

# Dominion Churchman.

Vol. 7.]

TORONTO, CANADA, THURSDAY, MAY 26, 1881.

[No. 21.]

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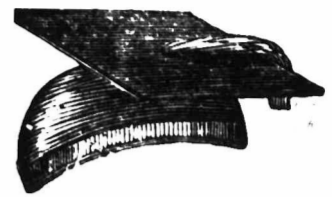
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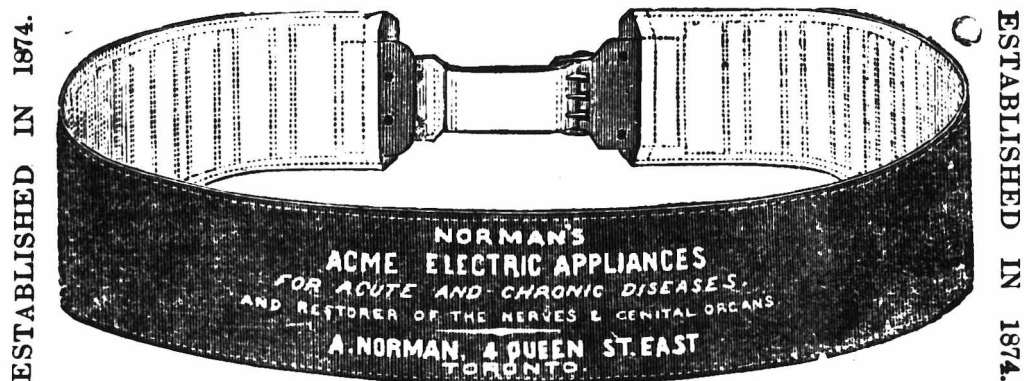
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Mr. A. Norman, Belgrave, Ontario.  
Dear Sir,—The belt I got from you last September did me lots of good. I was not able to work then, but I am now. Please send me another and a pair of kneecaps and two pair of insoles. Enclosed amount \$21. Please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

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OUR ANIMAL TEA "ALPHABET."

(By Our Own Poet.)

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B obolink, panther, dragonfly, snail.  
C rocodile, monkey, buffalo, hare,  
D romedary, leopard, mud-turtle, bear.  
E lephant, badger, pelican, ox,  
F lying fish, reindeer, anaconda, fox,  
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,  
L izard, ichneumon, honey bee, rat,  
M ockingbird, camel, grasshopper, mouse  
N ightingale, spider, cuttlefish, grouse,  
O celot, pheasant, wolverine, auk,  
P eriwinkle, ermine, katydid, hawk,  
Q uail, hippopotamus, armadillo, moth,  
R attlesnake, lion, woodpecker, sloth,  
S alamander, goldfinch, angleworm, dog,  
T iger, flamingo, scorpion, frog,  
U nicorn, ostrich, nautilus, mole,  
V iper, gorilla, basilisk, sole,  
W hippoorwill, beaver, centipede, fawn  
X antho, canary, polliwog, swan,  
Y ellowhammer, eagle, hyæna, lark,  
Z ebra, chameleon, butterfly, shark,  
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(By Another Of Our Poets.)

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T hat ever "man" or "maid" refreshed,  
E nquire the truth, and then, we say,  
R emain convinced, we beg and pray.

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R ich in Books to store the mind,  
A mid the toil of business din,  
N ever idle "out or in"  
T o please whoever—"brings the tin!"

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138 to 140 York Street,  
TORONTO, CANADA.



TEA!

PHABET."

1.)

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Street,  
CANADA.

# Dominion Churchman.

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

## LESSONS for SUNDAYS and HOLY-DAYS.

May 29. SUNDAY AFTER ASCENSION.—  
Morning—Deuteronomy 30. St. John 11, v. 17 to 17.  
Evening—Deut. 31, or Joshua 1. Heb. 4, v. 11 & 5.

THURSDAY, MAY 26, 1881.

THE Rev. Thomas Peters, Rector of Eastington, Gloucestershire, has returned ten per cent of his rent-charge for 1880.

The Bishop of Nottingham has recently confirmed a gentleman formerly a Congregationalist minister of that town, who is now preparing for Holy Orders.

The little church of St. Lawrence, Sheepwash, near Torrington, has been reconsecrated by the Bishop of Exeter, after having been rebuilt by the late Mr. J. F. Gould, of Barnstaple. The church is in the Early English style.

During the past year the Bishop of London has confirmed 15,793 persons; the Bishop of Manchester 8,708; the Bishop of Salisbury 6,757; the Bishop of Truro, 1,402; the Bishop of Peterboro', 5,408; the Bishop of Chichester, 6,618. Although these numbers are not so large as they might be, we may nevertheless repeat the question—Does this state of things look as though the Church was dying out?

On the 30th ultimo, the annual children's flower service was held at the parish church of Upton-cum-Chalvey, better known as Slough. The popularity of the service attracted an immense congregation from the parish and neighbourhood. The children from the large National Schools of Slough and Chalvey, the British Orphan Asylum, Slough, and the Eton Union, with others, numbered about eleven hundred. The choir was composed of forty boys drawn from the choirs of the three churches in the parish. They entered the church from the western door singing, "Brightly gleams our banner," &c. The service was choral and was a shortened form of matins. The Rev. T. Teignmouth Shore, of Mayfair, preached from Canticles ii. 12, "The flowers appear on the earth, the time of the singing of birds is come." The offertory of £11 was for the Children's Hospital. At the conclusion of the service the children left the church in procession, each laying a bouquet of flowers at the chancel steps in passing. The flowers were then packed in hampers, and sent to the Windsor Dispensary, and the Paddington, Victoria, and Ormond street Hospitals.

Mr. Goodall, Congregationalist preacher at Lowestoft, has recently resigned his charge, and is studying for Orders in the Church.

The Rev. F. S. Swindell, ordained at the last Norwich ordination, is a son of Mr. Swindell, retired superintendent preacher among the Primitive Methodists.

In the diocese of Truro there were 191 clergy ministering in the year 1830. In the year 1879 there were 292. Does this look as though the Church was dying out?

At a special service recently held in the parish of Tibenham, Norfolk, the preacher was the Rev. Samuel Smith, Curate of Beccles; a gentleman who, until the last three or four years, was superintendent preacher of the Wymondham circuit of the Primitive Methodists, and as such was accustomed to preach in the place where he now officiates as parish priest.

At the first of two conferences convened by a committee of clergy and held in the Chapter-house, St. Paul's churchyard, the Rev. J. Oakley presided. The subject was "Emigration as a Remedy for Social and Industrial Distress;" with which was to be considered the class of emigrants, Government control, and tests of fitness for emigrants. In the course of the discussion it was stated that emigration had been going on from England at the rate of a hundred and fifty thousand per annum. Some industries were mentioned as dying out, as the watch trade in Clerkenwell, where very few workmen had during the last three years done a full day's work.

The church of St. Oswald, Burnside, was reopened by the Bishop of Carlisle on the 28th ult., after being nearly rebuilt. Bishop Goodwin preached on St. John xx. 19. He said:—"Our churches are places of prayer, places of teaching, places of praise and thanksgiving; but above all and including everything else, they are places of the real Presence of our Lord Jesus Christ. That phrase 'Real Presence' has been connected in the minds of many with bitter controversy, and with the thought of erroneous doctrine; and doubtless the phrase may be abused, and there may be evolved from it, or engrafted upon it, superstition and error; but, after all, what a blessed phrase it is! How thoroughly it expresses the ground upon which the souls of the disciples rested on that first Easter evening, when 'Jesus stood in the midst, and said, Peace be unto you.' It was first because His Presence was real, and they were sure it was Jesus the Lord Himself, that they received into their hearts the 'peace which passeth all understanding.' And if there be any danger of the phrase being abused in these days, or misunderstood, then I would suggest that the true way to prevent abuse or misunderstanding is to consider how wide the expression is, and how it contains in itself almost the whole Gospel of the New Covenant. Wherever Christ is, there His Presence must be real."

Mr. Butterfield has declined the office of architect for the proposed restoration of the parish church of Stratford-on-Avon.

M. Emile de Girardin has died at the age of seventy-five. France has thereby lost a man who once set his mark upon the time in which he lived as the first journalist of his day.

The first conference for the diocese of St. Asaph having succeeded so well, the Bishop has been encouraged to hold another. Papers were read and a discussion followed on the organizing of the diocese by rural dean, archidiaconal, and diocesan conferences.

The Bishop of St. Albans has reopened the parish church of Great Stambidge, and consecrated an addition to the churchyard, which has been made by the patrons, the Governors of Charterhouse. The church was originally a Norman structure, with Early English and other later insertions.

The third annual conference of the Church of Ireland was opened on Wednesday the 27th ult., in the Exhibition Palace. The Archbishop of Dublin presided. His Grace delivered an introductory address, which was followed by a paper and addresses on the Christianity of the First century, and the "Social Theories of the Nineteenth."

Special services have been held in the church of St. Peter, Rock, in the diocese of Hereford, to celebrate the completion of the restoration of the tower, the rest of the church having been completely restored about twenty years ago. The tower which is a grand landmark of the neighbourhood, has been partially rebuilt and restored at a cost of about £450.

The church of St. Lawrence, Broughton, near Newport Pagnell, was reopened, after restoration, by Mr. William White. The sermon was preached by Archdeacon Leslie Randall, the Bishop of Oxford not being well enough to attend. Great interest is given to the church by a number of mural paintings which remain. They are of late mediæval date, quaint and rude, and of treatment almost unique.

## THE SUNDAY AFTER ASCENSION DAY.

THE Festival of the Ascension is of so much consequence in the Church's system that it may be regarded as continued until Whitsunday, when the first great result to the Church, of the Redeemer's exaltation, was manifested. On this day the session of Messiah on the right hand of God may be appropriately considered. On His ascension far above all heavens that He might fill things, He sat down on the right hand of God, from henceforth expecting till His enemies should be made His footstool. To the highest position in the universe has the human nature of our Redeemer been exalted, angels, and authorities, and powers,



being made subject unto Him. And "this Man, because He continueth ever, hath an unchangeable priesthood." "He ever liveth to make intercession for us; His intercession belongs to His priestly functions. It rests on His atoning sacrifice; and makes that blessed work performed on earth for the sins of men, still actively and really available before the Father in heaven. Our High Priest is not content merely in silence to await the effect of His satisfaction; but, without any derogation of His Majesty, effectively presents His merits to the Father, and secures to His followers all the benefits of His atoning sacrifice. In whatever manner our High Priest may perform this function of His mediatorial office, it must include substantial petitions on our behalf, in order to illustrate the holiness and majesty of the Father, and the wisdom and grace of the Son. The ends of Christ's intercession are, the preservation of His followers from falling back to the world; deliverance from the guilt, condemnation, slavery, and punishment of sin; with a reception into a world of purity and glory—that is, the perfect reconciliation of the sinner to God.

#### MEETING OF THE NORTHERN CONVOCATION.

THE Bishop of Manchester's resolution in favour of substituting a new and distinct Ornaments' Rubric for that in the Book of Common Prayer was carried unanimously in the Upper House. The Archbishop of York, and the Bishops of Durham, Carlisle, Manchester, Sodor and Man voting for it. In the Lower House twenty-six members voted for the motion, and twenty-eight against it.

The Rev. G. Body presented a petition from one hundred and twenty-eight clergy of the diocese of York, praying that the Ornaments' Rubric might not be removed, that courts of unquestionable authority might be appointed, and that in the meanwhile prosecution for ritual might be suspended.

A considerable discussion in the entire convocation was carried on in reference to a bill prepared by Mr. Albert Grey, Mr. E. Stafford Howard, Mr. Stewart Wortley, Mr. Marriott and Mr. Pulley in regard to the establishment of Parochial Church boards. A motion was submitted to the whole House protesting against the measure, and a couple of amendments were proposed. That by Archdeacon Prest was carried unanimously:—"That this Convocation, fully acknowledging and appreciating the co-operation of the laity, is of opinion that the Church Boards Bill, introduced by Mr. Albert Grey, would in its present form tend to embarrass the work of the Church, by placing the control of parochial affairs in the hands of parishioners who might have no real interest in the spiritual welfare of the Church?"

On the Opium question Dean Howson, of Chester, brought forward the motion to which we have already alluded. It was carried in its original form.—"That, in the opinion of this house, the opium trade as now carried on between India and China, is opposed alike to Christian and international morality, is instrumental in effecting the physical and moral degradation of multitudes of Chinese, and is a hindrance both to legitimate commerce and to the spread of Christianity." The feeling expressed on the subject by various members of the Convocation was very strong. It was stated by the Bishop of Carlisle that Mr. Gladstone had

admitted that the origin of the opium traffic was disgraceful to England.

(To be Continued.)

#### GENERAL SYNOD OF THE CHURCH IN IRELAND.

THE Annual Session was opened on Tuesday the 26th ultimo. Divine Service was first held in the two cathedrals; after which the members assembled in the Synod Hall, Christ Church place, when the chair was taken by the Lord Primate. A resolution was carried expressing the deep sense of the Synod of the loss sustained by the Queen and country in the death of so trusty a counsellor and so distinguished a statesman as the Earl of Beaconsfield. The Report of the Representative body was taken into consideration on Thursday. From this it appears that on the 1st of January there was in the hands of the Representative body the sum of £7,032,527; which sum includes among a number of items: Balance of commutation money from Church Temporalities Commissioners £2,655,625; contributions during eleven years £2,295,622; composition of annuitants £1,482,782. From these sums have been appropriated, besides other things: Annuitants £2,655,625; parochial sustentation £3,235,458; episcopal sustentation £322,529.

From this statement it appears that, as regards parochial sustentation, a capital sum has been provided in the way of permanent endowment, yielding an income of about £130,000 a year; while the annual assessments, payable by the several parishes, amount to nearly £136,000; making a total of £266,000. But as about £18,000 is paid "annually" out of endowment to make up assessment, the net total at present provided for clerical sustentation is £248,000 a year. Provision will be required in future for 1,140 incumbents and 230 curates. Assuming an average of £120 for the latter, they will absorb £24,360 of the above sum of £248,000; leaving for the payment of incumbents £223,640, or an average of £196 a year for each.

For episcopal sustentation there is secured the sum of £322,529, yielding £12,901 a year. To this must be added £24,909, the amount of the commutation balance of bishops deceased since 1871, and £50,000 which will be available for the see of Derry. But to provide £1,500 a year for each of the twelve bishops—with £1,000 a year additional for the Archbishops of Armagh and Dublin, and £500 and £400 additional for the Bishops of Derry and Cork respectively—will require £517,500; so that £120,062 are still wanting to make provision for the future bishops of the Church.

Attention was called both in the Report and in subsequent meetings of the Synod to the urgent need which exists for making provision for those parishes whose incumbents shall become incapacitated by sickness or age; and the advantage of having a good service fund, to reward meritorious clergymen holding poor preferments, who have no chance of promotion under the present system of patronage, and who are perhaps more usefully employed in their present cures than if they were transferred to more laborious or more prominent positions.

Judge Longfield, at one of the sittings, called attention to the "gradual diminution in the subscriptions to the Church," not entirely to be accounted for by the pressure of the present times,

because the falling off began about six years ago, and had gradually increased, until now the subscriptions, donations, and legacies, given to the Church were £100,000 less than they were six years ago. In reference to the funds available for the future endowment of the Church, he said that, "There was about £1,400,000 steadily in bank, arising from composition. He made a computation founded on the value of the annuities now, and what they would leave them on the Government tables, taking interest at four per cent, and found upon the estimate that there would be more than £900,000 left. That, with accumulations of interest added to the composition balances, would give a sum of three millions. For that sum they were indebted in a great measure to the loyalty of the clergy, who heartily threw in their lot with the Church; and something also was due to his *confidens* in the Representative body, for the manner in which they had managed the funds. At all events the Church was he thought well assured of three millions sterling."

The following resolution was put and carried:— "That the Representative body recommend the General Synod to authorize the appropriation of a sum of £25,000 to form the nucleus of a fund, the interest of which shall be used for the purpose of meeting,—by providing curates, by superannuation, or otherwise,—the case of clergymen who may become disabled by age or infirmity for the due discharge of their ministerial duties."

THE LOVE OF THE DEAD.—To have laid a strong affection down among the dead may be a great sorrow, but is not a real misfortune. Whatever one's aftergoings may be, there is a deposit for the future life, a stake in the better country, a part of the heart which the grave keeps holy, in spite of the "evil that is in the world." The living may change to us, but through all times and fortunes the dead remain the same to our memories and our love. The child taken from us long ago is still the innocent lamb that was not for our folding. The early lost friend or lover is still the blessed of our youth, a hope not to be withered, a promise not to be broken, a possession wherein there is no disappointment.

#### PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

##### THE FATHERS ON BIBLE-READING.

XXXIX. Let us now briefly examine the witness of the ancient Church. And it is to be remembered, at the outset, that it was to the full as much vexed by manifold sects and heresies, often appealing to the Bible, as modern Christianity, perhaps even more so, and therefore the same reason might have been pleaded then as is urged by the Roman Church now for keeping the Bible a sealed book. It will not be necessary to make many quotations, as those given shall be honestly average samples:

a. In that august relic of primitive Christianity, the Liturgy of St. James, the following rubric occurs, whose great antiquity is attested by the absence of special reference to a collected New Testament:—"Then are read consecutively (or at much length, *dicendikotata*) the sacred oracles of the Old Testament and the Prophets; and the Incarnation of the Son of God, His sufferings and resurrection from the dead, His ascension into heaven, and His second coming with glory are set forth. And this is done every day in the holy and divine service."

b. "On the day called Sunday . . . the memories of the Apostles and the writings of the Prophets are read, so long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things."—(St. Justin Mart. "Apol." i. 67.)



years ago, the sub- to the vere six dable for aid that, in bank, omputates now, Government, and be more ations of s, would am they oyalty of lot with ue to his he man- . At all ssured of rried: - end the tion of a fund, the rpose of muation, ho may the due a strong e a great Whatever it for the a part of ite of the y change the dead our love. he inno- the early ur youth, ot to be to disap- G THE e witness embered, ch vexed ealing to aps even n might e Roman led book. otations, mples: istianity, g rubric l by the ted New ely (or at racles of and the ions into y are set holy and . . the gs of the ts; then, verbally of these i. 67.)

c. "We were enjoined by Christ Himself to put no faith in human doctrines, but in those proclaimed by the blessed prophets, and taught by Himself."—(St. Just. Mart., "Dial. with Trypho," xlviii.)

d. "Let the school of Hermogenes tell us where such a statement is written in Scripture. If it be not so written, then let that school fear that Woe, awaiting those who take from or add to Scripture."—(Tertullian, "Adv. Hermogenem," xxii.)

e. "It is a manifest falling-away from the Faith, and a crime of presumption, either to annul anything in Scripture, or to introduce anything not in Scripture, since our Lord Jesus Christ has said, 'My sheep hear My voice' (St. John x. 27) . . . and the Apostle, taking an example from man's customs, vehemently forbids adding or taking anything away from the Divinely-inspired Scriptures, in these words: 'Though it be but a man's covenant, yet if he be confirmed, no man disannulleth, or addeth thereto.'" (Gal. iii. 15.) (St. Basil the Great, "De Fide," l.)

f. "For practical purposes it is useful and necessary that every one should thoroughly learn out of the Divinely inspired Scriptures, both for the fulfilment of piety and also in order not to become habituated to human traditions." (St. Basil the Great, "Short Rules," 95.)

g. "Let us hear no more of 'You say,' 'I say,' but let us hear, 'Thus saith the Lord.' There are unquestionably books of the Lord, to whose authority we both of us give assent, submission, and obedience; let us look for the Church there, and there discuss our dispute." (St. Augustine, "Ep. cont. Donat," iii. 5.)

h. "When impious heresy, which is the army of Antichrist, occupies the Churches, then know that there is no proof of the true faith and of Christianity, except the Holy Scriptures, for they who look elsewhere shall perish. Formerly it was manifested in several ways which was the Church of Christ, and which was heathenism; but now there is no way of knowing which is the true Church of Christ, save only by the Scriptures. And why? Because those heresies have in their schism all things which belong to Christ in truth. They have similar churches, the same Holy Scriptures, similar bishops, and other grades of the clergy, baptism, and Eucharists, and all else; finally, Christ Himself. How, then, can anyone in such a confusing likeness, wishing to know which is the true Church of Christ, do so, save by the Scriptures?" (St. Chrysostom, "Hom. XLIX. in St. Matt." ii. 3.)

"The reading of the Scriptures is a powerful safeguard against sin, and ignorance of the Scriptures is a dangerous abyss. It is greatly to risk one's salvation to know nothing of Holy Writ; this is the source of many of the heresies and corruptions which have introduced themselves into the Church."—(St. Chrysostom, "Hom. III. on Lazarus.")

"The Scriptures make use of simple words to explain the truth, in order that the learned and the ignorant, women and children, may alike learn from them . . . The heavenly oracles were written for the whole of mankind; even those who are employed in agricultural labour, and in various trades and businesses of life, profit by their clearness, and are able to learn from them in a moment what is necessary to be known, what is right and useful."—(St. Isidore of Pelusium, Epp. iv. 67, 91.)

Thus it is clear that in so important a particular as the mode of dealing with God's Word, the modern Roman Church is at fundamental variance with that Word itself and with the teaching and practice of the Catholic Church in its purest days.

(NOTE.—It is possible to bring the evidence down much lower. In 1237 Pope Gregory IX. addressed a letter to Germanus, Patriarch of Constantinople, urging the reunion of the two Churches, and beginning with the sentence: "Whereas, according to the witness of the Truth, ignorance of the Scriptures is the occasion of errors, it is expedient that all should read or hear them, because He willed them to draw forth, for the warning of the moderns, whatsoever things Divine inspiration stored up therein for the teaching of such as should follow."—Matt. Paris, "Hist. Maj.," 1237.)

INDULGENCES.

XL. Next, let the doctrine and practical use of

Indulgences be examined. This is a sore subject with Roman Catholics, and they pass over it as lightly as they can, softening and minimizing its peculiarities. Their statement, as they usually put it, is that an Indulgence is simply a remission of those temporal punishments which remain due for those sins for which pardon has already been obtained through penance and confession. Now this was partly true once. In the early ages of the Church the penitential discipline was very severe, and persons were frequently placed under excommunication for long terms of years, besides being enjoined other penalties before receiving absolution. Of course, the authority which inflicted these censures could mitigate or remove them, precisely as the civil government now can grant a ticket-of-leave or a free pardon to a convict. But the modern Indulgence has little or nothing to do with man's ecclesiastical censures and penalties here on earth, and all citation of ancient usage in respect of such things is beside the question. It is now almost entirely concerned with God's chastisement of sin in the intermediate state of souls between death and the Last Judgment. It does not apply to cases like that of the incestuous Corinthian (1 Cor. v.; 2 Cor. ii. 6-8) which Romans quote in illustration, but to such as that of the rich man in the parable of Dives and Lazarus (St. Luke xvi. 23).

SPECIMEN SUNDAY SCHOOL LESSON ON THE PROPER PSALMS.

MR. EDITOR. Will you try and find place for this in your next number if possible? Perhaps, too, some of your correspondents may point out in what respects this purely tentative effort might be amended. Others, too, may try their hand in this new field, and if you will kindly help, in this way our Sunday schools might be furnished with some variety of instruction for the great Church seasons.

Your obedt. servant,  
JOHN CARRY.

Port Perry, May 18th, 1881.

THE BIBLE VERSION, BUT WITH REFERENCE TO THE PRAYER BOOK VERSION.

PSALM XV.—This Psalm describes the character of such as shall dwell with God for ever. They are such as maintain uprightness of heart and life, and exercise humility and a self-denying benevolence. Thus this Psalm lays especial stress on the Commandments of the Second Table, and insists on that "judgment and mercy" which the Pharisees of our Lord's day so grievously neglected. It is an Old Testament portraiture of the "pure and undefiled religious worship" (for that is the old meaning of "religion"), which St. James speaks of as beneficence and purity.

The occasion which led to its composition appears to have been the removal of the Ark to Mount Zion, as its permanent resting-place; and David's piety and humility on that occasion furnish excellent illustration of the Psalm. Read 2 Sam. vi., especially vs. 12-17, 20-22.

It is one of the "Proper" Psalms for Ascension Day.

1, 2. These two verses are the substance of the Psalm, the remaining three are but an expansion of them. David saw a crowd pressing to the place of worship, the resting-place of the Ark, and he knew that they were not all equally accepted by God; so he asks, "Who are they that shall be admitted to abiding intercourse with God? and he asks God, for He alone can settle its conditions. The Tabernacle, or moveable tent for divine worship, constructed in the wilderness, and used until replaced by Solomon's Temple, was the figure of the Church in her pilgrim state on earth, "the Church militant;" while Zion, God's holy hill, was the type of the Church in her state of permanence, "the Church triumphant." Ps. lxxiii. 69. To these two states the words *sojourn* (margin) and *dwell* are fitted. To "sojourn in God's Tabernacle" is to enjoy His hospitality and protection, as a guest, Ps. xxvii. 5; as if safe in the King's tent, which would be guarded with care. But to "dwell in His holy hill," is to be for ever secure in an impregnable fortress. See Isa. xxxiii. 16, apparently an echo of the Psalm. It is nothing material that is here meant; but the presence of God, accompanied with visible symbols, round which the ancient Church worshipped; no bodily sojourn or dwelling, but the converse of the soul with God. V. 2. Here are the characteristics of

the citizen of Zion, of such as "have right to enter in;" and they are no dubious signs—as feelings, fancies, presumptions, but the certain fruits of faith and love, as seen in visible duties to men, not forgetting, however, the state of the heart towards God. The verse is a sort of a fore-tone of the words, "Not every one that saith unto Me, Lord, Lord, &c.; and 'If thou wilt enter into life, keep the commandments.'" His outward way is *uprightness* (a noun in Hebrew), perfectness, Gen. xvii. 1, and *righteousness*. The habit is marked by "walking"—and "walking" in the Hebrew. But inward piety is also required: *speaking truth in the heart*. For the heart is the home of truth, and the lips may be true when the heart lies. We must not be false even in thought. Such are "the true worshippers whom the Father seeks to worship Him."

3. The Hebrew is "He walks not about (with a slander upon his tongue."  
"He does no ill to His companion."  
"He brings no reproach upon his neighbour."

See how large a part of goodness is in not doing wrong!

And first is named detraction, slander, backbiting, because it is so common and hurtful. If a good man finds a slander, he buries it, instead of rejoicing to spread it. He who would dwell in the holy hill hates the thought of injuring a *companion* (one bound to him by kindred or friendship); and he is far from lifting up a reproach upon his neighbour, knowing that that is more easily done than it is cast off or removed. St. Augustine (500 years ago) had written over his dining table two Latin lines, Englished thus:

"He that is wont to slander absent men,  
May never at this table sit again."

4. The Prayer Book is here nearer the Hebrew than the Bible version; only that *lowly* is not strong enough it is *to be abhorred*, as Job xlii. 6. It was because Job did not know himself that he so proudly resisted God; and he who does know himself will be sure to honour all those who *fear* God. He will regard them with more respect than kings or philosophers. See how David behaved himself, 2 Sam. vi. 22. And then if he should ever contract an obligation that presses heavily on himself, he will not try to evade it, nor make any *change* (Lev. v. 4; xxvii. 10, 33) in it, but fulfils it to the letter. He puts conscience before interest. Bishop Alexander, of Derry, rightly calls this Psalm a "picture of stainless chivalry."

5. He who would dwell with God must be free from extortion and hard-heartedness, to which professed money-lenders are tempted. The Jews were forbidden to take usury or interest from their brethren, but they were allowed to take it from strangers, that is, not of their own nation. The Hebrew word for usury or interest meant the "bite of a serpent," which shows how evil a thing it then was deemed. A Christian may receive the increase of his money as well as of his house or farm; but it must never be a *biting* interest, not more than his money will fairly earn for the borrower. *Bribery*, especially *reward against the innocent*, is a related sin, a sister to usury. It is always severely condemned in holy Scripture, Deut. xxvii. 25. A fearful example of the sin and its fate may be seen in Judas.

*He that doeth these things shall never be moved.*

Here is the picture of the man who shall enjoy the perpetual favour and friendship of Almighty God, Ps. cxxv. 1. And as it is said of the Church (Ps. xlv. 5), "She shall never be moved;" so is it true of each faithful member. "The gates of hell shall not prevail against her," nor against the "very members incorporate" of Christ's mystical Body.

Our Lord Jesus Christ, who *sojourned* a while here on earth, and did ascend into heaven to *dwell* there for ever in His glorified Humanity, has perfectly fulfilled the portraiture of this Psalm; and has ascended in order that we may be enabled to fulfil it likewise, by the assistance of the Holy Spirit whom He sent from the Father. Christ is the pattern of the true worshippers—"holy, harmless, undefiled;" for "holiness becometh God's House for ever," and those who would dwell therein for ever must be holy; and therefore this Psalm befits the Day of Ascension. If we would ascend with Christ, we must imitate Him, and walk in "the blessed steps of His most holy life." See the Collect for Ascension Day.

Questions:

What is the subject of this Psalm? Its occasion? What are the N. T. parallels of its characters? What is the meaning of "proper" in "Proper Psalms"? For what is this Psalm proper? Explain the appropriateness of *sojourn* and *dwell*. What are the qualifications for a *dweller* in heaven? The outward? The inward? Example of the lips true, the heart false? How fits the habit as distinct from acts described? In verse 3 what different relations are named? Who was St. Augustine? What illustration of this verse has he left us? In verse 4 which translation is to be preferred? If we know ourselves truly, what feeling shall we have? [self-abhorrence, cp. Job]



If an oath or promise causes us loss to keep, may we break it? What is chivalry? What is interest? Usury? What law had the Jews about this? [see margin of Bible. Why forbidden? What does the Hebrew name for it mean? May a Christian take interest for his money? What should be his rule? What is a bribe? Who was a dreadful example of it? "Shall never be moved"—what is that? In whom was this pattern of holiness fulfilled? Why was this Psalm appointed for Ascension Day? How must we ascend?

## Diocesan Intelligence.

### NOVA SCOTIA.

From Our Own Correspondent.

**HALIFAX.**—Rev. H. J. Winterbourne, the lately elected Rector of St. Mark's and St. John's, was inducted with the usual ceremony, by his lordship the Bishop, at St. Mark's church. The service was participated in by Rev. Archdeacon Gilpin, Rev. J. B. Uniacke and Rev. Wm. Ellis, of Sackville. The church was crowded to its utmost capacity, as the ceremony is a most imposing one, and has not been performed here for some time. Before proceeding with the ceremony the Bishop delivered an address to the parishioners, commending the new Rector to them, and asking their earnest assistance in soothing the path of his exceedingly arduous duties. After the induction, the usual Sunday evening service was gone through, and the sermon preached by the Bishop.

### MONTREAL.

From Our Own Correspondent.

**MONTREAL.** *Church of St. James the Apostle.*—The Church Aid Society has issued its reports, which states:—

"There are now twenty-six families residing in Cote St. Paul or in the immediate neighbourhood, of which, either all or some of the members attend the Church of the Redeemer, and in addition there are five individuals living in boarding houses who also attend the Church. Out of the residents of the district there are thirteen communicants. During the year services were held every Sunday morning, without exception, at nine of which one or the other of the clergy of the parish was present, on another occasion the Lord Bishop of the diocese, and on another the Rev. J. C. Davidson of Frelighsburg, the remaining services being taken by laymen. Services were also held on Easter Sunday evening, Ascension day, Christmas day, Feast of the Epiphany, St. Matthias day, Thanksgiving day, Ash Wednesday, Good Friday, and on every Wednesday evening during Lent. The largest attendance at any one service was fifty-six; average attendance on Sundays forty-one; average attendance at Lenten evening services twenty-three. During the year there has been one baptism, but no marriages or burials.

During the year the fencing of the church lot has been completed by the erection of a neat picket fence in front and at the side, which, with the church porch, has been painted, the cost of the whole, amounting to over fifty dollars, having been defrayed out of the ordinary offertory collections. Offertories have been taken up each Sunday and have averaged \$1-89. The offertory for the mission fund at Easter 1880 amounted to \$5-20; Algoma \$2-53. For the North-West (on Thanksgiving day) \$5-53, and for mission on Epiphany \$6-69. Much interest is evinced at all the services, and the observances of the different seasons and Festivals of the Church is manifestly approved by the people. The work is certainly growing, and if the influx of population expected this spring, through the re-opening of the different manufactories, takes place, the Church will be occupied to its full capacity. Increased lay help, especially for the Sunday school, is required. During the absence of Mr. Rendell the organ has been taken by Master J. Campbell, formerly one of the choir of St. James', and his services have been most faithfully and effectively given. The special thanks of the society are due to Mr. L. H. Davidson, on whom has mainly devolved the duty of conducting the services, for his untiring energy and zeal.

The lay work of the mission during the past six months has been of an onerous character to Mr. Davidson, on whom the bulk of the labour has fallen. The mission is about four miles from the city, and the duties appertaining thereto have been numerous. Before the morning service, on Easter day this gentleman was made the recipient of a handsome Illustrated Family Bible, the gift of a grateful congregation.

The successful working of this mission demonstrates to parishes generally the wisdom of an active employment of lay co-operation.

**MONTREAL.**—The Bishop is busily engaged in his Eastern townships tour. The administration of Confirmation by him is always made an impressive rite. Having requested some clergyman present to address the candidates he commends them, with a few sympathy-moving words, to the silent prayers of the congregation, for which silence is made for a space. In the "laying on of hands" he does just what the rubric orders "lays his hand on the head of every one severally," not saying the words for two or four at a time, as the Bishop of Liverpool has unfortunately done, and merely to be distinguished from others, has reverted to. The candidates at our Confirmations, supposing they were ever so poorly instructed beforehand, can hardly go through this service without feeling that it is something more than mere form, something more too, than "ratifying and confirming" the promises made for them in their Baptism.

In Glen Sutton a goodly number were confirmed, and six adults baptized. In Sweetsburgh four were confirmed. A well attended missionary meeting occupied the evening of the 4th instant, in Cowansville, at which addresses were given by the Bishop and Revs. Messrs. F. H. Smith, of West Shefford; J. Smith, of Sutton, and the rector. As much of this same kind of work will characterize the visitation of the bishop, detailed reports need not be given or looked for.

We read that there are some better prospects; that a long-talked-of church, for the township of Wright, on the Gatineau, will be made a reality. The Rev. Mr. Chambers has enlisted the sympathies of some well disposed and attached members of the church, and others also, in the matter. We hope and trust that he may be successful.

It is announced in one of the local papers, that the Rev. John Kerr is likely to accept an appointment to Hemmingford, instead of a temporary position in Montreal.

**BEDFORD.**—On Monday, the 19th inst., the Lord Bishop visited this parish for the purpose of holding a Confirmation. Thirty persons (amongst whom were some advanced in years) were presented by the rector, the Rev. H. W. Nye, as candidates for the sacred rite. The bishop feelingly addressed them on the obligations they were about to renew, and the blessings they were desirous to receive, and afterwards preached to the general congregation on the subject of the Lord's Supper. The services were hearty, and the singing was good. The clergy who assisted on the occasion were the Rev. J. B. Davidson, rector of Frelighsburg, Rev. T. W. Fyles, rector of Nelsonville, and the Rev. G. Forneret, rector of Dunham. About sixty persons remained to partake of the Holy Sacrament of the Eucharist.

It has been proposed that a special Church service, with anthems, etc., be held in Christ Church Cathedral on Tuesday, June 21st, at 8 p.m., on the occasion of the meeting of the diocesan Synod. In accordance with this a circular has been issued, inviting the choir masters of the various churches to attend a meeting for the purpose of arranging the necessary details.

The quarterly meeting of the Executive Committee was held in Synod Hall. His lordship the Bishop presided, and there were present:—Ven. Archdeacons Lonsdell and Lindsay, Rev. Canons Baldwin, Ellegood, Evans and Norman, Rev. Messrs. Fulton, G. C. Robinson, T. W. Mussen, J. P. DuMonlin, Dr. Sullivan, W. L. Mills, J. Empson, De Gruchy, Messrs. Brydges, Bethune, Davidson, R. Evans, C. Garth, C. Gibb, J. Hutton, H. L. Robinson, N. S. Whitney, T. White and Dr. Johnson.

The Treasurer submitted his financial statement of the mission fund, which showed a balance of \$3,964-84 remaining on hand. The treasurer was instructed to pay to the family of the late Rev. Mr. Brethour, what would amount to a quarter's salary.

Mr. L. H. Davidson read the report of the committee appointed to consider what is known as the Quebec plan of paying the stipends of missionaries. The report submitted a draft or canon for giving it effect, the canon being based on those in existence in Toronto, Huron, Niagara and Fredericton. The report was received and ordered to be included in the report of the Executive Committee to the Synod.

A statement, submitted by the Secretary, of the returns by rectors and incumbents, of any and all endowments and trusts held, in favour of the parish or mission of such rector or incumbent, or in favour of any particular church or chapel, or for the general purposes of the Church of England within such parish or mission, and of the mode in which each such endowment is invested, was referred to a committee, composed of the Treasurer, Chancellor and Messrs. Davidson, Hutton and White, to report upon it at the next meeting of the committee.

An application by the Rev. Mr. Allan in relation to his claim upon the Widow's and Orphan's Fund, was

agreed to. The Bishop reported the death of the Rev. Thomas Johnson who had been a retired pensioner on the S. P. G. Fund for thirty years.

A discussion took place on the subject of appointing a city missionary, suggested in a letter from Mr. Lindsay, and the matter was referred to the committee to which was referred the subject of grants from the Mission Fund.

**STANBRIDGE EAST.**—In the afternoon of Monday, May 9th, the Bishop held a Confirmation in the church of St. James, and afterwards preached an eloquent sermon. The clergymen who attended his lordship were the Revs. H. W. Nye, T. W. Fyles and G. Forneret. Evensong was read by the respected Incumbent, the Rev. I. Constantine, M.A. The musical part of the services was ably conducted.

**FRELIGHSBURG.**—A very profitable and pleasing visitation of this parish was made on the 6th and 7th instant by the Lord Bishop. The annual missionary meeting in favour of the diocesan's work took place on Friday evening with earnest addresses from Revs. Messrs. John Ker, G. Forneret, F. Haslam and J. C. Davidson. The bishop spoke vigorously upon the work accomplished and to be done, vindicating the claims of the Church as one of the most progressive amongst all ecclesiastical bodies. The foundations already laid, the marked success in various fields secured, only proved the possibility of what might be done, if each professing member of the Church were roused to the duty and blessing of missionary enterprise at home and abroad. The attendance was large for the season as well as at the impressive Confirmation service on the following day. There were seven thus admitted to the fellowship of Christ's religion.

On the 6th inst. in the above parish a conference of the leading men of the county of Missisquoi interested in the Temperance cause, was held under the patronage of the Bishop. It was resolved that an auxiliary to the Quebec branch of the Dominion Alliance should be formed for the county.

### ONTARIO.

From Our Own Correspondent.

**THE BAY OF QUINTE CLERICAL UNION** held their meeting at the village of Stirling on the 17th and 18th inst. The Rev. T. Godden, Incumbent, presided at the meetings. Only seven members of the association were present. Various parochial engagements prevented many of the members from attending.

On the evening of the 17th, services were held in the village church, one of the most elegant country churches in the diocese, erected some eighteen or twenty years ago, during the incumbency of the late Canon Preston. The heavy debt which for some time burdened the church has been happily discharged. A very fine toned bell, which arrived only on the day previous, was rung for the first time to call worshippers to this evening's service. The bell which weighs 462lbs. is from the well-known foundry of Meneely and Co., and cost \$158-00, which sum was raised by the exertions of Mrs. Godden and the ladies of St. John's church who are much to be congratulated upon the success of their efforts, which it was quite evident that the congregation generally warmly appreciated. Notwithstanding the rain, there was a very good congregation and after the saying of the Evening Prayer addresses were delivered. The Rev. Rural-Dean Kirkpatrick spoke on "the Public and Private Reading of God's Word," and in the course of his remarks explained what was meant by the Revision of the New Testament Translation which had been issued by the printers that day. He was followed by the Rev. J. W. Burke who spoke upon the duties and privileges of attending public worship. The next morning there was a celebration of the Holy Communion at half-past seven, which was more than usually well attended by the laity.

At 10 a.m. Litany was said, after which the members of the Union met at the Rev. T. Godden's. At 2.30 p.m. the members again met. At both these sessions the chief subject of discussion was the question of the revision of the "Authorized Version" of the New Testament, which was ably introduced by the Rev. Rural-Dean Kirkpatrick. At eight o'clock a very fair congregation again



gathered, and after evening prayer, the Rev. A. F. Echlin delivered an address upon "Christ the Head of the Church." The Rev. B. B. Smith followed with some remarks explanatory of the nature and objects of the Clerical Union, and gave a short address on "The due observance of the Lord's Day." With this service closed a very pleasant and we trust profitable meeting of the Union. The next meeting will be held, by the kind invitation of the Rev. E. Loucks, at Picton, in the month of August.

TORONTO.

THE REV. WM. CROMPTON, travelling missionary in the diocese of Algoma, preached on Sunday morning last, at St. Stephen's, and in the evening at St. Matthias. He has been invited to preach on Sunday next in the morning at St. Luke's, and in the evening at St. Mark's, Parkdale.

ASHBURNHAM.—We clip the following from the Easter address of the Rev. W. C. Bradshaw, Incumbent. As to numbers, we stand pretty nearly as we did in 1879. There are now in connection with St. Luke's, 105 families, representing 545 souls, and at St. Mark's, sixteen families, with an aggregate of about seventy-five souls. This makes the total Church population of the parish to be 121 families, or 620 individuals. In other respects, I think the church shows tokens of advancement—a parsonage under course of erection, and, I believe, an increased offer-tory. Our communicants' roll has, through deaths and removals, suffered sadly during the last eighteen months. And yet to-day we still number in both churches at least 185, viz.: twenty-five at St. Mark's and 160 at St. Luke's, of whom no less than 142 communicated on Easter day. This shows that nearly one-third of our Church population are communicants—an unusually good proportion. Through the year nearly twenty names have been struck off, while, to partly meet this deficiency, over fifteen new members were added at Christmas and Easter. There are now on the Sunday school roll, 153 pupils, viz.: 45 boys, 58 girls, and 50 in the two infant classes. The average attendance since Easter last, has been 105. By the erection of a suitable building to be used as a parsonage the church here has added greatly to its present position and future permanency. It is the beginning of an endowment, in fact, which will benefit your Incumbent, whoever it may be, very materially, and will prove a considerable advantage in securing the permanency and progress of the parish. Paid 524 visits, held nearly 300 services, preached or lectured 159 times, baptized twenty-nine persons, administered the Holy Communion on forty-three occasions, held thirty-six Bible classes, performed the marriage service six times and ministered at the graves of ten individuals. Churchwardens' report states that the receipts from Sunday collections amount to the sum of \$1,036.03 for fifty-five Sundays, making an average per Sunday of \$18.83. This is a small advance on former years, as shown by the following figures:—Average for 1878, \$16.50; for 1879, \$18.20; for 1880, \$18.32; and for the ecclesiastical year to this date \$18.83, as above stated.

NIAGARA.

From Our Own Correspondent.

HAMILTON.—Receipts at Synod office up to 30th April, 1881.

MISSION FUND.—*Offertory Collections*.—Grimsby \$10.00; North Arthur \$2.00; Omagh 60 cents; Dunnville \$5.00; Stamford \$6.12; Drummondville \$8.85; *Parochial Collections*.—Waterdown and Aldershot \$9.25; Dundas \$2.65; St. Thomas's, Hamilton, \$27.00; *On Guarantee Account*.—Drayton \$16.00; Morefield \$75.00.

ALGOMA FUND.—*Good Friday Collections*.—Stamford \$4.60; Drummondville \$10.65.

SYNOD ASSESSMENT.—Amaranth West \$2.00; Ancaster \$8.00; Omagh and Palermo \$2.00; Merriton, Homer, and Grantham \$5.00; Chippawa \$8.00; Clifton and Queenston \$5.00; Caledonia \$6.00; Rothsay and Houston \$4.00; Grimsby \$8.00; Wellington Travelling Mission \$3.00; Niagara \$10.00; St. Catharines: St. George's \$16.00, St. Barnabas's \$2.00; Hamilton, Ascension \$16.00; Lowville, etc., \$4.00; Walpole, South, \$3.00; Stamford and Drummondville \$3.00; Orangeville 10.00; Mount Forest and North Arthur 4.00; Fort Erie and Bertie 5.00; Cayuga 4.00; Georgetown 6.00; Elora and Alma 4.00; Palmerston 2.00.

WELLAND.—At the vestry meeting in Holy Trinity church, Messrs. W. G. Thompson and James Brown were appointed representatives to the Synod; Messrs. Jas. Lamont and L. Clarke Raymond were appointed wardens. On the occasion of the tenth anniversary of the marriage of the Rev. Mr. and Mrs. Caswall, some of

the congregation proposed to celebrate the event by presenting them with various articles of tin ware. All the members who heard of the project, eagerly endeavoured to show their kindly feeling towards their energetic, hard-working pastor, and about the middle of the week before last, quite a number of young ladies and gentlemen assembled at the parsonage at about eight o'clock in the evening, laden not only with tins of every imaginable pattern and finish, from the humble tin pail up to the gaily painted and japanned filters, but also with certain creature comforts. Afterwards some of the ladies took possession of the culinary departments, and supper was served up and duly disposed of, the presentation of the gifts took place and were received by the rev. gentleman and his estimable lady as they were intended by the donors; not as anything intrinsically valuable in themselves, but as a token of the kindly feeling that exists between the congregation and the clergyman. But this was not all. On Friday last other members of the congregation, who could not participate in the former surprise party, supplemented that by presenting the rev. gentleman and his lady with a very pretty tea set. Mr. Caswall is a worker, and by God's grace, his work is prospering. The Sunday schools here and at the Feeder Junction are well attended. The children on Sunday morning at this school sang very nicely indeed, and over fifty were in attendance. The financial statements made on Monday night at the vestry meeting by Mr. Van Norman, one of the churchwardens, and by Mr. Caswall, were very encouraging to the parishioners. It appears that the united parishes of Welland and Fonthill have raised somewhere in the neighbourhood of \$1,000 within the year, instead of \$400 or \$500, as in previous years.

HURON.

From Our Own Correspondent.

LONDON.—The Rev. Mr. Ramsay, of the Church in Ireland, has just arrived here, having been appointed assistant minister of the Chapter House.

PETERSVILLE: *St. George's*. The Lord Bishop of Huron confirmed a class of nine candidates presented to him by Rev. Dr. Darnell, on the third Sunday after Easter. There was a good congregation, among whom were the teachers of St. George's Sunday school, many of whom are members of St. Paul's church. St. George's is really a handsome ecclesiastical building, the chancel especially, with a chaste, well-designed stained East window over the Communion Table, bearing on one light the Lamb with banner; and on the other the Cross and Crown. The first prize at the diocesan competition examination of Sunday school teachers, was awarded to Miss McKinnon, a teacher of St. George's Sunday school.

ALGOMA.

The Lord Bishop of Algoma left on Monday last for Sault St. Marie. All letters will be forwarded to the above address.

BRITISH HONDURAS.

The Synod met February 11th and following days. The principal subject discussed in the report which has been sent to us, was contained in resolutions founded on a letter addressed by the Rev. J. H. Geare. His proposals were these:—"That providing my stipend shall remain as it is—viz., £350 exclusive of house rent £50—I will undertake to get a clerical friend from England, and myself be answerable to him for his stipend, and in every way provide for his wants and comfort. The Church people will have nothing to do but to continue their subscriptions faithfully, so that I may not fail through lack of their good faith to carry out my agreement with the clergyman I have in view. He would have his licence from the Bishop, and be to all intents and purposes my assistant curate. I should also ask the Synod to allow me a reasonable time, say four months, to obtain such assistance; and during the interim, the present arrangement made by Mr. Fuller and myself would naturally go on, and my stipend remain in statu quo. If my plan should fall through, after the time agreed upon has expired, the Synod can then make their own arrangements to procure an assistant minister, or make fresh propositions to myself, which we should then consider."

After some discussion the aforesaid proposals were agreed to.

Our correspondent complains that the Church in Belize which he attends, although erected over a year, has never been visited by its rector, although he has been many times importuned to come and see them, nor has the church ever been consecrated. Church matters are in a very low state.

Correspondence.

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

THE SAULT ST. MARIE MISSION.

Sir, I made some little time ago an arduous mission trip to St. Joseph's Island, for the purpose of placing in resident charge Mr. Beer, a candidate for Holy Orders, and opening the fast of three new churches which have been built in this mission, and paid for in full, by the liberality of friends of mission work during the past year. Our journey down was somewhat trying, the thermometer stood at thirty-two degrees below zero, there was in places about a foot of water, sometimes more, between the recently fallen snow and ice, which froze up the runners of our sleigh so hard and fast that sometimes the horses could not move them, and we had frequently to get out and knock them clear, in which operation our legs and feet became encased in ice. At one o'clock our horses gave out, and there was nothing to be done but to cover them over with buffalo robes and feed them. We then made a large fire at the edge of the ice, cut our frozen bread and bacon with an axe, thawed them by the fire, and boiled our kettle. During our picnic meal we kept moving and revolving before the fire to keep up circulation. We were twelve hours exposed on the ice, and then could not make our proposed destination for the night, and therefore decided to put up at the first house we came to, but houses up here are few and very far between; we reached one, however, at 8 o'clock, and then it took us a good hour and a half to rub down and get the ice off our horses and do them up for the night. This was rather a rough experience for a new missionary, he however bore it extremely well, but still it was not as bad for us as for two men, who with a powerful team were conveying provisions over the ice to a lumber shanty and were obliged to throw off part of their load, for we had the secret satisfaction of feeling that we were engaged in the highest and holiest work in which it is possible for man to be employed, while they were merely pursuing their usual vocation under greater difficulties. The visible effect of even itinerant mission work on the Island of St. Joseph in the past is certainly most encouraging, and augurs well for the future, and not a little praise is due to the missionary zeal displayed by my former assistant, Mr. Rowe, who is now in full charge of the North Shore.

On my return journey alone, I had a narrow escape, as the horse and sleigh went right through the ice and I had to jump with the reins in my hands to save myself from going under. On my arrival home, among other encouraging letters, I was much cheered to find one from a rural friend offering to build and furnish a frame church entirely at his own cost, with the request that his name should not transpire. Surely such generosity and beneficence on the part of one, should stir up the feeling of liberality in many to offer freely according to the blessing of the Lord our God as He has blessed them.

Remember, in the missionary Diocese of Algoma we have neither building, surplus commutation, superannuation or widows' and orphans' Fund. I require aid still for three more churches, also for a small mission house for St. Joseph's Island, and a small debt upon the parsonage here.

Yours truly,  
THOS. W. APPELBY,  
Missionary.

Sault St. Marie, April 5th 1881.

INCIPIENT MARIOLATRY.

Sir,—Your correspondent R. Johnson ought to remember that all minds are not constituted alike, and that a line of reasoning which may appear perfectly clear and unanswerable to one, may in the estimation of others be very weak and indefensible. He should also remember that human language has many imperfections, and that very often different constructions may be put upon the same brief sentence. If he kept these facts before him, he would not be so very severe in his criticism of S. G. Wood. With regard to the hymn which has called forth the correspondence in your paper, I quite agree with Mr. Johnson in thinking that it is not necessarily "a direct address to, if not an invocation of the Blessed Virgin." It can be taken as an example of the figure apostrophe. Such is the light in which I have always regarded it. Still there is no denying the fact that many great and good men hold the same opinion on the subject as Mr. Wood does, and that if he is in error, he errs in good company

*Erroremque suum quo tueatur habet.*



It cannot be denied that a man who was given to Mariolatry could use the hymn in its present form as a direct invocation of the Virgin Mary. He need not change one word. Moreover, those who do not look upon it in any other light than as a direct address to the Virgin (and I believe one-half of the members of our Church so regard it) cannot conscientiously use it in divine worship. They must remain silent while it is sung by others. The fact that the hymn recognizes the great truth that the Blessed Virgin now lives, and is in joy and felicity, makes it all the harder for a tender conscience to look upon it as only an example of the figure of apostrophe.

For my part, I think it highly probable that the composer had no thought of encouraging Mariolatry, when he wrote the words. I agree, however, with Mr. Wood and many others in thinking that the hymn is highly objectionable, and for the following reasons:

1st. It is ambiguous, and on this account it is a stumbling block and cause of offence to many. It is all very well to say "all objections could be removed by a little explanation. Let the hymn remain in our books and educate the people up to it." This is the only true course to follow when a principle is involved. Here, however, there is no principle. Mr. Johnson and others are very careful to show that they defend the hymn because it is *not* an address to the Virgin. They admit therefore that there is no principle involved in their defence of it. Now are tender consciences to be wounded day by day and year by year in order that men may be taught the meaning of the figure of apostrophe. If the compilers of Hymns Ancient and Modern are not concerned to maintain the error against which our Church protests—the error of Mariolatry—why do they retain a hymn in their book which hurts the religious feelings of millions, and materially injures the sale of the book itself.

2nd. There is no reason why we should call the Blessed Virgin mother. She is not our mother in any sense. The fact that God honoured her by choosing her to be the mother of our Lord does not make her our mother. Such a title applied to her by us is, to say the least, misleading. If it gives any meaning at all, it gives a false meaning.

3rd. Consider the hymn as an example of the figure of apostrophe, and I think it differs very materially from the other instances to which reference has been made by your correspondents, as for example the 148th Psalm. In this Psalm the Lord is the great central figure. He it is to Whom every eye is directed. He is the one great object of praise. All others sink into insignificance before Him. And though a poetical form is used, and all things animate and inanimate are called upon to praise Him, it is but to give emphasis to the fact that "His Name alone is excellent, His glory is above the earth and heaven."

In like manner God is the direct object of praise in every true copy of this divine and Scriptural pattern, as in the Te Deum, and the Song of the Three Children, and all true hymns. Compare the words, "O Ananias, Azarias, and Misael, bless ye the Lord; praise Him, and magnify him for ever", with the first verse of the hymn:

Shall we not love thee, Mother dear,  
Whom Jesus loves so well?  
And, to His glory, year by year,  
His joy and honour tell?

And who can fail to see how much more of worship to God there is in the former than in the latter.

Again compare: To *Thee* all Angels cry aloud;  
To *Thee* Cherubim and Seraphim continually do cry;  
with:

Thy Babe He lay upon thy breast,  
To *thee* He cried for food;  
Thy gentle nursing soothed to rest  
Th' Incarnate Son of God.

And it is evident from the pronouns which I have placed in italics that they are very emphatic. In the selection from the Te Deum the first place is given to God, while the angels Seraphim and Cherubim are thrown in the back ground. The whole Te Deum is framed on this principle. But in the verse the first place is given to the Virgin, and the second place to her Blessed Son. Throughout the hymn, as it seems to me, the Blessed Virgin shares our attention almost equally with her Son. This ought not to be. No creature, however highly exalted, should hold this position in divine worship. As a sacred ode to the Virgin, no objection can be made to the hymn; but as a hymn to be used in divine worship, I think it very much out of place. We read in the eleventh chapter of St. John's Gospel, "Now Jesus loved Martha, and her sister, and Lazarus." Substitute one of these names in the hymn and let it read thus:

Shall we not love thee, Martha dear,  
Whom Jesus loves so well.

or  
Shall we not love thee, Lazarus,  
Whom Jesus loves so well.

Would not all Churchmen agree that such expressions would be much better left out of a Christian

hymn; and if the whole hymn was formed on this plan, and not a few lines merely, would not every churchman be ready to demand its removal from a Church hymn book. But perhaps it may be said that the Blessed Virgin was the most highly honoured of all created beings, and that she alone is entitled to have such an expression used in her honour. But admit the principle, and who shall decide when and where to stop. If hymns may be thus formed in honour of the Virgin, who shall forbid similar hymns to be written in honour of other saints who fell asleep in Jesus. If the line which distinguishes man from his Creator is passed over, who shall dare to draw a line between creature and creature. I must not be understood to object to hymns setting forth saints for our example and imitation. What I object to is the particular form which this hymn has assumed.

One word more. I cannot see that the hymn is either a "beautiful gospel hymn," or a "truly evangelical one." Throughout the Gospels, and indeed the whole New Testament, the Blessed Virgin is allowed to take a place of retirement and seclusion, such as her truly wonderful humility would seek, but in this hymn she is forced into a prominence scarcely second to that of her Blessed Son.

Yours, &c.,

JOHN H. FLETCHER.

Palmerston, May 16th, 1881.

#### LORD BEACONSFIELD'S CHURCHMANSHIP.

SIR.—In a late issue of your paper, in an article on the above statesman, you make certain remarks which I think the facts will hardly justify. It is not true that Beaconsfield "constantly worshipped at the Jewish synagogue," as the *Chronicle* says. On the contrary, at the Jewish synagogue, in Great Portland Street, London, on the Saturday succeeding his death, the Rabbi who officiated, in making reference to the death of Lord Beaconsfield, said he was *not* a practical adherent to the Jewish faith, though he was a member of the Jewish race, and proud of his nationality." At the Bayswater synagogue, Dr. Herman Adler said, that "Jews, remembering that Lord Beaconsfield *once* belonged to their own faith, must, after studying his career, writings and utterances, readily admit that he never spoke or acted like a renegade vilifying the faith he had forsaken, or contemning the stock whence he had sprung."

When to these statements from members of his own race, who knew him well, we add that Benjamin Disraeli was baptized into the Church on the 31st of July, 1817, at St. Andrew's, Holborn; that he constantly attended divine service at Hughenden, and was a communicant no longer ago than last Christmas, as the vicar testifies, we have no reason, I believe, for saying that he lived and died a Jew. Nor is it true, so far as I know, or have learned from the press, that he "persistently refused to allow a clergyman or any religious teacher whatever to visit him" on his death bed.

Does it appear that any clergyman offered his services? Doubtless his Churchmanship was of a peculiar type, and in many of his acts we cannot admire his conduct so far as the Church is concerned. But the dignity of his reticence under injuries, his life-long devotion to the partner of his years, and his contempt for mere popularity, are as Canon Farrar says, well worthy of our imitation, and certainly ought to call forth our respect. His kindness and liberality to the Church, are vouched for by the Rev. Henry Blagden, vicar of Hughenden, who thus alluded to his death on the first Sunday after Easter:

"You know that the life of him whom we mourn to-day stands absolutely alone in the annals of our time. It is the life of a man who, starting with everything, humanly speaking, against him, has steadily risen, and nobly risen, to fill the post of the highest honour in this land. But I rather want to speak of him to-day a few simple words as he was here in Hughenden, as we knew him and as we watched him. No doubt there are many amongst those whom I am addressing who have known the genial kindness and simplicity with which he was always ready to enter into everything that had to do with the parish. Have we not here watched him coming down, even when at the height of his prosperity and power—coming down here, simply and humbly, Sunday after Sunday, as often as his health permitted, to take his place amongst us, and worship God—joining in our service? Again, do we not remember, many of us, how we, in large numbers, knelt side by side with him only on Christmas Day last at your altar, where he received from my hand the blessed Body and Blood of Christ? Knowing him as we did here in Hughenden, no man can say that he was either an irreverent or an irreligious man without most cruelly and most foully maligning his memory. I cannot, I do not pretend to say, that I enjoyed his confidence, or anything like great intimacy with him. I only know this from the necessary intercourse I

have had with him: as vicar of the parish for twelve years; and I never in my life heard him breathe a syllable which could be construed into irreverence or want of due regard for the Church, whose constitution he so well understood, and whose place and importance in the nation none valued more highly than he did. Let us not, then, judge according to outward appearances, but let us judge by a righteous judgment. Looking at the man's life—how far would you go before you met with a man whose temper was so completely under control as was his? Look at his marvellous patience, not only in his political life but here amongst ourselves, and still more, perhaps, it shone out in the beautiful and touching scene of his last illness, when even racked with pain he could control himself to give a gentle smile and say one kind word to those he loved around him. It is surely by these things that we must and ought to judge our dear brother whom God has taken to Himself, because much was given to him, much responsibility was laid upon him, and he has gone to answer for all that at the bar of an all-just and at the same time an all-knowing and loving God."

I am yours, &c.,

W. C. BRADSHAW.

#### PRINCE ARTHUR'S LANDING.

DEAR SIR.—Will you allow me, through your columns, to call the attention of clergymen desiring a change in their field of duty, or willing to occupy for a time one of the outposts of the Christian army, to the mission of Thunder Bay. Work was begun here some eight years since, under Rev. C. B. Dundas, and until lately a commodious church and excellent parsonage existed as a result of parochial liberality. My own most pleasant pastorate has extended over nearly four years; but, from a wish to obtain better educational opportunities, I, a few weeks since, tendered my resignation to the lord Bishop of Algoma. That resignation is to take effect in the end of June. I earnestly hope that my little flock will not be left long without a shepherd. There are two Sunday stations, seven miles apart, and connected by an excellent road. I have held monthly services in the newly-formed settlement in Oliver, on week-days. It is fourteen miles from Prince Arthur, and a good government road has been constructed throughout almost the entire distance. Silver Islet, another outstation, may be reached with ease and enjoyment, by steamer during the season of navigation. The congregations are exceptionally intelligent, interested in Church matters, generous almost to a fault, and socially most agreeable.

The only drawback is the recent destruction by fire, of both church and parsonage. This is indeed a most serious disaster to the little knot of Church people. The spirit of the congregation, however, though cast down is not destroyed, and at the Easter vestry held last evening, a committee of ways and means was appointed to solicit contributions, with a view to speedy reconstruction. An appeal has also been made to the charity of the Church in Eastern Ontario and Quebec. Already some few hundreds of dollars may be relied upon, and should these efforts meet with a reasonable measure of success, I have little hesitation in affirming that before the reign of ice is inaugurated afresh, the now desolate site will be concealed by a new and superior structure.

But a long vacancy in the pastorate would be peculiarly discouraging at this juncture, and I have written these lines in the hope of persuading some clerical brother to say to my revered and loved Diocesan, "Here am I send me." So may the waste places be repaired, and the congregation rescued from a possibly serious measure of disintegration.

Yours &c.

J. KER McMORINE.

Prince Arthur's Landing, April 19th, 1881.

#### THE MISSION FIELD IN ALGOMA AND THE NORTH-WEST.

SIR.—At a meeting of the chapter of the deanery of Brant, held in Paris on the 12th inst., the subject of the Church's mission field in Algoma and the North-West was considered, and it is to be hoped that something tangible will result from the following resolutions which were submitted and carried unanimously: Resolved: "That in future, the evening session of our rural deanery meetings be devoted to the discussion of foreign mission work; and that two or more speakers be requested to come prepared with addresses on that subject, and that a collection be made which shall be forwarded to the Central Board of Domestic Missions at Montreal." Now, it seems to me, this is a step in the right direction, and could all the deaneries throughout the Dominion be induced to adopt the same plan, the result would be most



satisfactory. In the past we have heard a great deal about the Church's duty in this respect, now it is high time, as individuals, that we *did our duty*. It is not enough to rest on resolutions of Diocesan or Provincial Synods. We must get the people interested in the work, and this can be done most effectually by telling them what it is.

I remain yours &c.

T. R. DAVIS

Brantford, May 16th, 1881.

### Family Reading.

#### BEHOLD I COME QUICKLY.

"COMING"—Brothers, heed the watchword  
None may slumber on his post,  
Foes throng round, and *He* is coming  
With His saints, a mighty host.

"Quickly," yea, e'en now his footsteps  
On the wrapt attentive ear,  
Through the world's mad hum and hurry  
Thrilling, echo faint yet clear.

Brothers! who in faith stand watching,  
Looking for the dawn of day,  
Ye shall hear the welcome footfall,  
Ye shall see the cheering ray.

Lie your hearts all bruised and shattered,  
By the rude turmoil of life?  
Brightest hope that watchword kindleth,  
Heralding the end of strife.

Or is life's sweet cup embittered  
By the loss of those you love,  
*He* is coming soon, to take you  
Where they rest with him above.

Courage then! like soldiers quit you,  
Sins and sorrows trample down,  
Ye are weak, but *He* is mighty,  
None can rob you of your crown.

#### TIDINESS.

An officer, who commands one of our best regiments, has been laughed at for his strict notions about order. He is said to have condemned more than one young man, as sure to make a bad officer, because his boots were not arranged in a straight line in his barrack room. This seems absurd, but there is much to be said for the colonel. He knows the importance of small things, or rather that nothing is trifling; and he knows that what are called trifles help to form character, and show what a man will be likely to prove when there is much at stake. Life and life's work are made up of small parts. The power to make a great effort comes commonly from habits gained by many lesser ones. The doing of an act of heroism is often but the end of a long course of careful doing well in things that draw no man's eye.

The old rule says, "a place for everything, and everything in its place." To this may be added "a time for everything, and everything in its time." Neglect of these two rules makes much of the working power of the world useless, spoils the comfort and hope of countless lives, multiplies temptations, and hinders the religion of perhaps most so-called religious people. What a vast number of people need to have said to them is this, "Be tidy, do what you do in order; look on your whole life as serious; do not get out of the habit of order in half your life, while you try to gain and show the habit in the other half."

To come to particulars. Be tidy in dress. Some scorn care in this, as if they were above such thoughts. Some have even measured goodness by slovenliness. Tidiness does not mean expense. The cheapest dress may be clean and in order. Clothes put on well, and well cared for, last longer, and so cost less. If a man have no respect for his body, which is the "temple of the Holy Ghost," he has no right to show disrespect for those with whom he must live; nor ought he to show such confidence in his worth as to take for granted that others will overlook his slovenliness for the sake of it. Everything in its place. The place for dirt is not on a man's clothes or person. Who can imagine the Pattern Man being slovenly?

Be tidy in your house. Who can tell how much time is lost, how much temper spoiled, how many

bad words passed, because nothing can be found when it is wanted? There is, also, a sure constant influence in the look of a well-ordered house, and in the look of a disorderly one. Thus tidiness is not only an effect but a cause of what is good.

Be tidy in your use of time. Have a time for work, and a time for rest, and keep to them. Do not mix them up together, so as to enjoy neither, and do neither well. Many wonder that time goes by so vainly. They have never set themselves to work by rule, nor have they any free time in which they can feel they have earned the right to rest.

Religion is a matter of all life, and the "little things" of every day are part of religion. Even our harmless pleasures have their place in making and keeping us what God would have us be. But want of order,—untidiness, is made great use of by Satan to hinder men's growth in holiness, and spoil the devotion and work they offer to God. The same habits, the same character, show themselves. Why do so many groan for fear that they get no higher, no farther on? In most cases they have no rule or method, no care for place or time, no order, or tidiness in their religion. They have no fixed time for prayer or self-searching, or reading of the Scriptures. They make a great effort, and then fall back into almost neglect. They have no system of watching for besetting sins, and following on them till they have destroyed them. They seek for growth in Christian graces in a haphazard, scrambling way. They do their work for God and the Church without any rule as to time or manner.

Happiness and success in this life come very much from habits of order, rule, tidiness, showing and influencing what a man is and does. Those same habits may not be treated lightly by those whose aims and hopes are beyond earth. They are among the duties of religion, and among its greatest helps.

#### THE PARSON BIRD.

In the far-away country of New Zealand there is a little bird which the natives call the Tui. It is about the size of a small pigeon, and a spruce, handsome bird of a deep green colour, and sometimes looks black, and sometimes bronze. A tuft of fine, white curly feathers hangs down from each side of its neck, and looks so much like the little white linen bands clergymen formerly wore, that the English people in New Zealand have named the bird the Parson Bird.

Moreover the little creature has a way of sitting on the branch of a tree, and moving its head about, while sending its voice far and near, just as if it were preaching, and trying its best to make every one interested. It is one of the parrot's rivals, for it can learn to imitate the human voice, and utter not only words but sentences. It can imitate also the songs of other birds, the barking of a dog, and, indeed, almost any sound it hears, resembling in this respect the mocking bird which belongs only to America.

Dr. Buller, a magistrate in New Zealand, and a great naturalist, was once addressing an assembly of natives, and especially an old chief in the Council House, upon a matter of importance, and urging his views with great earnestness. The instant that he finished his speech, a Parson Bird in a cage hanging from a rafter overhead burst out with, "*Tui!*" (false). Of course every one laughed, and the old chief, Nepia Taratoa by name, said good-naturedly, "Friend, your arguments are very good, but *mokai* is a very wise bird, and he not yet convinced."

The Parson Bird belongs to the honey-eating family of birds, and, like all the true honey-eaters, has, at the end of its tongue, an exquisitely fine brush. It dives into certain flowers for honey, and eats also berries and insects. In December and January it goes from the woods to the flax-fields, which abound in the country, to enjoy the honey. [It must be remembered that it is summer in New Zealand when it is winter with us. January is the hottest month of the year in that part of the world.]

When at liberty, this bird is one of the liveliest of creatures, always in motion among the trees and flowers, whistling or singing for its own cheer; while, in the early morning, it sings in concert with other birds of its family, and the little parsons have a regular chime of five notes. If caged for a pet, the Parson Bird is not quite so gay, but still cheerful and active, and keeps on singing.

The nest of the wild Parson Bird is rather large; carefully made of dry twigs, moss and grass, and usually placed on a low shrub, but sometimes hidden near the leafy top of a forest tree.

Surely this bright and beautiful bird that can not only sing charmingly, but also repeat words of human speech, is worthy of special notice, and may well be remembered among the many wonderful winged creatures who are gathered into one class, when the Church praises God in the words of the grand old hymn:

"O all ye Fowls of the Air, bless ye the Lord; praise Him and magnify Him forever."

#### UNDISCIPLINED TEMPERS.

Of all things which are to be met with here on earth there is nothing which can give such continual, such cutting, such useless pain, as an undisciplined temper. The touchy and sensitive temper, which takes offence at a word; the irritable temper, which finds offence in everything, whether intended or not; the violent temper, which breaks through all bounds of reason when once roused; the jealous or sullen temper, which wears a cloud on the face all day, and never utters a word of complaint; the discontented temper, brooding over its own wrongs; the severe temper, which always looks at the worst side of whatever is done; the wilful temper, which overrides every scruple to gratify a whim—what an amount of pain have these caused in the hearts of men, if we could but sum up their results! How many a soul have they stirred to evil impulses, how many a prayer have they stifled, how many an emotion of true affection have they turned to bitterness! How hard they make all duties! How they kill the sweetest and warmest of domestic charities! Illtemper is the sin requiring long and careful discipline.

#### WHO TOLD LITTLE ANNA? I WONDER.

Mrs. K. has had many troubles. And she is able to trace them all to their source. She married against her parents' wishes, and her husband was a drunkard. I have written part of her story, and can give you an extract in her own words:

I ran out of the house from her husband and to the squire's place, by a lonesome road. The clock struck twelve at night. Then I came back again. My eldest child [a girl four years old] was in the next-door neighbour's, telling her she was going to have such a pretty white frock the next day. She said, "Who told you you was going to have a pretty white frock?" She says, "Nobody."

Next morning we got up. I forget whether we had any food or not. I got my work ready to go to market. My husband seemed in wonderful low spirits; he hardly knewed where to go or what to do. Anna she picked up every bit of straw about the house, and told him not to play with fire, for fear he'd get burned. When he was a-going out, she caught hold of him as well as she could, and said, "Father, wherever you go, don't spend your money, nor get drunk." When I got almost home, I met one of my neighbours of the name of Mrs. Knight, and she stood and looked at me, but never spoke. I thought to myself, I wonder what I've done to Mrs. Knight, that she don't speak. She was a very intimate friend of mine. I came on, and met the publican of the "Old Chequers." He said to me, "You musn't be frightened. He said to me again, "You musn't be frightened." Your biggest girl [Anna] is burnt to death in the house."

#### PIETY AT HOME.

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

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

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



## Children's Department.

### LULLABY.

BYE-BYE, baby, go to sleep,  
Sister's arms are aching;  
Shut your eyes—nay, never peep,  
Baby's time for waking  
Is not now,  
Not now.

Bye, bye, baby, slumber-land  
Has so many posies,  
Babies there, you understand,  
Play with sweet, sweet roses,  
Softly now,  
Slumber now.

Angels keep you, baby dear,  
Angels guard you ever;  
Let a cloud of grief and fear  
Touch thee, baby, never.  
Softly now,  
Slumber now.

### JAPANESE BOYS AND GIRLS.

AUNT. Yes, so I did. Well, this man was a priest named *Taro*, who lived long ages ago on the shores of the bay of Yedo, not far from Yedo itself, which you know is the old name for *Tokio*. One day the priest was sitting on the sea-shore watching the waves, and thinking of all the wonderful things that lay far down out of sight beneath them, when suddenly an enormous tortoise came crawling out of the sea along the sand towards him. He was very frightened at first, and thought he would run away to his temple up in the hills. But the great creature made a polite bow, and, in very good Japanese, told him not to be afraid, for that he would not hurt him. "I am come," said he, "to take you for a ride, and show you some of the wonders of the great sea. You must get on my back, and I will carry you very safely." The priest had now lost all his fear, and did at once as he was bidden, sitting quite easily on its broad back. Then the tortoise turned and plunged with him beneath the surface. On he went through waving forests of beautiful seaweeds and groves of coral; and as they went the snowy sands beneath them glittered and shone with things most beautiful and rare. At last they arrived at the gates of a most elegant and noble palace, such as no human eye had ever before seen. At its entrance stood a lovely and radiant mermaid ready to receive the traveller. She welcomed him, and led him through the lofty halls and corridors of a palace, all built of precious stones, which glowed in these blue depths with a light fairer than any we know. Here she entertained him as a royal prince for four days. But he remembered the earth from whence he had come, and could not be persuaded to remain any longer, so at parting the mermaid gave him a box which she warned him never on any account to open. Then bidding him farewell, she again placed the tortoise at his service. Soon they reached the shore which they had so lately left. The shore was there, and so were the hills, but all else was changed. The forest in which his temple had stood was gone, and in its place were waving fields, and close at hand a large town rose along the shore. Soon children came running up to see the strange man who had come from the sea. He asked them after his temple, and his friends, and relations, but they only stared at him as if they understood not what he said. Then their elders came, and of them he also inquired; but they knew nothing of the things he asked them. Then he told them his wonderful story, and at last they remembered that by a dim tra-

dition the priest of the temple of which he spoke had disappeared suddenly on a summer day, but that, they said, was four hundred years ago. And he was greatly astonished, and was like one in a dream. And so he went with them to the town and there abode. And they asked him what it was he carried so carefully in the box, but he refused to open it or to tell them. And so he lived among them always. In the evenings the neighbours, young and old, would gather round him, and listen while he told them the wonders of the sea and of the mermaid's palace, and of the mermaid. But he had no peace, for all his friends and all he cared for were dead long years before, and so one day he thought he would open the box. Now when he opened it, a white vapour came creeping out and rose around him until it had covered all the place where he was. And when the neighbours came running up, thinking there had been a fire, there came out to meet them, from the white smoke, an old man, bent and feeble, who soon afterwards died.

NOR. O thank you, auntie; what a beautiful story! It reminds me a little of what we are reading at school about Ulysses, who went to live for seven years with Calypso and she promised him immortality.

ED. Yes, and it is something like the seven sleepers of Ephesus, which you know father told us was a very old story.

AUNT. Many stories in different countries seem to have had a common origin, and they help to prove what we read in our Bibles about God having made of one blood all the nations of the earth. The people have been separated from one another through sin, and it is the duty of all who love God to do what they can to help them to know about the one true God, so that they may again be made one in our Lord Jesus Christ.

### A SERMON ON BEARS.

UNCLE FRED was sitting under a tree in the orchard, reading his paper. The children caught sight of him, and then there was a rush and a hurry to see who could get to him first. Will and Tom were the fastest runners, and didn't mind the fence any more than a log; they were up to it and over it in a minute. But poor little Bobby and Sue, though they went as fast as their little legs could carry them, were far behind; and besides, the fence was too high for them to climb. So they set up a pitiful cry, begging the boys to wait and help them. Will and Tom were in too much of a hurry for that, and the poor little things would have cried in vain, had not Uncle Fred left his tree and newspaper, and lifted them over the fence.

Will and Tom were resting under the tree when he came back, looking rather ashamed.

"Why, you are not as kind as the bears," Uncle Fred said. "I am going to punish you by making you listen to a sermon."

The boys looked doleful enough at the idea. They had hoped Uncle Fred would tell them one of his nice stories.

"The sermon will be preached by—bears!" said Uncle Fred, with a sudden spring at Sue and Bobby at the last word. Of course they all jumped and screamed, and the boys began to brighten up again.

"Do you know how they catch bears in Russia?"

No, the children didn't, and they settled themselves with a delighted air, for they knew a story was coming.

"It is easy enough, as they do it. Why, you children could catch half a dozen at once, if you chose."

"Could we, really, Uncle Fred?" the boys asked eagerly.

"Could we, too?" echoed Bobby and Sue, with wide-open eyes.

"Yes, if you were strong enough to dig a pit several feet deep. Will and Tom could do that, if I helped a little, and Bobby and Sue could cover the top with turf, leaves, and sticks, so has to hide the hole. Then all we would have to do would be to put some food on top, hide behind a tree, and watch."

"And then, what next?" cried the children in a breath.

"Why then we would see a big black bear shuffling along. As he came near the pit, he would begin to sniff, and look around to see where the food was. In a minute he would see it, but the moment he would put his paw on the turf, he would go to the bottom of the pit."

"Would it kill him?"

"O no; but he couldn't get out possibly, and then the hunters would come and shoot him. But if four or five bears happen to tumble into the same hole, they all get out again."

"Tell us, tell us!" Bobby said, as Uncle Fred stopped at just the most interesting part of the story to knock down an apple.

"Well, they make a ladder, by stepping on each other's shoulders, and so they reach the top of the pit and get out—all but the bottom one, and he, poor fellow, would never get out, if bears were not kinder than boys."

Will and Tom were too much ashamed to ask how, so Uncle Fred went on:

"The first thing they do, when they get out themselves, is to get a branch of a tree, which they let down to their poor brother bear. In a minute more he is out, and away they all scamper to the woods. If the bears were like some boys, they would have left the poor, helpless bear to cry in the pit, while they ran off to have a good time."

Uncle Fred had told them a story, but the boys found they had been listening to a sermon all the time.

It was one they could not help remembering, either, for whenever they started to run and leave their little brother and sister to help themselves, the bears' sermon would come into their minds, and they would be so ashamed to have bears kinder than boys, that they would stop and be kind too.

### WILLIE AND EVA.

WILLIE was a pretty boy as one would wish to see; as bright a little fellow as ever trotted at a mother's side. But Willie had a dreadful temper. Many a scowl settled on his bonny brow, and many a harsh word fell from his pouting lips. Full often did his sister Eva receive a blow from his hand which brought tears into her gentle eyes.

One day Willie and she were playing in the garden, and Willie, having caught a butterfly, was impaling it on a sharp pin, when his sister remonstrated, and told him it was very cruel; but Willie only laughed. Then Eva tried to rescue the poor insect, and Willie, in a passion, struck her with his clenched fist and cut her lips. Then she left him; and crying bitterly, went into a summer-house, and sobbed herself to sleep.

Then Old Father Dromio came and told her a story. He told her that once, in a far away land, there lived a very fierce and cruel giant, who would torture those he caught, and sometimes even kill them, and that the people of the land became very much afraid of him and the king offered a reward to any knight who should kill the giant and rid the country of him.

Very many brave and noble men tried; but all were driven back either with hard words or hard blows; or, after being tortured, were thrown back on the road and left to die.

Mighty engines were made to destroy the giant, but they had no power over him; wounds and blows he seemed to laugh at.

At last a very young knight offered to try and rid them of the monster. He was laughed at by the people as a silly boy, and none cared to help him.

In the night he set off alone to the giant's castle. As he was going, he met a fairy, who asked him his mission.

"To slay the giant," was the reply.

"Nay, thou canst not do that," said the fairy; "but if thou wilt do as I tell thee, thou mayest, perchance, put him to flight, and eventually drive him away altogether."

"Oh, tell me how, kind fairy!" exclaimed the young knight.

"Throw aside thy sword and armour, and take in thy hand these sweet-scented lilies of the valley, whose petals might vie with the snow in purity; and when he shall come forth in fury to crush thee, throw one of these flowers in his face, or at his breast, or in his path, and he will fall back; and thus continue, making a throw for every thrust of his, and thou shalt surely conquer."

The fairy then placed the flowers in his hand, and vanished.

The young knight did as she commanded; and when the giant came upon him with rage, he gently threw a blossom in his path.

The giant stumbled, and then flushed, and drew back.

The knight followed him up, strewing the ground around him with the fragrant flowers, until at length the giant flung down his arms and fled.

Eva awoke, and thinking about her dream, asked her nurse what it meant.

The nurse thought over the dream, and explained it as follows:

"The giant's name is Bad Temper, which makes itself a terror and a sorrow to all who are near. It is not to be conquered by hard words nor blows, but by kindness and gentle answerings, which blunts its sharp words and break down its mighty strength. Little acts of kindness will soon put it to flight, as the sweet-scented flowers did the giant in your dream."

### A BAD DUET.

NOTHING is more lovely in boys and girls than quiet, sweet tempers. Some days ago two young friends of ours went into the parlour to practise a duet on the piano. They were brother and sister. For a time the music came in jerks, then stopped altogether. Opening the door, another duet was heard. "You didn't." "I did." "I say you were too fast." "But I know I wasn't." This is what we heard—a very sad duet, in which there was no music. An unhappy temper spoils our sweetest enjoyments.

### FAITH IN GOD'S PROMISE.

Two little girls brought flowers to their teacher, and one of them said:

"You shall have some of my hyacinths too; I will bring them to you. Mrs. Bryant has promised me some."

"Ah, but you haven't got them yet."

"Well," said the child; "but it's just the same. She said so, and she will do it, I know."

So God says He will hear His children's prayers, He will forgive our sins, He will bear our burdens, He will strengthen us in the hour of trial, and bring us safe home to heaven. Do we rejoice in all these blessings as though we had them, just as this little girl counted the hyacinths her own, because her friend had promised them?

### A MOTHER'S HEIGH-HO!

HEIGH-ho, handle the dough!  
How I do wish that dinners would grow!  
A sponge-cake vine or a doughnut tree—  
What a refreshing sight to see!

Heigh-ho, measure and sew!  
How I do wish that garments would grow  
An overskirt bush, or roundabout tree—  
What a refreshing sight 'twould be!



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At Berlin and London the longest day has sixteen hours and a half; at Stockholm, the longest day has eighteen hours and a half; at Hamburg, the longest day has seventeen hours, and the shortest seven; at St. Petersburg, the longest day has nineteen, and the shortest five hours; at Tornea, in Finland, the longest day has twenty-one hours and a half, and the shortest two hours and a half; at Wanderhus, in Norway, the day lasts from the 21st of May to the 22nd of July, without interruption; and at Spitzbergen, the longest day is three months and a half.

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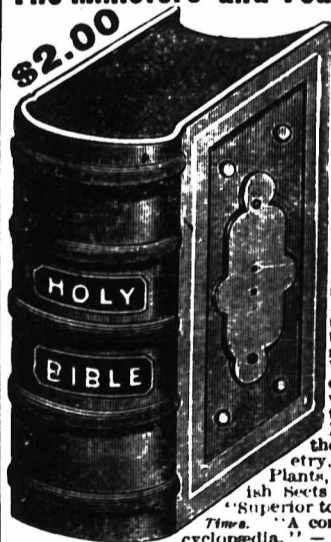
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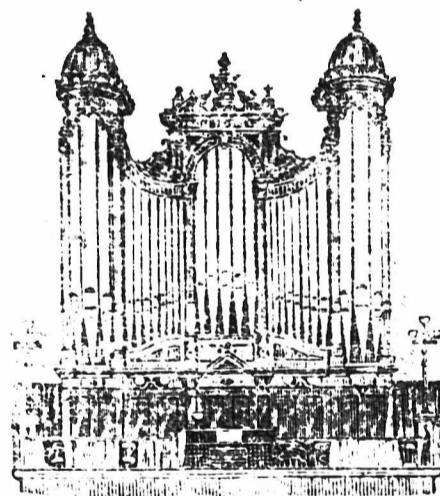
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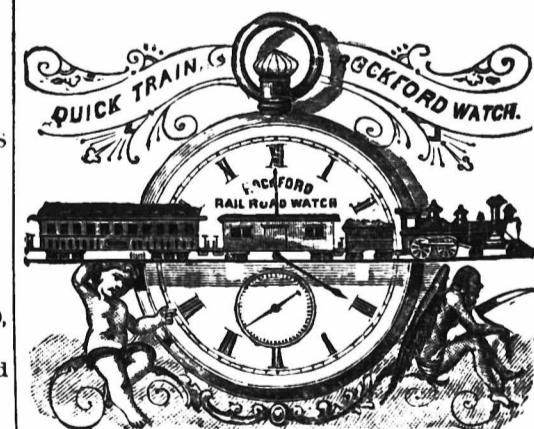
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