church, Port Colborne, Messrs. J. R. Ham and A. K. Schofield were appointed wardens. Mr. Jas. A. Smith delegate to Synod. During the past year, in addition to the full and punctual payment of the increased guarantee and all current expenses, repairs and improvements were made to the church edifice at a cost of \$225, a new carpet for the chancel, and a pair of silver offertory plates, with certain other necessities procured, all diocesan obligations met, and a note due by the congregation for seventy dollars taken up, leaving this church free from debt, with a balance on hand of \$31.83.

At Christ's Church, Marshville, Messrs. W. C. Brawn and B. H. Campbell were appointed wardens; Mr. W. C. Brawn delegate to Synod. Repairs and improvements were made during the year, amounting to \$33.65, and claims against the congregation to the amount of \$220 paid, besides meeting all current expenditure.

*GUELPH*.—Services commemorative of the late Ven. Archdeacon Palmer were held in this church on the Fifth Sunday after Easter, May 22nd. The church was draped with mourning emblems and was filled with attentive worshippers, many of whom wore respectful mourning. Morning prayer was said by

the Rev. Canon Dixon, and the Ven. Archdeacon Whitaker preached an affecting sermon on 1 Thes. iv. 13, 14.

At evensong a special service was arranged by the Rev. Canon Dixon, which was admirably rendered and was most impressive. It began with Beethoven's "Funeral march;" then followed hymn 328, "A few more years," &c; sentences, "I am the Resurrection and the Life," &c; Psalms xxxix. xc; hymn 368, "For ever with the Lord." Lesson:—1 Cor. xv. 20;—hymn 479, "On the Resurrection morn; Burial anthem and collects; hymn 247, "Now the labourer's task is o'er." Sermon by the Ven. Archdeacon Whitaker on St. John xi. 26, 27. Offertory. Hymn: "Who are these like stars appearing?" Benediction. Funeral Voluntary.

#### HURON.

From Our Own Correspondent.

*NAPIER P. O.*—The Rev. Ed. Softly, B. D., requests all communications sent to the above address.

*HURON COLLEGE COUNCIL*.—The Huron College Council and the Western University held a meeting in the Chapter House on Friday, the 20th ultimo, and have resolved to open the University, on the 1st of October next. His lordship the Bishop has been very successful when in England in obtaining funds for the purpose.

*MILLBANK, Grace Church*.—This church has been having a complete renovating of late. The whole of the pews and flooring have been removed, and new joists put in, the flooring relaid, and the pews and internal arrangements so completely changed that the inner appearance of the church has been greatly improved. Some work remains to be done upon the walls, and the windows to be frosted, when our little church, we hope, will present a very creditable appearance. Just before Easter, by the efforts of Mrs. Caswell, the wife of the incumbent, a churchbell was put up, and it is very pleasant to hear the tones of a "church-going bell" on the quiet Sunday mornings, and people wonder how they did without one so long. A cordial vote of thanks was passed by the Easter vestry to Mrs. Caswell for her efforts in obtaining the bell.

A very pleasant gathering assembled on the lawn in front of the parsonage, on Tuesday last, the Queen's birthday. In answer to the ringing of the church bell, many of the friends of the church left for a time the foot races and games by which the day was celebrated in the village, and gathered at the parsonage for the purpose of joining in the presentation made to Miss Lizzie McKee, the organist of the church. The address was read by the Rev. D. J. Caswell, and the presentation made by Mr. Foster Phair. The pieces of silver plate were greatly admired by all present, and Miss McKee expressed herself as highly gratified. Altogether the gathering of ladies and gentlemen upon the lawn under the shady trees, and in the midst of the glittering silver, presented a pretty picture. Tea upon the lawn, a few games of carpet balls on the grass, and a rousing bonfire completed a very pleasant day.

*LISTOWELL*.—Rev. G. O. Troop, of St. Paul's church, Halifax, N. S., is about to leave Halifax for the diocese of Huron, having been appointed to the incumbency of the parish of Listowell, by his lordship the Bishop of Huron. He will preach his farewell sermon at St. Paul's, on Sunday, July 3rd, and will leave for Huron on the day following.

His lordship the Bishop of Huron has appointed Rev. W. A. Graham, of Teeswater to be incumbent of Delhi and Waterford. He has also appointed the Rev. W. Daint, of St. George's, Thorndale, as incumbent of Aylmer. Rev. D. Deacon is about to resign the mission of Bothwell.

#### ALGOMA.

From Our Own Correspondent.

The Rev. W. Crompton, travelling clergyman, will occupy the pulpit of Barton church, near Hamilton, on Sunday next, for the purpose of bringing the necessities of his field of labour before the congregation.

*UNGRATEFUL PEOPLE*.—You may rest upon this as an unfeeling truth, that there neither is, nor ever was, any person remarkably ungrateful who was not also insufferably proud; nor any one proud who was not equally ungrateful.



Correspondence.

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

ALGOMA.

SIR,—Will you kindly give me space gratefully to acknowledge the receipt of one dollar, enclosed in an envelope bearing the stamp of Aurora post office; a cheque for £10 sterling from Miss Claxton, per Mrs. Nunn, Glastonbury, England; and a post-office order from Mrs. Orton, South Hampstead, England, who writes thus: "I lived five years myself in the back woods, and saw no church or school all that time, and can fully sympathize with your people. I am only a poor aged widow, but have been laying by one penny a week for some time, and a piece of silver on the great Festivals of our Church."

Truly a "widow's mite," which will without doubt receive its reward.

Yours,

WILLIAM CROMPTON, Travelling Clergyman, Diocese of Algoma, Asplin P. O. May 19th, 1881.

THE IRISH SOCIETY.

SIR,—I send you from the advanced copy of the annual report, the financial returns of the Irish Society, for the year ending March 31st, 1881. This report was presented during the late session of the General Synod of the Church of Ireland. His lordship the Bishop of Tuam in the chair. As this is a matter of interest to so many of your readers, I need make no apology for the intrusion.

On the occasion of the presentation of the report, addresses were made by the Right Rev. Chairman, the Lord Bishop of Ossory, the Rev. G. Gratton-Gabbins, the Archdeacon of Cork, the Rev. Dr. Bell, the Rev. Dr. Leet, the Rev. H. Seddall, and the Rev. J. W. Hackett, who presented the report. The attendance was very large, comprising the most distinguished clergy and laity of the Irish Church. A large number of ladies were also present.

The receipts during the past year amounted to £9,657 18s. 2d., including legacies, being an increase over receipts of previous year to the extent of £4,075 8s. 4d. Of this sum the amount received from Ireland was £5,318 15s. 6d., being an increase of £3,039 16s. 9d.; from England was received £3,703 4s. 2d., being an increase of £666 17s. 3d.; from Canada, £263 14s. 9d., being an increase of £90 9s. 9d.; from the United States of America, £275 0s. 3d., being an increase of £272 19s. 1d. The amount of legacies paid during the year was £3,790 8s. 3½d. If the legacies be deducted, the receipts from ordinary sources of the society's income was £5,867 9s. 10½d., whereas in the previous year it was £5,056 7s. 11d., the increase being £811 11½d. The expenditure during the past year has amounted to £6,518 12s. being in excess of the expenditure for the previous year to the extent of £935 0s. 2d.

Yours,

W. T. SMITHETT, Gen. Sec. for Canada.

PRINCE ARTHUR'S LANDING.

SIR,—The Rev. J. Ker McMorine writes that his resignation of his mission takes effect in the end of June. I hardly like to infer that he will give up that "most pleasant pastorate" until he knows that his successor is appointed. He seems to realize so keenly that "a vacancy in the pastorate would be peculiarly discouraging at this juncture," and would result in a "serious measure of disintegration," by which it may be supposed that he means that the sheep would be scattered, that I rather conclude that he does not seriously intend to leave the sheep and flee to pastures new, until he has succeeded in persuading a clerical brother to take his place. Apart from the pain and discouragement which his resignation at this juncture will give his "revered and loved Diocesan," Mr. McMorine must be sensible that to leave his charge without a pastor, will be desertion of a post, and that too, as he well describes it, "one of the outposts of the Christian army."

But further, I cannot doubt that upon reflection Mr. McMorine will feel that his proper place for the present is where he is; that if before his church and parsonage were destroyed, he had tendered his resignation, duty to the Church should lead to its withdrawal, now the "that little knot of Chrrehmen" has been overtaken by the most serious disaster that

could befall them. How can a generous man leave a congregation, "generous almost to a fault," to bear alone the results of an act of carelessness which was not theirs, especially when he must be aware that the flow of subscriptions will at once be checked, if he leaves the mission vacant? If the shepherd deserts "his little flock," how shall strangers care for it? Mr. McMorine would not willingly embarrass his bishop and throw back upon him his mission just at the moment that the "spirit of the congregation is cast down" as he tells us, and their site "desolate." Let him see that "new and superior structure" well under weigh before he leaves, and give substantial relief and satisfaction to his revered Diocesan not by getting another man to say "Here am I; send me," but by himself saying "Here am I; and here I remain, until the waste places be repaired. It is the only reparation I can make for a disaster which was partly due to my own carelessness." I have written plainly, but not unkindly, I hope. I feel so warm an interest in our missionary Diocese, and my congregation have always shown such a large practical interest in its work, that I would gladly disuade one of its most pleasantly situated clergy from taking a step which may tend to lessen interest in missionary work, and must still further discourage a congregation, who have seen the large and satisfactory "results of their liberality" destroyed in a moment.

I am yours &c.

J. D. Cayley.

DESECRATION OF THE LORDS DAY.

SIR,—I see by the secular papers that it is proposed to alter the gauge of the Northern Railroad on Sunday the 12th of June. I presume that we have Laws which could prevent this wholesale desecration of the Lord's Day: should those in authority not put those Laws in execution, we make this act of the Company a National sin, therefore steps should at once be taken to stop it by notifying them that it will not be allowed.

The work was to have been done on Sunday, May 1st, but the destruction of some engines by the fire at Hamilton is said to have prevented it.

Yours,

BASIL R. ROWE.

May 23rd, 1881.

Family Reading.

AND HE TOOK A CHILD.

Into the little gray churchyard  
All with memorial crosses starr'd,  
And mounds, a fixed sea;  
Weeping, a woman slow doth bear  
Her first-born child, and lays him there  
Under the old yew tree;  
And resurrection flowers,  
Those earliest darlings of the spring,  
Pale, drooping snowdrops, she doth bring,  
And o'er the small grave showers.

'T is summer now; but, ah! behold  
Another form stretched on the mould,  
A little, little form.  
Deep lines have marked the mother's brow,  
Her step is soft and very slow;  
She loosens from her arm  
(Oh, still, thou quivering lip!)  
A basket brimming o'er with gems  
From nature's endless diadems,  
Over the turf to heap.

Autumn—and to that churchyard drear  
Her third sad offering to the year  
That mourning mother bore;  
All day beside it watched; then slow,  
With one thick, sighing sob of woe,  
From out the heart she tore  
Of that old scathed yew  
A pendant branch of richest green,  
With scarlet berries set between,  
And o'er the hillock threw.

Yet once again that grave she sought;  
Her last-born fairest child she brought,  
And laid beside the rest;

The Christmas snow lay on the ground,  
No flower nor berry to be found  
To deck its little breast.  
'T was but one other pang!  
She laid her down beside her child,  
A smile of deepest peace she smil'd—  
That night the Angels sang.

SUGGESTIONS TO COMMUNICANTS.

- 1. Rise early. — Psalm lvii. 9.
- 2. If possible, communicate fasting, so that the "Bread which cometh down from Heaven" may be the first food that passes your lips.
- 3. For the carrying out of these two suggestions, an early celebration is the most convenient.
- 4. After the Consecration *never sit* unless sick or infirm, never mind what others around you do. As being in the most special Presence of the King of Heaven, kneel, or at least stand, but be not guilty of the irreverence of sitting. Besides all your time should be occupied in aoration and prayer. Pray for your friends, your parish, and for those graces which you most need.
- 5. During the Act of Reception it seems reverent—
  - i. To take up no book;
  - ii. To wear no gloves;
  - iii. To receive the Sacrament of the Body of Christ into the right hand laid open and flat upon the left, as St. Cyril directs: "Make thy left hand as if a throne for thy right, which is on the eve of receiving the King," and this will also prevent any portion of the Consecrated Bread falling to the ground.
  - iv. To receive the Cup firmly with both hands and to be careful not to drink more of the Sacrament of the Blood of Christ than is necessary. One drop of the Precious Blood is sufficient to cleanse a world of sin.
  - 6. Remain kneeling in prayer, until the Priest has consumed the Consecrated Elements, and all the Clergy have left the Altar.

7. It is unseemly to hasten out of church directly after the conclusion of the service, as the time immediately succeeding Communion is especially blessed for private devotion.—St. John vi. 12.

8. The objects of this Holy Sacrament as revealed in God's word are:—

- 1. The Memorial before God of the one sacrifice for sins forever.
- 2. The strengthening and refreshing of the souls of the faithful. Should you not intend partaking of the Blessed Sacrament, you should still remain to take part in offering the Great Memorial before God.
- 3. Be always sure to receive the Holy Communion at the Great Festivals, such as Christmas, Easter, Ascension Day, Whitsun-tide. Receive as often as your state will allow. Begin by receiving once a month, but do not rest there content, try and fit yourself far more frequent Communion.
- 4. Get your clergyman to recommend such a manual for the Holy Communion, as he may think most useful for you, and in any of your difficulties do not be ashamed or afraid to seek his advice and guidance.

DIFFERENT KIND OF CHURCH GOERS.

- 1. REGULAR members, "stand-byes," who always may be depended upon.
- 2. Shaky members, who act according to feelings, rather than principle.
- 3. Families whose women attend, but whose men rarely attend and care only for the social and respectable aspect of the church.
- 4. Families moral, but not religious; regular attendants, but not members.
- 5. New families, occasional attendants, whom it is desirable to interest and fasten.
- 6. Poor families, whose willingness, is greater than their ability.
- 7. Floaters.  
To which of these classes do you belong?

HOW TO ENJOY BLESSINGS.—Keep the horrors at arm's length. Never turn a blessing round to see if it has a dark side to it.

## "HERSHANNAWHANT."

(SHE SHALL NOT WANT.)

Formerly the late Rev. J. B. Owen, was the well-known vicar of Bilston. Perhaps no man in England excelled him in a sincere desire to promote the welfare of the working classes. His memoir has been issued by his son, from which we extract the following. In the mining districts, especially of Staffordshire, it will, we believe, cause many a cheek to be wet with tears.

I had a boy in my national school, above thirty years ago, whom I'll call Sandal, the only son of his mother, and she a widow. A lazier, more mischievous, quarrelsome urchin, never raised a school barricade. There was scarcely a boy of his size whom Sandal had not fought, few whom he had not robbed, no species of punishment he had not undergone, whom no discipline soft or smart could mould; he was the plague of his mother, and nuisance of the school. At length Sandal absconded—fell among thieves—was repeatedly convicted—and at last sentenced to seven years' transportation. I visited him in custody on his final charge—his legs chained to the bars of the parish constable's grate. He was then in his eighteenth year. He was ashamed, or else too sullen, to speak to me. He seemed like a bad boy at bay. I had once, at his mother's entreaty, soundly caned him, and perhaps the poor lad sulked on the reminiscence. On his being removed to the county jail, his mother clung to him, praying aloud, "Lord, have mercy on him—mercy on my poor lad!"

Pitying her misery, I took her by the hand, and to comfort her, said, "God be with you, widow—she shall not want!" The latter words were meant for her son's ears, as well as her own, and so the boy took them.

He now for the first time turned a look on me—a hard look, yet not so hard as when he had looked away from me—but not a word passed. The cart moved off—many eyes were fixed on the prisoner, but only one voice cried—"Mercy on him!" It was his mother's cry—Sandal bent his long last gaze, not on her, he couldn't bear to meet her eye, but on me. His eye looked into mine as if to stare and stamp into my memory the pledge which had involuntarily escaped me, to wit, "She shall not want."

On his return from the county prison, the burly constable stated, "That young Sandal shut himself up the whole ground to jail—never give tongue good or bad till such times as warden at Stafford axed his na-am, whereby he mithered out:

"Hershannawhant!"

"Herrwhatten?" says warden; "bin you a furrier?"

"But mind ye, mum's the word—never another'un could they twist out on him, barrin' Hershannawhant."

"What mought be his meanin'?" says warden.

"He's shammin' soft, ain't he?"

"No," says I, thinkin'ly, "the soft's meanin' ain't his name, but his mother—bein' as hershanna—want. Our wicar said so."

So Sandal was shipped abroad, away over seas to the far end of the world. No more was heard of him, year by year, except in heaven, where his mother's intercessions kept his name before God! His ignominy, deep as it was, had not sunk deeper than the wistful depths of a mother's heart. With the gallant faith that storms forlorn hopes, and worketh by love, she never despaired of the bad boy, whose last thought at all events was of her—"her shanna want." The words had quivered on his lips like signals of distress from a sinking ship, but indicated some hope of rescue to the last!

At the first year's end I wrote for tidings of Sandal through the usual channel, and the reply from Van Dieman's Land announced that he and another convict had escaped, and were both lost in crossing the sea to the opposite coast.

Four years elapsed. I was sitting in my study one night in November, when my servant said a man was waiting to see me.

"What is his business?"

"He says he must tell you alone, sir."

"What is his name?"

"He says you don't know it."

"Tell him to come in the morning."

"I did, and he says he only wants ten minutes, bein' bound for Liverpool by to-night's mail."

"Show him in."

A tall hairy fellow above six feet entered, closed the door after him, then turned on me, and said—

"Belike ye don't mind me?"

"Not a bit—why should I mind you?"

"Ye don't take me, sir."

"Take you! why should I take you for? maybe you'd rather not—"

"Maybe ye won't take my meanin', bein' what I be," said the man, gloomily.

"What are you, then?"

I looked hard at him; but his features, ambushed under cover of a thick confluent coppice of shaggy whisker, moustache and beard, were indiscoverable.

He looked more like a bush than a brother. I repeated my question:

"Who are you?"

"Who be I? Dost mind, reverend, a froctious engain rodney lad, as thee used for to whop above a bit, only none more nor he'd arned, one Anoch Sandal by name?"

"Are you Sandal?"

"I be; leastways I'm the chap as was him till such times as sorer and jye tarned me another mon. Both on 'em had a hond in it, rev'rend, dreary fettlin' and frettin', death a-starrin' ye in face, look where ye would—hunger grippin' yer bowels, sea and land clammin' worse nor one another; and then again at long last the jful upshot on it all. That's me, sir, leastways that's both of us, me as was, and me as I be, and neither on us nothin' to boast on."

"Didn't you break your ticket-of-leave?"

"You know that?" he exclaimed, surprised and half alarmed.

"I did. I wonder you risk being seen."

"No risk, sir: I come by the coach this last night, and lay a-bed at the 'Blue-Pig' till such times it was that dark, I dar' venture out to your reverence. I'm goin' back by the mail; but dost call to mind what yer said that day as I was nabbed?"

"I remember what you said; you said nothing."

"Nay, but I did, sir: I said amen clerk to what your reverence said, word for word, only I said it inwards like."

"What did I say?"

"Ye took my mother's hond, sir: you stud to her in her trouble—says you, your reverence says, looking straight on end at me—face to face like, such times as you said it, you says: 'Her—shanna—want.'"

"Neither has she, Sandal: the Lord provided for her."

"So He has, sir, and done it like a Lord: He's been and made my old mother a lady."

"What do you mean?"

"My meanin' is, £1200."

Then he told me a long story of his wearisome weary life, as a ticket-of-leave man, in Van Diemen's Land—how he and the other convict, hearing of the gold-fields on the mainland, stole a boat, and storing her with such provisions as they could procure, ventured the long passage across the sea—their hardships on the waters, and privations through the bush, finally reaching Brisbane. Being both miners, they plied their skill in digging for gold, dividing between them at the end of eighteen months nearly £3,000.

"Then," said he, "the Lord called back them words o' yourn, 'Her shanna want.'"

"No more her shanna," I says, whereby I cried a bit, and declares by them words as I'd make em' come true to moother, payin' her back all the trouble I'd been and done her. I told Jim my mate on it.

"Spoke up like a man, Anoch," says Jim.

"Amen, Jim," says I; "I will arise and go to my moother, and say unto her, Moother, I've sinned against heaven and before thee, I ain't no more worthy to be called thy son; but mak' thee mind easy, and here's the materials to do it with. By that I fatched away the blunt, and here's the lot."

Sandal produced £1,200 in notes, and pushed them over to me.

"Now how do you propose to deal with the money?"

"No how—dursent—must slip back mum as may be—what could a convict do with such paper? Take it off me, sir, for the poor old woman as you said her shanna want!"

I saw his difficulty, but also felt my own. As a justice of the peace it was my duty to give him into custody, but I could not. There was a law pleading for him, higher than human statutes. To seize him in the act of filial piety seemed forbidden by the words,

"Thou shalt not see the kid in his mother's milk."

I couldn't do it, and did not. I consented to invest the money for the widow, and then Sandal asked:

"Where does moother live now, sir? I dursent ask in the street."

"It will be safer for me to show you." So we set out together. I opened the widow's door. She was busy knitting. I only heard three words:

"Moother!" and "Moi lad!"

I shut them in, and left them alone.

I never heard of Sandal again; but the widow's life was blessed, and her prayers were answered by the fruits of his filial repentance.

## WHITSUN-TIDE.

NEXT week is the week devoted to the memory of the visible coming of the Holy Ghost to the Church of our Lord, as a witness of the reality of His Ascension into heaven, and of the acceptance of His intercession for the sins of the world. Manifesting the truth of all that was taught by the Son of God, the descent of the Holy Ghost revealed most clearly the mystery of the adorable Trinity. The manhood of Christ was made the manhood of those redeemed and sanctified by Him. The coming of the Holy

Ghost was the great token of the forgiveness of the sins of the world by God the Father, and of the restoration of man to the spiritual privileges which had been lost by the sin of Adam. Whitsunday is properly the birthday of the Christian Church. The presence of the Holy Ghost in the Church makes the truth of the Holy Scriptures, the administration of sacraments, the offering of prayers, the doing of good works, effectual to the saving of human souls. Jesus Christ our Lord is the Head of the Church, but we are all baptized into one body by one Spirit.

## THE LAST JUDGMENT.

THE last Judgment shall be transacted by the same principles by which we are guided here; not by strange and secret propositions, or by fancies of men, or by the subtleties of useless distinctions, or evil persuasions; not by the scruples of the credulous, or the interests of sects, nor the proverbs of prejudice, nor the uncertain definitions of them that give laws to subjects by expounding the decrees of princes; but by the plain rules of justice, by the Ten Commandments, by the just apprehensions of conscience, by the plain rules of Scripture, and the rules of an honest mind, and a certain justice.—*Bishop Jeremy Taylor.*

## THE FIRST WHEEL.

HAPPILY, some poor soul will say, Alas! woe's me, I thought I had prized Christ aright; but now I see I do not, for I find other things mixed with Christ; Christ is not my only mover.

A weak soul will stumble, and my fall at a little stone in its way, such as this is; and therefore I must take it up and remove it; and so to do I must entreat the poor soul that hath stumbled at this sign, to consider what is the first wheel that moves in his actions. Let him find out the first mover, for he it is that gives the denomination to this act, though many other things fall in with it by the way. If love of Christ be the first wheel that moves, then though other wheels may move together with him, yet He is thy Master, they head and jewel; like as a journey to London is so called, because a desire to see that famous city, and an intent to go thereunto, moved first to the setting forth thereon, though by the way we see and meet with many conveniences to ourselves.

## AWAKE THOU THAT SLEEPEST.

THE sleep of the body refreshes and revives. Sleep is indeed an image of death; but waking is an image of resurrection. The once tired energies are fresh and active; the wasted nervous strength is restored, the man is ready for the work of a new day. But it is not so when the soul sleeps. That sleep is not only an image of death; it is the beginning of death and decay. The soul sleeps when the clouds of unbelief hide heavenly things, and darkness closes over it. It dreams of things that are unreal and that pass away. It knows not of the dangers that are always near. It forgets God. From that sleep there may be no awaking; if the call of God rouses the soul, ere it be too late, there is no sense of restored power, but of lost power; no rising up with fresh hope and courage to meet new duties; but shame and discouragement.

How earnest and watchful all should be against the beginning of sloth and languor! When the hands begin to hang down, and drowsiness creeps over the spiritual senses, then he who would not be among the dead must fear lest his soul sleep. When the truths of God lose their fresh power, when words of prayer grow to be only words, like the unthought-of mutterings of a languid one whose mind is sleepy and whose feelings are unstirred, then it is time to start up in fear, and cry out for help. When work for God is done with failing spirit, with lessening regularity, with growing thought of self, when means of grace are getting to be occasional duties rather than regular food and cheer, when enemies come readily and are welcomed without distrust, then there is cause for fear lest the soul fall into the sleep that is death.

"Awake, thou that sleepest," is God's summons to the languid soul: "Escape from the state of darkness in which the prince of darkness has thee in his power; cast off the works of darkness, the wages of which are paid in outer darkness: 'Arise from the dead' and be not buried in corruption."

There is a promise, too: "Christ shall give thee light." Christ is the true "Light of men." He opens out heavenly things to the eye of the soul, and shows to faith the truths of which the Gospel tells. He sets clearly before hope the blessedness in store for those who long for and strive after gifts of grace and holiness. He gives light within the soul, even the light of God, enabling it to walk in the light, knowing and doing God's will, and preparing for the world where there is "no night" for ever.

### Children's Department.

#### A CHILD'S-SONG.

My child, we once were children,  
Two children fond of play.  
We crawled one day in the hen-house,  
And hid ourselves under the hay.

We crowed just like the chickens,  
And whenever people went by,  
Cock-a-doodle-doo! They fancied  
They heard the roosters cry.

We papered nicely the boxes  
That in the court-yard lay,  
And played "keep-house,"  
Right comfortably one day.

The old gray cat from the neighbour's  
Came often to make a call;  
We made her bows and courtesies,  
And compliments mutual.

About her health we were anxious,  
And asked "How have you been?"  
We've said the same things very often  
To many old cats since then.

Often we sat and chatted,  
As wisely as grown-up folk;  
Of the good old times when matters  
Were so much better we spoke.

How love, truth and fidelity,  
Had disappeared from the earth;  
And hard it was to get money,  
And how much coffee was worth.

Long past are the games of childhood,  
And everything passed by—  
Money, the world, and good times,  
Truth, love, and fidelity.

#### TRUE CHARITY.

LATE one night a respectable-looking girl was sitting on a doorstep weeping bitterly. A gentleman who was passing at the time, stopped and inquired the cause of her distress. She told him that she had come from the country, having accepted a place in Brighton; but on arriving at her situation her mistress had complained that her clothes were not good enough, and had found such fault with her appearance that it ended in her refusing to keep her, and turning her out into the street. She had neither money nor friends, and she did not know where to pass the night. "Come along with me," said the gentleman, "and I'll find you a night's lodging."

The girl sprang up, and the gentleman strode hastily on, the girl eagerly following. On looking back, however, some minutes later, he found to his surprise that she was gone. He turned back a few steps, but she was nowhere to be seen; she had vanished somewhere in the dark night. Some days after, he met the same girl in the streets. He stopped her and asked her, "Why did you not follow me that night?" The girl coloured up, but answered, "Well, sir, you were a stranger to me, and it was late at night, and I was afraid it mightn't be respectable." "But what became of you then?" "I happened on a pie-man, sir, and he asked me what I was crying about, and when I told him he said, 'Well, you don't look a bad'un, anyhow;' and he took me home with him, and gave me a supper and a night's lodging, and a breakfast the next morning, till I could find a situation for myself. God bless him for it!"

This little incident was reported to Mrs. Vicars, and she at once resolved to

seek out the pie-man. She found him reading the Bible with his wife. He was only a poor man, earning his livelihood by selling hot pies and potatoes, up to a late hour at night, in the streets. . . . and having learned that all honest work may be made God's work—any business, however humble, may be made our Father's business.

"All may of Thee partake—  
Nothing can be so mean,  
Which with this tincture, 'For Thy sake'  
Will not grow bright and clean."

So the Brighton pie-man turned his hot pies and potatoes to account in his Master's work. They were the means of bringing him into contact with many a poor outcast. And, poor as he was, he had made it a practice on miserable winter nights to bring home some poor, wet, homeless creature, and give her a good meal and a night's lodging under his own roof. Mrs. Vicars, on asking to see the room where he lodged them, was shown a loft, which she had to enter on her hands and knees, and in the corner of which there was a heap of clean straw and a warm blanket. It was all he had to give, but it was given out of his own poverty, in a spirit of love to the Saviour of the lost; and such as it was, it had been a haven of refuge to many a poor, un-cared-for wanderer.

#### FOUR WORDS REMEMBERED FOR EVER.

WHAT a wonderful book is the Bible! how unlike the composition of men! If one finds a passage from this marvellous book mixed up with man's best and brightest thoughts, it seems to stand out from them like a gem in a sandy desert, shining with its own lustre, and compelling you to stop and gaze upon it. Only think! one sentence may be the means of saving a soul from everlasting death; how strange!

The Bible came down from heaven—it leads to heaven. Who does not read and admire this book of books? One cannot tear up a ragged leaf of this book without a feeling that it is too sacred for common purposes. There are many instances known where a few sentences from this book have proved more useful than all the sentences or books ever written by men or nations. Here is one of them.

A clergyman was preaching in one of our large cities, and after retiring into the vestry a respectable woman came in, and offering her hand to the man of God, said, "Sir, I am thankful to see your face once more: this is indeed a joyful day to me."

"I have not the pleasure of knowing you, ma'am," answered the minister, shaking hands with the stranger.

"Oh no, sir, you do not know me, but I have reason to remember you; and four words I once heard you read, I shall remember for ever."

"Indeed! what were they?"

"Fifteen years ago, sir, you were preaching in this city, and I was in a dreadful state of mind, living far from God and happiness, and at length I became so miserable, I resolved to jump into the river just below, and there end, as I foolishly imagined, my life and my sorrow together. I passed this place of worship in my way, just as you, sir, gave out your text, which was in the sixteenth chapter of Acts, and a part of the twenty-eighth verse, 'DO THYSELF NO HARM.' My attention was arrested, and I hope my heart changed by the Spirit of God that evening; and I have now for many years been happy sitting at the feet of Jesus, and I hope trying to learn of Him. He is to me all and in all."

The clergyman was deeply affected, and kneeling down, gave thanks to God for restoring this wandering sheep to the fold of Jesus. And now they live together in the land afar off, where they behold the King in His glory, and rejoice evermore, singing the new song of Moses and the Lamb.

Reader, will you join them there? or will you have your portion with the "rich man," beholding their glory afar off? "Prepare to meet thy God." These are five words worth remembering.

#### TRACT IN THE SOLE OF A SHOE.

A MAN having received a tract, used it in filling up the space between the inner and the outer sole of a shoe. Some time afterwards, another man of the same business sat down on a Sunday morning to put a new sole to that shoe; but when he had cut away the old leather he saw the tract, and his attention was instantly arrested by its title, "Remember the Sabbath day, to keep it holy." It was an arrow from the quiver of the Almighty. The work was immediately laid aside, and the man hastened to the house of God: his soul was troubled, nor could he find rest until he found it at the cross of Christ.

#### SHEPHERDS AND THEIR DOGS.

I AM never weary of hearing the stories of the sagacity of colley dogs. The tales that are told of Scotch shepherds and their dogs are marvellous. One of the most interesting that I have ever heard was related by Charles Hancock, Esq., the celebrated animal painter. Mr. Hancock said:—"I was once staying with Lord Kinnaird, at his seat in Scotland, when his lordship expressed a wish that I should see some of his prize sheep which were then feeding with some hundreds more on the brow of a hill, about three miles from the house. Calling his shepherd, he kindly asked him to have the prize sheep fetched up as quickly as he could. The shepherd whistled, when a fine old sheep dog appeared before him, and seated on his hind-quarters, evidently awaited orders. What passed between the shepherd and the dog I know not, but the faithful creature manifestly understood his instructions.

"Do you believe that the dog will bring the sheep to us out of your flock?" I asked.

"Wait awhile, and you will see," said his lordship.

"The dog now darted off towards the sheep, at the same time giving a significant bark, which immediately called forth two younger sheep dogs to join in the mission. Accustomed as I was to the remarkable sagacity of colley dogs, I was amazed at what now took place. On one side of the hill was a river, on the other side a dense forest. One of the younger dogs, on arriving at the foot of the hill, turned to the left, while the other darted off to the right hand. The former stationed himself between the sheep and the river, while the latter stood between the sheep and the forest. The old dog now darted into the middle of the flock, when the sheep scampered right and left, but were kept at bay by the two watchers. The old dog speedily singled out the particular sheep desired, and in a few minutes the three dogs were quietly driving them towards us. "Within about an hour of receiving the instructions from the shepherd, the dogs brought the sheep up to the door of the mansion."

#### ANECDOTES OF LIONS.

AN instance of friendship and mercy in a lion is thus related by Mr. Hope:—"One day I had the honour to dine with the Duchess of Hamilton. After dinner the company attended her grace, to see a lion fed that she had in the court. While we were admiring his fierceness, and teasing him with sticks to make him abandon his prey and fly at us, the porter came and informed the duchess that a sergeant, with some recruits at the gate, begged to see

the lion. Her Grace, with great condescension and good grace, asked permission of the company to admit the travellers. They were accordingly admitted. At the moment the lion was growling over his prey. The sergeant, advancing to the cage, called, "Nero, Nero, poor Nero! Don't you know me?" The animal instantly turned his head to look at him; then rose up, left his food, and came wagging his tail to the side of the cage. The man put his hand upon him and patted him, telling us at the same time that it was three years since they had seen each other, and that the care of the lion on his passage from Gibraltar had been committed to him; and he was happy to see the poor beast show so much gratitude for his attention. The lion, indeed, seemed perfectly pleased. He went to and fro, rubbing himself against the place where his benefactor stood, and licked the sergeant's hand as he held it out to him. The man wanted to go into the cage to him, but was withheld by the company, who were not altogether convinced that it would be safe for him to do so.

A lion, which the French at Fort St. Louis, in Africa, were about to send to Paris on account of his great beauty, having fallen sick before the departure of the vessel that was to convey him to Europe, was loosed from his chain and carried into an open space of ground. M. Compagnon, author of an "Account of a Journey to Bambock," as he returned home from hunting, found this animal in a very exhausted state, and out of compassion poured a small quantity of milk down his throat, whereby the lion was greatly refreshed, and soon after recovered his perfect health. From that time the lion was so tame, and acquired so great an attachment for his benefactor, that he ate from his hand, and followed him about everywhere like a dog, with nothing to confine him but a string tied about his neck.

#### GIVE MY LOVE TO JESUS.

IT was very beautiful when a little child, coming into the room where her playmate was dying, reaching up on the bed, said, "Mary, where are you going?" And Mary said, "I am going to Jesus." Then the playmate threw her arms about her companion's neck and said, "If you are going to Jesus, give my love to Jesus!" It was the simplicity of faith.

#### MOTHER'S LAST LESSON.

A MOTHER lay a dying. Her little son, not knowing of the sorrow coming to him went, as was his custom, to her chamber door, saying:

"Please to teach me my verse, mamma, and then kiss me and bid me good night! I am very sleepy, but no one has heard me say my prayers."

"Hush!" said a lady who was watching beside her, "your dear mother is too ill to hear your prayers to-night" and coming forward, she sought gently to lead him from the room. Roger began to sob as if his heart would break.

"I cannot go to bed without saying my prayers—indeed I cannot."

The ear of the dying mother caught the sound. Although she had been insensible to everything around her, the sob of her darling aroused her from her stupor, and turning to her friend, she desired her to bring her little son to her. Her request was granted, and the child's golden hair and rosy cheeks nestled beside the cold face of his dying mother.

"My son," she whispered, repeat this verse after me, and never forget it!" "When my father and mother forsake me, the Lord taketh me up." The child repeated it two or three times, and said his little prayer. Then he kissed the cold face and went quietly to his bed.

In the morning he came as usual to his mother, but found her stiff and cold.

This was her last lesson. He has never forgotten it, and probably never will as long as he lives.

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Flour, brl.	4 85 to 4 90
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Do. fore quarters	5 00 to 6 00
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Hogs, 100lb.	8 25 to 8 50
Beets, bushel	50 to 55
Onions, bushel	75 to 1 00
Cabbage, dozen	40 to 1 00
Carrots, bushel	25 to 30
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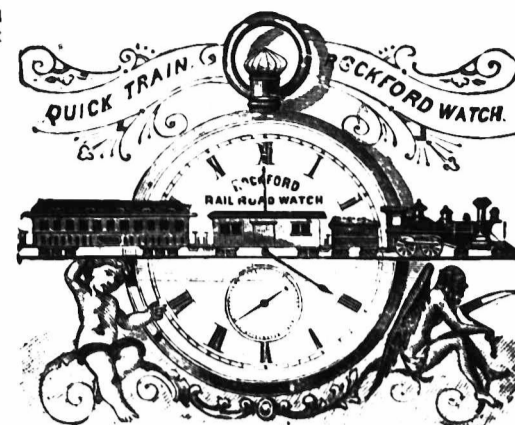
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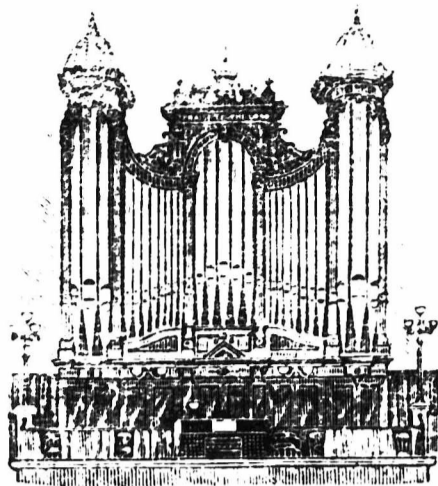
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