

# Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 7.]

TORONTO, CANADA, THURSDAY, JULY 14, 1881.

[No. 28.]

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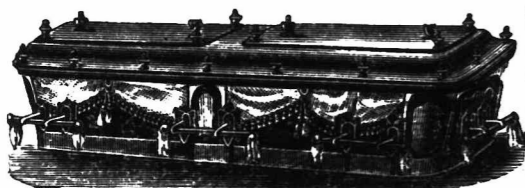
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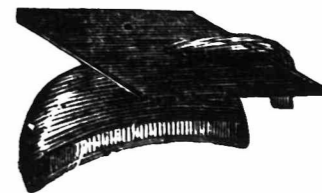
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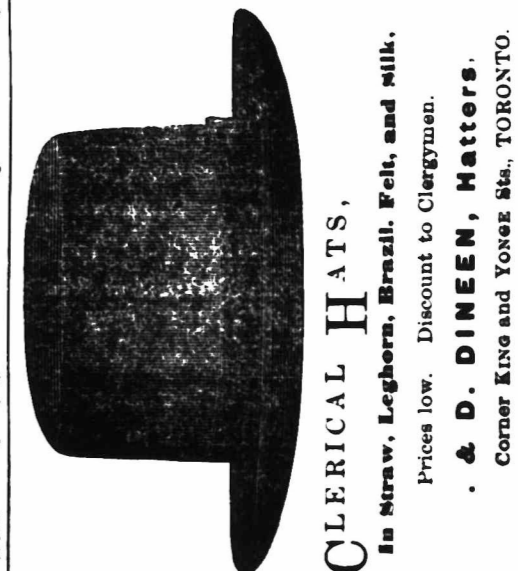
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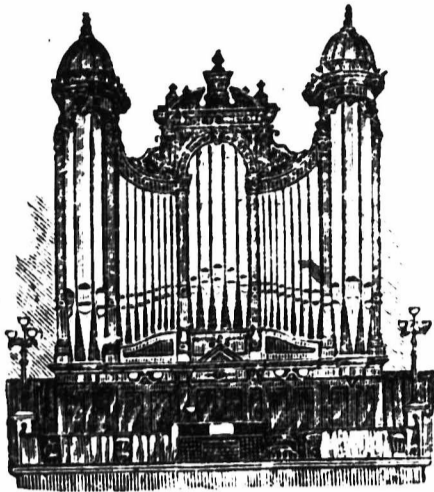
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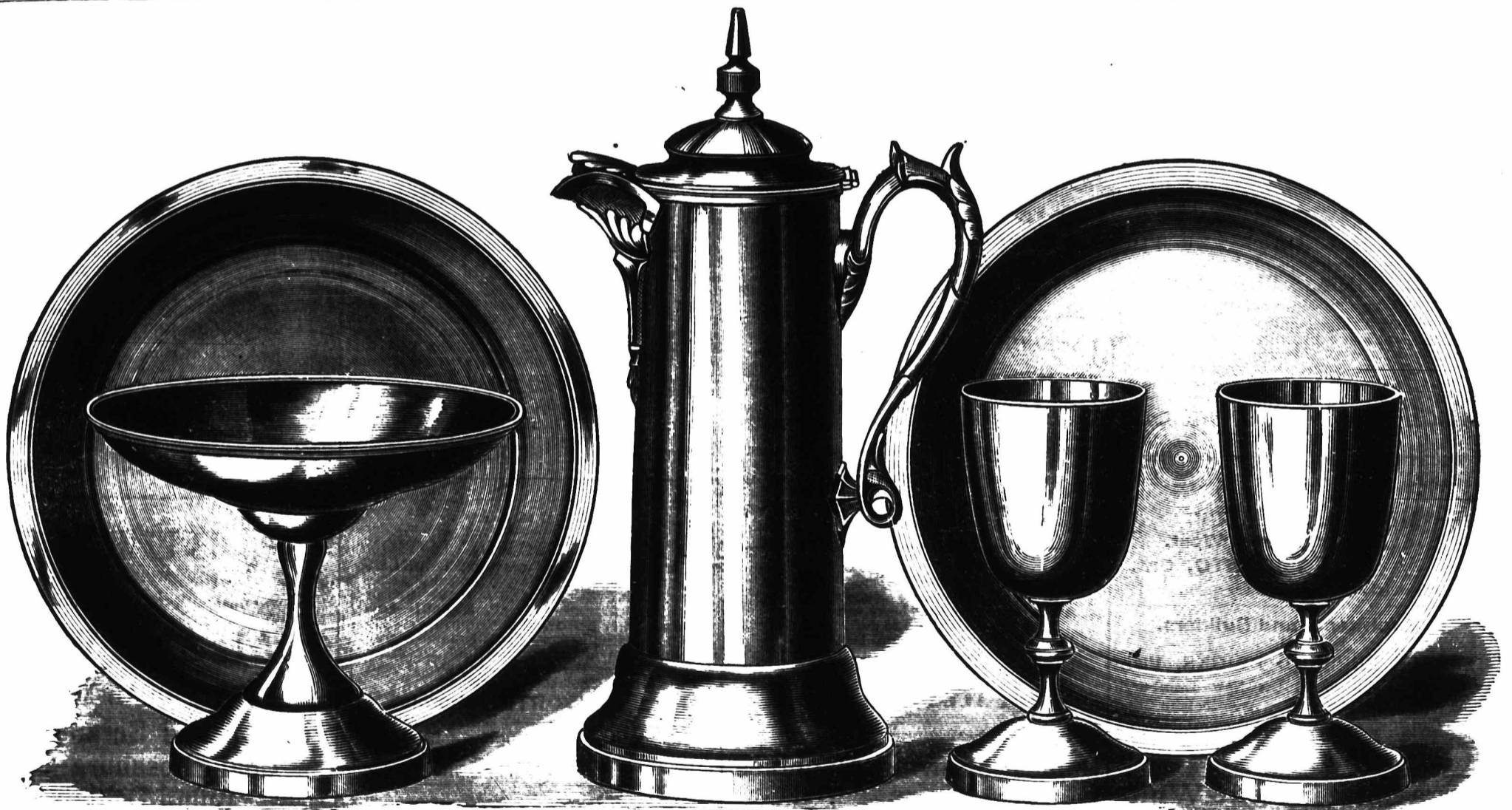
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## LESSONS for SUNDAYS and HOLY-DAYS.

July 17...FIFTH SUNDAY AFTER TRINITY:—  
Morning...1 Samuel 15 to v 24. Acts 20 to v 17.  
Evening...1 Samuel 16; or 17. St. Matt. 8, v 18.  
24...SIXTH SUNDAY AFTER TRINITY:—  
Morning...2 Samuel 1. Acts 24.  
Evening...2 Samuel 12 to 24; or 18. St. Matt.  
25...Saint JAMES, Apostle and Martyr:— [12, v 22.  
2 Kings 1 to v 16. St. Luke 9, v 51 to 57.  
Athanasian Creed to be used.  
Jeremiah 26, v 8 to 16. St. Matthew 13 to v 24.  
31...SEVENTH SUNDAY AFTER TRINITY:—  
Morning...1 Chronicles 21. Romans 1.  
Evening...1 Chronicles 22; or 28 to v 21.  
St. Matthew 16 to verse 24.

THURSDAY, JULY 14, 1881.

**B**ISHOP RYAN has resigned Bournemouth, and accepted the vicarage of Middleham, in order to help the Bishop of Ripon in his episcopal duties.

Professor Stubbs has been elected foreign honorary member of the United States Academy of Arts and Sciences, to fill the vacancy caused by the death of Thomas Carlyle.

The Rev. A. S. Bennett has given £900 in addition to £100 formerly given for the erection of a church at Bournemouth, to the memory of his late father, the founder and first vicar of St. Peter's church.

On the 24th ultimo, the Festival of St. John the Baptist, the knights of the Order of St. John of Jerusalem held their annual commemoration at the Chapel Royal, Savoy. The Holy Communion was celebrated at 10 a.m. The Rev. J. C. Wharton, Vicar of Willesden, preached the sermon. On the Sunday afternoon, at four o'clock, the Rev. W. J. Knox-Little preached the annual sermon on behalf of the Church Penitentiary Association.

At the Ventnor Burial board a discussion has arisen on the question of admitting into the consecrated portion of the cemetery an inscription, inviting prayers for the dead. At one of their meetings application had been made for permission to erect a tombstone over a grave with this inscription:—"Of your charity pray for the soul of Enora Baker, who fell asleep Dec. 21, 1880. R.I.P." The matter was referred to the Chancellor of the diocese, Mr. Charles Sumner, who said that a similar inscription was decided not to be illegal in the case of Brecks v. Woolfrey. The subject was again discussed at the Board, which decided not to allow any tombstone to have inscribed upon it any verse of poetry or any extract, other than a complete text from the Scriptures.

The health of the Bishop of Salisbury is improving rapidly.

Up to the 23rd ultimo £14,000 had been received at the Mansion House, for the Metropolitan Hospital Sunday Fund.

A meeting has recently been held at Bradford for the formation of a society to promote the efficiency of the Church schools of the deanery. The Rev. J. Bardsley, who presided, stated that £2,000 in donations and a subscription of £750 a year would be needed to carry out the scheme. The promises already received amount to £1,500 and £500 respectively.

The Bishop of Sodor and Man has been holding a Convocation of his clergy. In his address, Bishop Rowley Hill touched upon the Burials Act and the Revised Version of the New Testament. He also dilated at some length on the Ritual prosecutions; remarking that it was very sad to see some of our clergy put into prison. He thought they ought to submit themselves to every ordinance of man for the Lord's sake.

The six great windows of the Chapter House of Westminster Abbey, together with the smaller window over the entrance, are to be filled with stained glass, representing the history of England as associated with the Abbey during the six centuries in which the Chapter house was connected with the historical interests of the country. The first, which is already in progress, will be supplied at the cost of the Dean.

On the 15th the Bishop of Manchester consecrated the new church of St. Clement, Greenheys, one of the three which have been built with the proceeds of an old chapel which formerly stood in Lever street, Manchester. The three new edifices will bear the name of the parent building. The one mentioned, which is in the Early English style, will seat 750 persons, and cost £9,600, towards which the Clements' Trust contributed £7,500.

At the recent annual conference of the clergy and laity of the diocese of Ely, the Bishop expressed regret at the continued depression of the agricultural interest, which very materially affects the incomes of the clergy. He thought that if this depression should continue the question would soon have to be asked whether or not it is desirable that there should be a consolidation of small benefices. He said that not only the money question, but the question of work, would force the matter on in some of the rural parishes.

The Toronto *Globe* has the following in reference to the recent decision of the Presbyterian body to admit the validity of Roman Catholic ordinations:—"Certainly the religious society, whose ordinances are thus accepted as valid, can be no longer be regarded as 'Antichrist,' 'the Mother of Harlots and Abominations.' It may be a Church blinded with superstition, error, and sin, but it must be a

Christian Church. . . . The Presbyterianism of to-day is evidently no longer fed upon Fox's Book of Martyrs, as a chief article of youthful religious diet."

The Confraternity of the Blessed Sacrament held its anniversary on the 16th ult. There was a solemn celebration at St. Agnes, Kennington Park, where the Rev. W. C. E. Newbolt, vicar of St. Matthias', Malvern Link, preached. There were also celebrations at forty-six other churches in or near London, and at about two hundred in the country. The annual conference was held in St. James' Hall. The members number 14,213, as against 12,547, showing an increase of 1,666. The number of clerical associates is 1,008, or forty-eight more than at the last anniversary.

## FIFTH SUNDAY AFTER TRINITY.

**I**N the miracle recorded in the Gospel the sea is the world, the net is the Church, the Apostles are fishers of men, Christ is He, Who in the spiritual as in the actual world, bids them let down the net, and also by His Presence and the exercise of His Power, gathers the great multitude of fishes. In full agreement with this miracle, which is also a parable, in the Gospel for the day, the Collect prays to Him Whose presence and power proved the wealth and safety of the fishermen, that He will so order the waves of this troublesome world, that the Ark of the Church may even ride over them in peace, and serve Him by gathering souls into her nets with all Godly quietness through the blessing of the Saviour. The Epistle, like those of preceding Sundays, reflects a time of persecution, such as was passing over the Church when St. Peter wrote. But it breathes the strong faith of him who had said, "Lord, if it be Thou, bid me come unto Thee on the water," and whose experience had taught him that if Jesus is in the ship, no waves or storms can prevail against it. And so we are informed that "The eyes of the Lord are over the righteous, and His ears are open unto their prayers." A particular providence is clearly involved in these words, and St. Peter's teaching is directly contrary to that of the poet who wrote:—

" . . . . . The Universal cause  
Acts not by partial but by general laws,  
He sees with equal eye, as Lord of all,  
A hero perish, or a sparrow fall;  
Systems or atoms into nothing hurled,  
And now a bubble burst, and now a world."

Doubtless a thinking man, contemplating the grandeur of his Creator, may, for a moment, be tempted to question the individuality of His attentions. Led by the discoveries of science, the imagination may travel from world to world, from system to system, amidst the still increasing magnificence of the Divine formations, until our earth becomes an indiscernible speck, and bears no more proportion to the other productions of creative energy, than a single leaf to the foliage of a widely extended forest. Amid the illimitable expanse around, we may feel ourselves dwindle into nothingness, and with something of the hesitance of unbelief, may ask, "What is man that Thou art so mindful of him?" But, the terms *little* and *great* are distinctions of finite minds, which will bear



no application to the Divine Being. He "fillet all in all;" He is at the same time everywhere; and no object can be too minute for His attention. While He hangs the earth over infinite space, and sends the planets through their orbits, He, with no less regard, superintends "the flutterings of the bee," and directs the smallest particle of blood that flits the veins of the tiniest animalcule.

#### THE SIEGE OF LICHFIELD.

IN this issue we commence the justly celebrated story of the Great Rebellion. It was written by the Rev. W. Gresley, M.A., of Lichfield, and in common with his other publications of a similar kind, caused a great sensation at the time, as well as did good service to the Church. As the details of the siege are entirely founded on fact, a valuable collection of historical truths will thus be given.

The original work is out of print, so that many of our readers will be glad to see a reprint of it; as it is well known to be "worthy of the attention of those who believe that Divine Providence affords us examples in other generations both for avoidance and imitation which may help us to correct the errors of our own."

#### POPULAR ELECTION OF A CLERGYMAN.

THE election of a chaplain for St. Saviour's, Southwark, has at last "come off," and in the main features of the contest, it has exhibited all the worst characteristics of a Parliamentary election of a former age. Whatever may be the evils of the Patronage system in general use in England, this example among others has helped to show that nothing can be worse than the popular election of a clergyman. In this case there were six candidates; among whom the Rev. W. Thompson, the curate in charge, seems to have been the most popular. He was known as a sound Churchman and an excellent parish priest. The others appear to have been more or less the tools of the "Church Association," which in that parish at least would seem not to be so very popular. Mr. Thompson got 1,095 votes; Mr. Wainwright, 432; Mr. Cheadle, 82; Mr. Cloquet, 18; Mr. Proctor, 8; Mr. Stevens, 0. Mr. Thompson was therefore elected, and we shall no doubt be regaled with a considerable amount of abuse from the Persecution Company because not one of their candidates could get even a respectable number of votes. The candidate who came next to Mr. Thompson is a gentleman of some eloquence, well known as an itinerant lecturer on "Ritualism." His great gift of speech was pleasing to many ears, desiring to be tickled; but he could not prevail against the curate who had been working so hard and so conscientiously in the parish.

The character of the proceedings in the election of a clergyman for this parish seems to have been quite as bad as that of the parish of Bilston—already made so notorious. These two examples ought to furnish a sufficient warning to the advocates of the popular election of a clergyman—although in the case of St. Saviour's, Southwark, the election appears to have been most satisfactory. A resident in the parish says:—"The surroundings of the whole affair have demoralized the parish for many weeks past. Religion has literally been dragged through the mud. Friends have been alienated by the bitterness of the attack on this side and on that; and, however satisfactory the

result may be to a large majority of the parishioners, it must be seen that a result at least as good might have been attained by any of the much maligned but more ordinary methods of presentation, and the turmoil, scandal, and wickedness of the whole affair might have been avoided.

#### BOOK NOTICES.

THE HYMNAL COMPANION TO THE BOOK OF COMMON PRAYER. Edited by E. H. BICKERSTETH M.A., Vicar of Christ Church, Hampstead, and chaplain to the Lord Bishop of Ripon. London, England: Sampson Low, Marston, Searle, and Rivington, 188 Fleet Street.

We call the attention of our readers to our advertisement of this celebrated Hymnal which is now used in more than 2,000 churches. The Prospectus states that:—"This Hymnal is designed to be a companion to the 'Book of Common Prayer, and Administration of the Sacraments, and other Rites and Ceremonies of the Church.' The tables of contents correspond. The order of the Ecclesiastical year is observed. The hymns are arranged under those divisions of the Prayer Book, with which their subjects most easily coalesce."

There are seventeen thousand extant English Hymns and Psalms; and out of this number 216 have been found in twenty-eight representative Hymnals, and are therefore considered to "have received the broad seal of approval of the whole Anglican Church both at home and abroad." These 216 Hymns are found in the Bickersteth Hymnal.

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We are very desirous that our readers, especially the clergy, should read the announcement in our advertising columns, which will give further information.

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

ROMAN DIVINES AND CONTROVERSIALISTS.

LVIII. And in the full spirit of these Roman principles the controversial and theological writings of Roman divines perfectly swarm with falsehoods. A very few instances will suffice in illustration: and they are fair average specimens.

a. Liguori, in his "Glories of Mary," (Fr. Coffin's translation: Burns & Oates, 1868), p. 112, quotes St. Anselm as saying, that it is safer and better to call on the Blessed Virgin than on Christ. The passage is from a notoriously spurious treatise. At p. 123 he quotes St. Bernard as saying, "At the name of Mary every knee bows," with a false reference to the Annunciation sermons, where the passage does not occur, nor anywhere else in St. Bernard. At p. 197 he quotes St. Ignatius of Antioch, as saying that no one can be saved without Mary's help and favour; and, allowing that the passage has been doubted, alleges that at any rate St. Chrysostom acknowledged its genuineness, and adopted it. Both statements are wholly false. And if it be pleaded that Liguori erred through ignorance, the reply is that his editors do not correct him, though they, at any rate, know the facts.

b. Cardinal Wiseman, in his "Lectures on the Catholic Church," systematically quotes doubtful, spurious, and forged writings of Fathers as genuine; besides being guilty of other falsifications. Here are a few examples:—He quotes long extracts from the "Christus Patiens," attributing it to St.

Gregory Nazianzen, in the fourth century. It is rejected as spurious by Baronius, Tillemont, Dupin, Labbe, Bellarmine, and Natalis Alexander, six of the most eminent Roman Catholic scholars; and the Benedictine edition of St. Gregory assigns it to the ninth century, five hundred years after his time. He produces an inscription in favour of invoking saints, and alleges that the great scholar Muratori assigns it to the fifth or sixth century. When the reference to Muratori is verified ("Antiq. Med. Ævi," v. 358), it turns out that he names three writers as ascribing it to the ninth century, one as referring it to the fifth or sixth, and gives no opinion himself. Wiseman also quotes as genuine a sermon by St. Methodius, intended for use on a festival not instituted till that saint had been dead more than two hundred years.

c. In a small tract, called, "What do Catholics really believe?" edited by W. H. Anderdon, S.J. (Burns & Oates, 1878), the following statements occur, which may be profitably compared with some of the evidence given earlier in the treatise:—

1. "Protestants are quite right in saying the Catholic Church teaches that every one cannot understand the Scriptures by themselves [*sic*], but it is false to say that she forbids the reading it in the true and correct translation."

2. When Protestants invented their religion, they split the commandment [*i.e.* Com. I.] and the explanation [*i.e.* Com. II.] in two, by way of being different from the Church." The English division of the Ten Commandments, according to which polytheism is forbidden in the First Commandment, and idolatry in the second, is that of the Jews, of the Eastern Church, of Origen, and of St. Jerome. The Roman division first appears in St. Augustine, so we can be certain which is the older.

3. The title "Worshipful" given to mayors in this country is cited as showing that Roman Catholics mean no more than high respect to saints and images when "worshipping" them,—as if any people ever went down on their knees to a mayor, and prayed to him to save their souls! or knelt and burned incense before his picture in a church!

d. In Dr. Faa Di Bruno's "Catholic Belief" (Burns & Oates, 1878), it is alleged that "the Catholic belief in Purgatory rests especially on the Apostolic traditions of the Church, recorded in all ancient Liturgies" (p. 179). The truth is, that though prayers for the dead are found in all ancient Liturgies, not one syllable in those prayers hints at a state of suffering. They are the same in spirit (though fuller in form), as the petitions of the English Prayer Book in the Church Militant Prayer and the Burial Service: that is, thanking God for the departed, and asking that we and they together may enter into the kingdom of heaven. It no more follows that the ancient Church, when praying for departed Christians, thought they were suffering tortures in purgatory, than we now, when praying for living friends whose whereabouts and circumstances we do not know, take for granted they are in penal servitude. And whereas the Greek Fathers are appealed to as teaching purgatorial doctrine, here is the formal statement of the Eastern Church, which lays great stress on prayer for the dead: "No part of Scripture touches on it, nor is there found any temporary purgative chastisement for sin after death. Above all, Origen's opinion was condemned just for this very reason in the Second Council of Constantinople. . . . As to the fables which certain men utter about souls, that when they have left this world without sufficient penance, they are tortured . . . the Church has never received them."—"Orthodox Confession," xlvii.)

e. The "Nag's Head Fable," against Anglican Orders, though exposed and rejected by Roman Catholics like Dr. Lingard and Canon Estcourt, is brought up every now and then quite fresh, when it is thought that there may be ignorance of the truth to trade upon. And thus, though there is one lie in the account which alone disproves it; namely, that it represents Scory, the alleged sole consecrator of Parker and others, as having been himself then consecrated by the very man on whom he had himself first laid hands; though the record of his own consecration nine years before (1551) is extant, and also that of his having acted as Bonner's assistant in Queen Mary's reign, which,



as he was ordained by the Edwardine rite, settles the validity of that form on Roman authority. (Bonner's Register, fol. 347, July 14, 1554.)

f. It might be thought that if we were safe in trusting any Roman Catholic writer without hesitation, the "noblest Roman of them all," Cardinal Newman, is that man. And yet, not to cite what he wrote in the first acerbity of his revolt from the Church of England, but looking to his attractive story, "Callista, a Sketch of the Third Century," we find him pledging himself in the Advertisement, that "it has not admitted any actual interference with known facts without notice of its having done so." Yet in this very story he describes a picture in a cottage thus: "In the centre stood the Blessed Virgin with hands spread out in prayer, attended by the holy Apostles Peter and Paul on her right and left. Under this representation was rudely scratched upon the walls the word 'Advocata,' a title which the earliest antiquity bestows upon her" (chap. iii.). And, again, describing the altar of a Christian church where St. Cyprian is officiating: "At the back is a painting on the wall . . . The ever-blessed immaculate Mother of God is exercising her office as the Advocate of sinners, standing by the Sacrifice as she stood at the Cross itself" (chap. xxix.); all which implies the cultus of B. V. M. as then usual.

No one would gather hence the real facts, that pictures such as the first-named are unknown till the fourth century (Northcote and Brownlow, "Roma Sotterranea," vol. ii. p. 136; Hemans, "Ancient Christianity and Sacred Art," p. 41); that those like the second are later still (Hemans); that the epithet "Advocate," used in a strictly limited sense by St. Irenæus (see chap. xxiv.) does not appear detached from its original context, and as an independent title of St. Mary, till very late indeed—the first instance known to the present writer is the *Salve Regina*, ascribed to Hermannus Contractus about A.D. 1050,—and, above all, that there is not one solitary mention, direct or indirect, of the Blessed Virgin in any treatise or letter from St. Cyprian's copious pen.

When even Cardinal Newman, whose natural love for truth few will question, can so yield to the subtle influence of bias, it is vain to look for better things in his communion, especially from men standing on a lower moral level.

The way to Truth must be through Truth, and therefore a straight, not a crooked road, and as Roman controversialists go crooked in the points above mentioned, there is no likelihood whatever of reaching Truth under their guidance.

\* For proofs in full see "Translations of the Primitive Liturgies," by Neale and Littledale (Hayes.)

+ "Whereas our beloved brother John, lately Bishop of Chichester . . . hath declared himself deeply penitent . . . we have restored, etc., our said brother to exercise within our diocese of London the public function and discharge of his ecclesiastical ministry and pastoral office, as far as by law we are able."

Perhaps the most curious example of all is a French New Testament, printed at Bordeaux in 1686, with archiepiscopal approval. Here are two instances of its renderings: "He himself shall be saved, yet in all cases as by the fire of purgatory" (1 Cor. iii. 15); "Now the Spirit speaketh expressly, that in the latter days some will separate themselves from the Roman Faith" (1 Tim. iv. 1). The outcry at this audacity led to the destruction of the edition, now excessively rare; but there is a copy in the British Museum, another in the Library at Lambeth and a third in the Chapter Library at Durham. [I have since learnt that a yet scarcer one, issued by the Doctors of Louvain at Paris in 1662, has still bolder forgeries; e.g. to exclude the lay use of the chalice, St. Matt. xxvi. 27, is made to read: "Drink ye all twelve of it," and St. Mark xiv. 23: "And all the twelve drank of it."]

To CORRESPONDENTS.—We have to hold over a quantity of correspondence, and Diocesan Intelligence.

HABIT is a cable. We weave threads of it every day, and at last we cannot break it.

SLOWNESS OF GREATNESS.—The highest clouds seem to move slowest, and so does everything great.

THE UNITY OF THE FAITH.

THE following is the text of the sermon delivered by the Rev. Edward Sullivan, D.D., rector of St. George's church, in Christ Church Cathedral, before the Anglican Synod of Montreal, on Wednesday, June 29. The text was taken from Ephesians iv. 13: "The Unity of the Faith." My brethren, time forbids any discussion of the exegetical difficulties suggested by the passage of which my text is but a fragment. Of its general drift I may say briefly that it furnishes one of the finest examples to be found anywhere of that condensation of thought characteristic of the apostle's style, for here, into the brief space of a single sentence he crowds one rapid but comprehensive outline of the history of Christ's mystical body, the Church, from the moment of its complete equipment on the day of Pentecost down to its final glorification of its Divine but departed Head. Of this history the starting point was the Ascension. Christ then resumed His rightful throne, having spoiled principalities and powers by His resurrection from the dead, and straightway He proceeded to distribute among His loyal subjects, not the gold and silver treasures usually dispensed by victorious kings, but gifts more costly still, destined to be a perpetual possession—living men, clothed with divinely appointed functions, and endowed with graces adequate to their discharge, who should transmit the heavenly entail to those who came after them in due and orderly succession, even to the end of time. "He gave some (to be) apostles, and some prophets, and some evangelists, and some pastors and teachers," and this ecclesiastical organization had a specific object in view—"for the perfecting of the saints, for the work of the ministry, for the edifying of the Body of Christ," while finally a limit is prescribed beyond which these sacred offices and functions will be no longer needed—they are to continue in operation: "till we all come in the unity of the faith and the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ." From the wide range of thought that passed before the Apostle's mental vision as his pen thus swept at a stroke the vast horizon of the Church's history, let us single out this solitary expression "the unity of the faith" and grasp as far as we may the significance it possessed for St. Paul when he employed it.

By "the faith" we are of course to understand the body of divinely revealed facts connected with Christ of which the Church was the only authorized conservator, the "ground and pillar." The "faith" is presented even as early as the Apostolic era as a complete organic whole composed of several parts, all of them animated by the presence of one common vital principle, and bearing to each other, as to the whole body of the truth, a relation of perfect symmetry. Nor is this a mere conjecture. The language of the apostles is unintelligible on any other theory. Whenever they speak of "the faith," they describe it not as being in a transition state, passing from one stage of development into another, and slowly crystallizing into the final form destined for it, but as having already arrived at completion, and as being held by and being taught in the Church with a dogmatic definiteness which absolutely forbade divergence, even by a hairsbreadth. Witness St. Paul's repeated affirmations, "I kept back nothing that was profitable," "I have not shunned to declare unto you all the counsel of God," "I have showed you all things," "Though we or an angel from heaven preach any other Gospel than that we have preached, let him be accursed," "Hold fast the form of sound words," "Continue thou in the things which thou hast learned," "Be not carried about by divers and stranges doctrines." And again, all those multiplied passages, too many to quote, in which (as in the text) he speaks of "the faith," assuming evidently that those to whom he wrote knew just how much the expression implied, "Striving together for the faith of the Gospel." "If any provide not for his own, he hath denied the faith," "A Bishop must not be one newly come to the faith," "In latter times some shall depart from the faith," "I (said the Apostle), have kept the faith." Manifestly then during St. Paul's lifetime, "the faith" was already a body of truth, clearly defined, having its fixed and immutable boundary lines, the transgression of which was visited with exclusion from the sacred circle of the Church's communion, and what this "faith" was we have no difficulty in ascertaining. A few fundamental facts and nothing more. Repentance for sin and belief in the Father, Son and Holy Ghost, certified by its appointed seal of baptism, these were the terms, few and simple surely, on which admission was granted to the Church, "the household of faith." What men's opinions were on total depravity, or election, or original sin, or eternal punishment, the Apostles stayed not to enquire. These things a catechumen could learn when once a member, but to become a member

THE ONE ESSENTIAL CONDITION

was an honest confession of faith in the three co-equal and co-eternal Persons of the Holy Trinity, and a

hearty desire to live a life consistent with the faith. Here, then, brief and terse though it was, was the Apostles' Creed of the first century. The strong bond that bound men together in the Primitive Church and for which they were willing to burn at the stake was not faith in any dry doctrinal statements, but faith in the love of one Father, in the life and death of our Saviour and deliverer, and the in-dwelling energy of one spirit, renewing and sanctifying the whole inner nature; and this faith was a unit, growing out of one root, the Incarnation of Christ—clustering round one common centre, the person of Christ producing, where fairly tried, but one kind of fruit—a life fashioned after Christ's—destined to realize its most perfect result in one glorious consummation, the public and perpetual union of the Church, the bride, to Christ the bridegroom, in His manifested kingdom. The bearings of this fact that "the faith" was, even in the Apostle's days, marked in all its essential features by this characteristic of finality, are as momentous as they are manifold. Indeed we discover in this peculiar feature of the faith a solution of some of the gravest problems that are just now exercising men's minds in the direction of religious thought.

I. It furnishes an adequate answer to the clamorous outcry raised by modern unbelief in favour of what is plausibly, but falsely, called a "progressive" theology. "The ages, we are told, are growing wiser. The knowledge of to-day becomes ignorance by to-morrow. The sons of earth are advancing with tremendous strides in every department of thought and action, and only a madman will set himself to arrest the onward march of events. Do not art, science, literature, commerce, all attest the rapidity of the world's advance? Why should theology continue the solitary exception to this universal law? Why should not this old Book, good enough doubtless for the world's fancy, give way before the new philosophy, or, if it refuses, as it does, to perish and still holds the human heart as with a grip of iron, why should not its language submit to be interpreted in the light of modern speculation? The picture does credit, doubtless, to the first century artists who sketched it, but the era of the Renaissance has come, and a few tints and touches from some more modern hand will marvellously improve it." And carried away by the music of this siren song, thousands, especially of our youth, are drifting with the current of infidelity; all unconscious that it is bearing them silently, but surely down to an eternal shipwreck. And how can we dispel the delusion? Simply by pointing to the old facts that underlie the faith, and declaring them immutable. The spell of the enchantress can only be broken by re-affirming the historic character of our common Christianity, and reminding them that human wisdom can no more improve on the body of "the faith" as originally given, than it can improve on the body physical. When God has finished a work and pronounced it "good," is it for man to amend and correct it? That the world may progress in its apprehension of these fixed facts would be a prayer which every devout soul could most legitimately echo, but that as modern rationalism demands, these facts themselves should be surrendered, or that the mere guesses of a self-conceited philosophy should be substituted for them, this were a betrayal of the truth to which only its worst enemies could consent. "The faith," like the Kosmos, is a divine work, and as such, defies improvement. Has man improved on the forces of nature? New applications indeed he has discovered for them, but in themselves are they not to-day what they were six thousand years ago? No, brethren, this despised old Book is

NOT A JUMBLE OF MYTHS

and legend and old time superstitions needing human wits to fashion and re-arrange it. The simple word of Revelation is the ultimatum of the Church creed, and itself forbids us, under heaviest penalties, to subtract from or go beyond it. The march of human intellect has, indeed, been rapid, and the Word of God has been behind it. Not, however, as a feeble competitor distanced in the race, but a mighty invisible force, giving it all its onward impulse. Passing now from the destructive negations of rationalism to the field of the positive affirmations of various schools of religious belief, we will discover, I think, in this fixedness and finality of the faith an infallible solvent by which to put their respective merits to the test.

II. See, for example, how effectually it disposes of the last and most ingenious theory advanced in support of the theology peculiar to the Roman communion. At one time Rome was content to stake all her pretensions on the double foundation of Scripture authority and Apostolic tradition. This tradition was partly oral, partly preserved in the Church's written records, but almost within the lifetime of the present generation, we see this tradition theory retiring as though conscious of its own inability to bear the weighty burden imposed on it, and making way for the more pretentious and imposing theory of mediæval development, according to which, as enunciated by its illustrious champion, Dr. Newman, the Christianity



of Apostolic times was only Germinal—that not the whole truth was communicated to the Apostles, but only its earliest germs, these being all that was then necessary, and that these germs cast into the soil of the human mind and following the normal laws of growth, have slowly but steadily fructified till now we see their natural and necessary product in modern Roman theology. Nay more, that Scripture itself sanctions such an argument, for does it not employ the analogies of the leaven and the mustard seed? And thus he accounts for all the latest and most unscriptural extravagances of Rome's theology. Is it the gross, repulsive figment of transubstantiation? That is the natural outgrowth of the blessed mystery of the communion of the body and blood of Christ. Is it that purgatorial fire, the exact temperature of whose atmosphere, and the measure of whose duration Rome undertake to determine? That is the outcome of the hints, few and mysterious, which Scripture gives of the state of the disembodied, and so of all her theological peculiarities, her worship of the Virgin, saints and angels, and her religious prostration before images of wood and stone, and the claim advanced by her supreme head to universal spiritual monarchy as Christ's vice-regent on earth, before whom all are to bow down in devout, unquestioning adoration. All these have been slowly "developed," we are told, in the flight of ages, out of the early germs contained in the New Testament, as the oak develops out of the acorn! But the theory is fallacious, as for other reasons, to which we cannot now advert, so especially for this that Scripture gives not even the remotest hint of it, and lends it not even a shadow of sanction. On the contrary, as we have already seen "the faith," everywhere stands out from the sacred page a distinct dogmatic summary of truth, already comprising all that God meant to reveal, and in not a solitary passage that can be quoted pointing even most indirectly to any supplementary additions or developments afterward to be made. Surely, if the Holy Ghost, by whom these holy men wrote, designed that such additions should follow in course of time, some intimation would have been given of the fact—some incidental allusion would be found here calculated to keep alive in the minds of the faithful the expectation of a yet clearer revelation of God's will; but, so far from this, there reigns, in every letter, on this theme, the profoundest silence—nay, where the Spirit does speak, it plainly speaks the truth as already a completed, determinate thing. The charter granted to the "ecclesia docens" implies by its very terms the impossibility of advance or improvement upon the original Christianity of the first century. "Teach them," said Christ, not what human genius may elaborate, or the tendencies of human thought may develop, or long-established usage may render venerable, or popes and councils may authorize, but simply "what I have commanded you."

(To be continued.)

## Diocesan Intelligence.

### MONTREAL.

From Our Own Correspondent.

The Rev. F. Smith, has resigned West Shefford, and accepted the post of colleague to Archdeacon Lindsay in the parish of Waterloo.

MASONVILLE. The Rev. T. Haslam preached his last sermon in connection with this parish on the 3rd instant. He has accepted the parish of Huntingdon, and begins his duty immediately.

The Rev. John Kerr entered upon his duties as rector of Dunham on Sunday last. His late mission of Glen Sutton is to be taken by the Rev. Mr. Lummis.

### ONTARIO.

From Our Own Correspondent.

ALMONTE.—Rev. J. K. McMorine, A.M., of Prince Arthur's Landing, to which place he removed after resigning Almonte, visited his old mission on the 3rd inst., and received the offertory, \$40, at the morning and afternoon services (the latter at Clayton), towards the new church and parsonage at Thunder Bay. On the 4th inst. the congregation realized \$600 towards their own parsonage fund as the result of a monster excursion, by railway, to Ogdensburgh, organized by the incumbent, the Rev. Frank Stephenson.

BELLS' CORNERS.—The offertory at the three churches of this rural mission, viz.: Bells' Corners, Hazledean, and Goulburn, amounted to \$44, in response to the Rev. J. K. McMorine's appeal of the previous Sunday.

BILLINGS' BRIDGE.—A handsome sum was realized by the church here by a bazaar on the 29th ultimo.

CARLETON PLACE.—On the 28th ult., the corner stone of the new church was laid with Masonic honours, of which we shall give a fuller account next week. On the evening of the 3rd inst. Mr. McMorine's appeal was very generously responded to by the congregation of St. James'.

KEMPTVILLE.—Yesterday, the 13th inst., the new rector, the Rev. C. P. Emery, was inducted by the Ven. Dr. Jones, Archdeacon of Kingston. A full account of the interesting proceedings will appear in our next issue. Rev. T. Parnell, the late incumbent, has taken temporary duty at Albany, New York State.

LYNDHURST.—The Rev. J. Osborne, of this mission (Leeds rear), sailed for England on Saturday week for a short visit.

MONTINETTE. The Rev. S. G. Poole, formerly of this mission, who has been absent in England on leave, is about to return to the diocese, and will be stationed at Osnabruck.

NAVAN.—The Rev. T. Garrett, for the last thirteen years missionary at Bearbrook, was presented by the churchwardens, Messrs. Bickerton and Rathwell, on behalf of the congregation of St. Mary's, Navan, with a handsome writing desk on the eve of his removal to Ottawa.

NEW EDINBURGH.—On Sunday morning last, the Rev. J. K. McMorine, who seems determined to give the grass no opportunity of growing under his feet, preached in St. Bartholomew's on behalf of his destitute mission.

OSNABRUCK.—The Rev. A. Jarvis has resigned St. Peter's, Osnabruck.

OTTAWA: St. John's.—The Rev. E. W. Beavan's name was mis-spelt in our last issue. The alterations in this church are completed, and the improved appearance of the interior is most marked. The unsightly gallery, the last reminder of the old chapel-of-ease, has been removed, and the organ carried more into the east transept, which makes a sort of organ chamber. The organ itself has been tuned and received additional pipes under the directions of Messrs. S. R. Warren & Son, of Toronto. Stained glass in the south-west window will tone down the too bright light.

Christ Church.—The Rev. W. B. Carey, of St. Paul's, Kingston, took the Sunday duty on the 3rd inst., the Rev. H. B. Patton, of the mission of Gloucester, the morning service of the 10th inst., while in the evening the Rev. Mr. McMorine made his final appeal in these parts, prior to leaving, on his return, with his family on Monday last for his distant mission at the head of Lake Superior. His so-called holiday has been most energetically devoted to procuring plans for the restoration of the parsonage (destroyed by fire in the spring), collecting funds for the work, in fact, making complete arrangements for the erection of the building, which he expects to occupy by October.

PERTH.—Mr. H. Beer, lately the respected head master of the public school, was admitted to the Diaconate by the Bishop of Algoma on St. Peter's day, June 29th, and has started for his new field of labour as missionary in St. Joseph's Island, Lake Huron.

ROCHESTERVILLE.—On the evening of Tuesday, June 28th, the friends of the Rev. J. G. Jemmett, by invitation of Mr. Abbott, one of the churchwardens, met at the latter's residence, to bid good-bye to their late pastor. Kindly addresses were presented, accompanied in each case by very appropriate souvenirs and proofs of esteem, to the Rev. Mr. Jemmett, the retiring clergyman; to Mrs. Jemmett, who had organized and taken charge of the Sunday school from the inception of the parish eight years ago; and to Miss Jemmett, who had been organist of St. Paul's. During the evening the new incumbent of Rochester, etc., Rev. T. Garrett was introduced, by whom, as by his old

tutor, Rev. T. D. Phillipps, short addresses were delivered. As much pleasure as could be extracted from an evening devoted to farewells was experienced by the company, who, while evidently sincere in their regrets at losing Mr. Jemmett's family, have given Mr. Garrett a very kindly reception: thus setting a good example of Churchmanlike behaviour.

### TORONTO.

SYNOD OFFICE.—Collections &c., received during the fortnight ending 9th July, 1881.

ALGOMA FUND.—Donation.—C. H. R. \$5. Day of Intercession Collection.—Lloydtown \$1.12; Craighurst and Vespra \$1.00; St. Stephen's, Vaughan, additional \$1.25; Cookstown \$1.00; Perrytown \$1.92; Clarke 70 cents; (Cameron) St. Thomas, Bexley 36 cents, Rosedale 25 cents.

MISSION FUND.—Parochial Collections.—Innisfil \$78.40. July Collection.—Newcastle \$27.35; Craighurst and Vespra, St. John's \$1.41, Midhurst 71 cts., St. James's \$1.21; Trinity College school chapel, Port Hope, £16.50. Donation.—C. H. R. Cooper \$5.

PERMANENT MISSION FUND.—J. Martland, on account of subscription \$10.00.

WIDOWS' AND ORPHANS' FUND.—October Collection.—Innisfil \$20.00. Annual Subscription.—The Rev. Canon Ritchie \$5.00. Donation.—The Rev. J. E. \$2.00.

DIVINITY STUDENTS' FUND.—April Collection.—Cameron, St. George's 19 cents, St. Thomas's 54 cents; Cambray \$1.55; Cobocok 24 cents; Rosedale 36 cts.

The Lord Bishop sailed from England on Wednesday the 13th.

We hear that the Rev. Mr. Boddy, a graduate of Cambridge, England, has accepted the appointment of Provost of Trinity College.

### THE BISHOP STRACHAN SCHOOL, WYKEHAM HALL.

PRIZE LIST,—MIDSUMMER, 1881.

The following is the prize list. *Elementary Class.*—General proficiency, Miss Julia Lough; Catechism and Religious instruction, Miss J. Hagerman; Scripture history, Miss Agnes Hague. Honourable mention: For Catechism: Miss Agnes Hague. For Scripture history: Miss Julia Lough. For Writing: Miss Julia Lough, Miss Julia Hagerman.

*Junior Class.*—General proficiency, Miss Grace Roberts; English subjects, Miss Edith Marling; Catechism and Religious instruction, Miss Helen Patton; Scripture history, Miss Helen Patton. Honourable mention: General proficiency: Miss Minnie Hague. Grammar: Miss Minnie Hague. Arithmetic: Miss Julia Hagerman. Reading: Miss Edith Marling, Miss Helen Patton. Spelling: Miss Mabel Sullivan. Recitation: Miss Helen Patton, Miss Minnie Hague.

*Lower Intermediate Class.*—General proficiency, Miss Elise LeBeau; English subjects, Miss Maud Roger; Catechism and religious instruction, Miss Maud Beck; Scripture history, Miss Laura Ireland; Canadian history, Miss Elise LeBeau. Honourable mention, for general proficiency: 1st, Miss L. Ireland; 2nd, Miss Mary Hillary; 3rd, Miss Margaret Kirkpatrick.

*Upper Intermediate Class.*—First General proficiency, Miss Mabel Wragge, Silver Cross, presented by the Lady Principal; Second, Miss Mary Roberts; English subjects, Miss Constance Wragge; Catechism and religious instruction, Miss Florence Crawford; Scripture history, Miss Ella Jones. Honourable mention: For General proficiency: Miss Adelaide Sullivan, Miss Juanita Douglas, Miss Clara Lough. For Catechism: Miss Ella Jones. For Arithmetic: Miss Minnie Sparrow. For Composition and general improvement: Miss Sophia Macnamara.

*Lower Senior Class.* First General proficiency, Miss Dora Farncomb, Silver Cross, presented by Alexander Manning, Esq.; Second, Miss Sarah Nation; Third, Miss A. J. Ponton; English subjects: First, Miss Harriet Patton; Second, Miss Zaidée Sutherland; Religious subjects, (including Scripture): First, Miss Sarah Nation; Second, Miss Harriet Patton; Third, Miss Emily Williams. Honourable mention: General proficiency in the work of the half year: Miss H. Middleton, Miss M. Buell.

*Upper Senior Class.*—General proficiency, Miss Minnie Gamsby, Silver Medal, presented by His Excellency the Governor General; 2nd, Miss Minnie Wilson; 3rd, Miss May Howland; English literature, 1st, Miss May Howland; 2nd, Miss Minnie Wilson; Religious subjects (including Scripture), 1st, Miss Dora Farncomb, presented by the Lord Bishop of Toronto; 2nd, Miss Minnie Wilson; 3rd, Miss May Howland.



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Reading.—Miss Grace Williams, Gold medal, presented by Mrs. C. A. Morrison; Miss Margaret Ince, special prize, presented by the Rev. Septimus Jones; Miss Sarah Nation, class prize.

French.—First class, Miss A. J. Ponton; second class, Miss Zaidee Sutherland; third-class, Miss Harriet Patton; fourth-class, Miss Dora Farncomb; fifth-class, Miss Laura Ireland; Honourable mention, Miss Adelaide Sullivan.

German.—First class—first, Miss A. J. Ponton; second in first class, Miss Sarah Nation; second-class, Miss Minnie Wilson.

Latin.—Miss Minnie Gamsby, presented by the Rev. Algernon Boys.

Music.—Vocal, Miss Anna Howden; Instrumental, senior classes: Miss Anna Howden, Miss Annie Langstaff, Miss May Howland. Junior classes: Misses Mary Hillary, Maud Beck, Edith Marling, Lizzie Hagerman. Special prize, presented by Miss Cosens, Miss Adelaide Sullivan. Honourable mention: Miss Charlotte Leslie, Miss Lucy Howard, Miss Margaret Baldwin, and Miss Julia Lough.

Drawing.—First class, Casts, Miss Mary Hynes; Flat copies, Misses Edith Power and May Howland. Second class, Flat copies, Miss Ella Jones. Painting, special prize, presented by Miss Hynes, Miss Ella Jones.

Calisthenics.—Second class, Miss Sarah Nation; Junior class, Miss Lucy Howard.

HASTINGS.—Mrs. Crozier and Mrs. Hughes, both of the village of Hastings, prompted by feelings of benevolence, collected from a few kind friends a sum of money sufficient to purchase a handsome milch cow, and presented it together with a purse to Mrs. McCleary, who is in want of a change of air in accordance with medical advice. This present was a testimonial of sympathy on account of the severe and protracted sickness with which it pleased Almighty God in his inscrutable wisdom to afflict her and family.

On Tuesday last there was a successful pic-nic on in the grove and a boat excursion on the river. It was a union pic-nic comprising Sunday schools from the mission of Gore's Landing, Harwood, Norwood, and Westwood, as well as from St. George's church, Hastings. The incumbents from the various missions were also present and with the exception of a panic, caused by a shower of rain, all parties seemed to enjoy the sports and the scenery very much.

NIAGARA.

From Our Own Correspondent.

HAMILTON.—Receipts at Synod Office during the month of June, 1881.

MISSION FUND.—Offering Collections.—Caledonia \$13.11; York \$10.62; South Cayuga \$4.15; Barton \$2.00; Ancaster \$13.40. Synod missionary meeting \$48.78. Parochial Collections.—Walpole South \$2.00. On Guarantee Account.—Harriston \$50.00; Rothsay \$27.00; West Flamboro' \$40.00; Port Colborne \$100; Marshville \$50.00.

ALGOMA FUND.—Synod opening service \$12.52. Intercessory Collections.—Orangeville \$1.25; Queenston \$2.00; Hamilton, St. Mark's \$4.85; St. Catharine's, St. Barnabas' \$2.61.

NANTICOKE.—On Friday the 8th inst at 7 p.m. a very interesting Baptismal service was held in Christ church. At which twelve adults and two children were received into the Church by Holy Baptism. Eleven of these were males and three females. The twelve adults are part of a class that the Rev. J. Seaman has been instructing for the past three months at one of his week evening services at an out station.

HURON.

From Our Own Correspondent.

The Revised New Testament does not seem to meet with great favour in this Diocese. Some "Evangelical" clergymen are great advocates for it. One clergyman, on the first Sunday after its issue here, preached in its favour, and gave as one of his reasons for his approval, that it was the result of the labor of eminent men of various Christian denominations, and not merely of one. At the late session of the diocesan Synod, the Rev. Dr. Beaumont moved, pursuant to notice, seconded by the Rev. J. Gemley: "That this Synod welcomes with devout thankfulness the publication of the revised New Testament. The Synod,

while expressing its recognition of the immense amount of labour, extending over ten years, the depth of learning and the vast amount of critical research brought into practical operation for the completion of the new version, trusts that it may, with the Divine blessing, be the means of promoting a more enlightened understanding of the precious Word of God, and an extended interest in the saving truth which it reveals."

Warm dissent was manifested against the resolution as it was read. "Yea" and "nay" were freely called out.

His Lordship the Bishop asked that the resolution be withdrawn, because of the fact that many had not seen it. It has yet to be examined, and he would request that in the meantime the authorised version only be used. It would not, in fact, be lawful to use the other. The Bishop's remarks were received with applause and the motion was withdrawn.

The Rev. Rural Dean Smith moved, seconded by Mr. H. J. Eberts, "That an annual subscription be collected from each congregation, for the purpose of creating a fund to be known as a children's fund. Every clergyman whose annual income from all sources does not exceed \$900, shall be entitled to receive from this fund an allowance of \$30 per annum for each child eighteen years of age." The motion was strongly opposed by the Rev. Messrs. Baldwin, Chance, Wright, Townley, and Cooper. At the suggestion of the Bishop the motion was withdrawn.

The Rev. W. J. Taylor moved, seconded by the Rev. P. B. De Lom, "That a special sermon on Temperance be preached on a Sunday set apart for that purpose each year. After some discussion the Bishop said: "I would be very sorry if such a resolution were lost. At the same time I agree with the idea expressed, that our clergymen are usually faithful to their trust in this respect; and I would urge on my brethren to bring this matter constantly and earnestly before their congregations. I shall use my influence at all times to the furtherance of temperance within and without the Church; but I would not care to hamper my clergymen with any fixed rule such as the resolution would impose."

INGERSOLL.—The Rev. Mr. Hill, chaplain of the Helmutth Ladies' College, London, officiates during this month as incumbent of St. James' church. He commenced the duties on the first Sunday of the month. The Rector's absence extends for two months, June and July.

LONDON.—The Rev. Mr. Fletcher, for some years incumbent of the large mission parish of Glamworth, Byron, and London East, has in addition been holding Church service at Hyde Park, a hamlet five miles from this city. As a result of his labours a new church has been organized there and churchwardens appointed.

EPISCOPAL APPOINTMENTS.—The Rev. Rural Dean Davis having resigned his cure as rector of Wingham, has been appointed to the mission of Bothwell and the Moravian settlement.—The Rev. D. Deacon, late incumbent of Bothwell, has been appointed to the incumbency of Thamesville and adjoining parts.—The Rev. A. C. Taylor, late of Newbury, has been appointed incumbent of Wallaceburg.—The Rev. Mr. Taylor, lately from Ireland, and recently ordained deacon, has been appointed to the cure of Listowell.

LONDON SOUTH.—The teachers of St. George's Sunday school have erected a handsome marble tablet in the church to the memory of Thomas Wallace, who was drowned in the wreck of the Victoria on the river Thames, on the 24th of May. The tablet will be an imperishable memorial of one who had for some years, since the opening of the school, been a diligent earnest pupil in his school; and a testimony of the kind affection of the teachers of St. George's. Only two weeks before his death he was confirmed, being fifteen years of age,—one of the many instances of the blessings of a Church Sunday school.

On Sunday, the third after Trinity, seventy carefully selected books were presented as premiums to the scholars of St. George's. A number of them being handsome Bibles with references, were presented to the teachers. The other books were from the S. P. C. K.

LISTOWELL.—North America is the birthplace and the home, above all other countries, for schism. As an instance of the extent to which schism begets schism, we will take the census of one of our northern parishes, having a population of less than 2,500 people. Listowell has nineteen religious denominations, dissenters from the church. The denominations and numbers of adherents are as follows:—Presbyterians

542, Canada Methodists 540, Congregationalists 207, Lutheran 197, Episcopal Methodists 128, Primitive Methodists 112, Roman Catholics 44, German Methodists 38, Brethren 37, Baptists 33, Christadelphians 17, Children of Zion 9, Adventists 8, New Jerusalemites 7, Campbellites 5, Tunkers 5, Menites 2, Disciples 2, Universalists 2, and a number of others that have no classification.

ANNIVERSARY.—On Dominion day the congregations of St. Paul's church, Kirkton, Trinity church, Prospect Hill, and St. Patrick's church, Biddulph, held a most successful anniversary pic-nic in Mr. Wm. Gunning's woods, 12th Con., Blanshard. The weather was delightful, and the attendance very large. A most eloquent lecture on a "Tour in England, Ireland, Scotland, and France," was delivered by the talented speaker, Rev. J. Gemley, rector of Simcoe. The Rev. T. W. Magahy, rector of Lucan, gave a very interesting address; and the Rev. P. B. DeLom, rector of Mitchell, contributed two most laughable Irish readings. The Granton choir kindly rendered a choice selection of music. On Sunday, 3rd inst., the anniversary service was held on the same grounds, and an exceedingly impressive sermon was preached by Rev. P. B. DeLom, on the text Nehemiah viii. 10.

JAPAN.

The following extract from a letter from the Rev. A. C. Shaw, son of Major Shaw, Toronto, who studied at Trinity college, and is now a missionary in Japan, will interest our readers.

Tokio, Japan, May 12th, 1881.

We left Tokio by a Japanese steamer, on board of which one of our Christians is an officer; he was proud and pleased to have us with him, and did all he could to make us comfortable. After twenty-four hours' sail we landed at a place called Yokkurichi, and from thence went by road to Ise, for millions the most sacred place in Japan.

There are here two temples (founded, according to the Japanese chronology, in the year 4 B.C.) to the Shinto, or original religion. The first is called Gekn, or outer palace, and is dedicated to the goddess of food; the other is called Naikn, or inner palace, and is dedicated to the sun goddess. The temples are small, thatched, unpainted buildings, without ornament of any kind, and contrast very unfavourably with the wealth, carving, and splendor of Buddhist architecture. Every twenty years the temples are entirely removed; the old wood is used for making little boxes containing strips of paper with prayers written on them, which are sold to the pilgrims, who come in thousands all the year through to this Mecca of Japan. When we went the roads were crowded with them, from old men and women to quite young children of both sexes. It is quite a common thing for the latter of both sexes to run away from home and beg their way to the shrines and back. Some little boys whom I questioned told me they came from a place some hundreds of miles away.

The pilgrims go to the temples and stand in front of the entrance, before which a large white curtain is hung, and beyond which nothing can be seen. They face towards the invisible shrine containing the emblems of the Deity, and placing their hands together make a low reverence, repeating at the same time a short form of prayer. This concludes their worship. Then they purchase from an attendant priest the small box mentioned before, which is securely fastened up in oil papers, and carried safely home to act as a charm against all misfortune.

Just beyond the temples there is a famous mountain called Asamaz Ma, from the summit of which there is one of the finest views in Japan. To the right on one side is the ocean, stretching far away toward America; and on the other in a grand line are all the finest mountains in Japan from peerless, Fuji, 160 miles away, to Ha Kasan, the next highest to Fuji, close at hand.

Correspondence.

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

THE COMING ARCHDEACON.

SIR,—I am much surprised at two statements made by Geo. Martin Rae on this subject in your last issue. And first in regard to your "laudations" of Provost Whitaker. I believe I have read everything you have had to say in reference to that gentleman, and I have never found that you have had one word to say in



praise of his performance of the duties belonging to the archidiaconal office.

I am even more astonished at the following reckless statement in the same letter:—"The recent struggles have shown that three-fourths of the clergy are out of sympathy with the laity of the diocese." To this barefaced assertion I give a positive and flat denial.

With regard to the appointment of Mr. Boddy, I would not say that he is fit for the office of archdeacon. No doubt his bodily infirmity would thoroughly disqualify him from doing what an archdeacon ought to do.

Yours, WILLIAM SMITH.

ALGOMA.

SIR,—Some time ago I sent you an account of this new mission with a statement of our needs, which you very kindly published. As the result of the appeal which I then made, I received in all \$17 in money, besides several parcels of Sunday school papers, &c.

Yours truly, MACAULAY TOOKE.

MARIOLATRY.

S. BRIDGET'S REVELATIONS.

SIR,—According to promise, I begin with the great Swedish saint. In the Prologue we read that Christ appeared to her, and said: "I will send you my angel who will reveal to you the lesson to be read at matins by the nuns in your monastery in honour of my Virgin mother."

I can do no more than cull a few flowers from this mediæval nosegay. "She was the mistress of the apostles, the strengthener of the martyrs, the teacher of the confessors, the most bright mirror of virgins, the consoler of widows, the most wholesome monitress of those in the married state, and the most perfect strengthener of all in the Catholic faith."

Very different is the language of the learned Romanist, Ruinart, in the Preface to his famous work, "The Acts of the Martyrs," sect. 68: "But as the strength of human nature was altogether unequal to the endurance of these tortures, CHRIST was so PRESENT with His athletes, that very often in the midst of their torments, they had no sense or but

very little of their pains; and He sustained their minds always with internal succours, sometimes also with external and visible signs." [The capitals are in the original.] "To this glorious soul a glorious seat, very near the Trinity Itself, was from eternity appointed. . . . The depths of no heart is able to comprehend how great pleasure God took in her society in heaven, when His most loving mother left this wretched world, as will truly appear to all who lovingly long for the heavenly country, when contemplating God face to face."

As God the Father speaks to S. Bridget in these Revelations, we are not to be surprised at the B. V. doing so, and telling her, "I am the queen of heaven, the mother of God." The Son thus addresses His mother: "Truly, most dear mother, the word of thy mouth drew as it were my Godhead into thee, and the fervor of thy divine sweetness never separated me from thee, because thy words are sweeter than honey and the honey-comb. . . . Thy breast was so full of all the sweetness of virtues, that there is no good in me which is not in thee."

There is much in a strain so fulsome that I must not translate, and the impression given is that the Incarnation was not so much a favour to Mary as to her Son. Let us be thankful for the ancient testimony which in our Daily Prayer ever protests against and shames this modern corruption: "Thou didst not abhor the Virgin's womb."

Could there be a stronger contrast between the Catholic and Mediæval mind! It is not to the B. V.'s honour to represent her as contradicting the Gospels. "Thou oughtest to know for certain (pro certissimo) that Joseph before he betrothed me knew by the Holy Spirit that I had vowed my virginity to God, and was immaculate in thought, word, and deed: and when he saw that I was with child he suspected nothing wrong against me, but recollected the sayings of the prophets who foretold that the Son of God should be born of a Virgin, and he counted himself unworthy to serve such a mother, until the angel commanded him not to fear, but to minister to me with charity."

In my next we shall see how she exhibits herself in the execution of her mediatorial work—which will be enough out of S. Bridget.

Yours, &c., JOHN CARRY.

4th July, 1881.

DEFINITE CHURCH TEACHING.

SIR,—The Church in Ontario is much indebted to Bishop Fuller for insisting on the necessity of definite teaching in our pulpits and elsewhere for Church people, and to you for publishing his judicious exhortations. It does really seem as if Churchmen were the only religionists in the world ashamed of their principles, or who contrive to do without any principles. At any rate, if our people have no careful instruction, and are brought up on platitudes about our common Christianity or the Protestant platform, we need not be surprised if they fall victims on the one hand to antichristianism, or on the other to sectism.

The following is the list, with one or two omissions, of topics with which we are not specially concerned:—

- "Holy Baptism, doctrine of the Church respecting it. Confirmation, preparation for it. Holy Eucharist, preparation for it. Doctrine of the inward grace in the Holy Eucharist. Baptizing and Christening. Doctrine of Baptismal Regeneration. Explanation of Holy Seasons, as Ember Days, &c. Obligation of Saints' Days, Festivals, &c. Reverence due to Holy places, persons, and things. Traditions of the Church, as Turning to the East, &c., &c. Notes of the Visible Church. The Sabbath versus Sunday. What is meant by keeping Sunday Holy. Heresy, what it is. Traditional errors derived from poets, painters, &c. Our duty towards Dissenters. Guardian Angels. Ecclesiastical Ornaments, Symbols, &c. Ecclesiastical furniture, altar, font, sedilia, &c. The Cross and the Crucifix—the difference between

The Three Orders of the Ministry an essential mark of the true Church.

- Intermediate State, doctrine respecting it. Churchyards and Tombstones. Consecrated and Common ground. Divine institution of Marriage. [I would add: Its reverent solemnization in church.] Non-validity, in the sight of God, of Act of Parliament Divorces. How far are we to obey the Civil Power. Right of Private Judgment, how far we are to exercise it. Unity of the Church. Self-examination, and how to perform it. Absolution, its efficiency. Duty of Almsgiving. Duty and necessity of Fasting, and how to perform it, and when. Private Devotions, how to perform them. Forms of Prayer and Extempore Prayers. Manner of performing our devotions and receiving Holy Communion, &c. Meaning of the Rubrics, Calendar, &c. Explain and go through the Prayer Book. Explain the Articles, Creeds, &c. Inspiration of the Holy Scriptures—the Apocrypha. True and false doctrine of Election. Benefits of Infant Baptism. Errors of Calvinists, Independents, &c. Apostolical Succession. Sin of Schism, how great, and what? Doctrine of Holy Trinity and Socinianism. Episcopacy as contrasted with Congregationalism. Pews and Puritans. Meaning of particular words in Prayer Book. Scripture subjects, such as:—Mosaic account of Creation and Geology. Sin against the Holy Ghost. Prayer Book Version of the Psalms. Translation of Holy Scripture, marginal readings, &c. Rite of Sacrifice, &c., &c.

Such topics as these, handled by the clergy to the best of their ability, would have a bracing effect on themselves first, and would have the same effect on their hearers in the long run, as transference from an all-enveloping fog to a sunny upland landscape.

Your obedt. servant.

J. CARRY.

July 7th, 1881.

Family Reading.

LITTLE BY LITTLE.

LITTLE by little the time goes by,  
Short if you sing it, long if you sigh;  
Little by little—an hour a day,  
Gone with the years that have vanished away,  
Little by little the race is run;  
Trouble and waiting and toil are done;  
Little by little the skies grow clear;  
Little by little the sun comes near;  
Little by little the days smile out,  
Gladder and lighter on pain and doubt,  
Little by little the seed we sow  
Into a bountiful yield will grow.

Little by little the world grows strong,  
Fighting the battle right or wrong;  
Little by little the wrong gives way;  
Little by little the right has sway;  
Little by little all longing souls  
Struggle up near the shining goals.

Little by little the good in men  
Blossoms to beauty for human ken;  
Little by little the angels see  
Prophecies, better, of good to be;  
Little by little the God of all  
Lifts the world nearer the pleading call.

THE inconvenience arising from the irregular observance of Saints' days occasionally produces curious results. At a church not a thousand miles from Stone, Staffordshire, one Sunday, the clergyman gave the following strange notice:—"Thursday next being Ash Wednesday, there will be Divine Service at 11 a.m. in this church." Fortunately, this congregation was not well up in such matters, or we fear the decorous respectability of the worshippers would have been sadly perturbed.



THE SIEGE OF LICHFIELD.

CHAPTER I.

THE CATHEDRAL.

LICHFIELD CATHEDRAL, the principal scene of the following narrative, is one of the most complete and beautiful, though not amongst the largest, of those sacred edifices which were raised by the pious hands of our forefathers to the honour and glory of God.

NOTE.—The following is an ancient inscription preserved in the vestry of St. Mary's Church at Lichfield:

"In the second or third of Dioclesian's persecution here in Britaine, many Christians suffered martyrdom, amongst whom our protomartyr and first principal of Britaine was St. Alban of Verulam (now called St. Albans), who is said to suffer in the year of Christ cccxiii.; one of whom the poet wrote thus—

Fruitfull Britaine bringeth forth Alban, a martyr of high worth.

And shortly after, to the number of one thousand Christians, with Amphibalus, St. Alban's instructor, who being instructing of them, were taken at Lichfield, where they suffered martyrdom, under Dioclesian. But Amphibalus was taken and brought into Verulam, where he had first instructed St. Alban, and there [they] tormented him by slitting up his belly, and then whipping of his body round about a stake, till all his bowells were drawne out, and so stoned him to death.

"Since which martyrdom the Cittie beareth for her armes an eschocheon of landskip with many martyrs in severall manner massacred.

Lichfield should be a field of good, Since it was watered with holy blood.

"Precious in the sight of the Lord is the death of the saints."—Psalm cxvi. verse 15."

The date of the present structure is uncertain. The greater part of it is supposed to have been built during the reign of King Henry III. Previously to the great rebellion, it presented the same general appearance as it does at present, except that it was surrounded by fortifications, the traces of which are now scarcely visible. "The whole Close," says Leland, who wrote in the sixteenth century, "was newly dyked and walled by Bishop Langton; who made a gate at the west part, a lesser at the south-east, and the bishop's palace at the east end. The glory of the Cathedral Church is the work at the west end, exceeding costly and fayre. There be three stone pyramids; two at the west end, and one in the middle. The prebendaries' houses in the Close, builded by divers men, be very fayre."

Our present narrative commences early in the year 1642, previously to the breaking out of the great rebellion, when England was convulsed from one end to the other with factious rage, and the storm was gathering which soon burst with such destructive fury. The demands of the Parliament were such as no monarch could accede to with honour; much less one who, like Charles, had high notions of his prerogative, and considered it his sacred duty to hand down to his descendants the same royal power which he had received from his ancestors.

When danger approaches, men are wont to acknowledge the presence of God more strongly than at other times. Many pray who never prayed before; and even the prayers of good men are more fervent than usual. On the day when our story begins, the Cathedral was far more commonly thronged with worshippers; and the anthem's solemn peal called up in the hearts of those assembled, feelings of awe and reverence deeper and more lively than they had before experienced.

it with fonder attachment, now that the enemies of the Church threatened it with destruction. Thus it is that blessings, which we have slighted when in our possession, are more highly prized when there is danger of our being deprived of them; and our hearts are more keenly touched by the anticipation of loss than by the fulness of enjoyment.

Some there were, however, amongst that congregation, who appeared to have little sympathy with the hallowed feelings of the rest,—men on whose lip sat the sneer of scorn and defiance, and who seemed to view the whole service with a look of indignation and contempt, and to despise from their inmost hearts the humble worshippers who knelt before them.

As soon as the service of prayer was concluded, the congregation adjourned, as it was customary at that time, from the choir to the nave of the Cathedral, where they were joined by the congregations from the other churches in the town, and all assembled together to hear the sermon.

There was nothing extraordinary in this arrangement; still the nave of the Cathedral presented, on that day, an unusual appearance; for the attendance was larger than common; and there were new faces amongst the congregation, of men who came evidently for no good purpose, and manifested a disposition to interrupt the service. Many churches in different parts of the country had already been made the scenes of indecent interruption, and the spirit of irreverence and insubordination was fast spreading throughout the land.

The preacher on this occasion was Dr. Arnway, the canon in residence,—a man of high reputation for learning as well as piety and charity, giving an example of liberality which was more frequent in those days than the present. Twelve poor men were yearly clothed by his bounty, and as many were regaled each Sunday at his hospitable board. It was his custom to seek out for poor householders who were ashamed to beg, and privately to relieve their wants. Many poor and aged men did he employ in his service; inasmuch that people were wont to say of him, that "he gave men wages to eat up his meat." No man was more devoted than Dr. Arnway to the cause of loyalty and true religion, or more determined to act or to suffer in the holy cause.

He took for his text two verses of the epistle of St. Paul to Titus: "Put them in mind to be subject to principalities and powers, and to be ready for every good work; to speak evil of no man; to be no brawlers, but gentle, shewing all meekness to all men." These were a portion, he said, of the directions given by Paul the apostle to Titus, bishop of Crete, touching the duties which it was necessary for a Christian minister to enforce on those committed to his charge. As a preacher of the Gospel, he should be guilty of neglect of duty, if, from fear or favour, he forbore to bring these subjects before them as occasion served. Submission to rulers—especially to the King as supreme—was a clear and undoubted portion of our Christian obligation; and ministers of the Gospel were at all times bound to stand fearlessly forward, and put men in mind of their sacred duties. Especially in times of angry excitement it became them to endeavour, in God's name, to calm the troubled waters, and infuse into men's hearts the humble and peaceable spirit of the Christian faith. Could they be said to follow the example, or obey the precept, of the blessed Jesus, who refused submission to their lawful King? who scrupled not to speak evil of dignities, and to excite brawls and evil passions, and stir up strife in a peaceable land? Would God continue to bless a nation which thus disregarded His heavenly commands? He alluded pointedly to the concessions already made by the King to the wishes of his subjects,—concessions which proved his generous disposition, and his desire to do all for the preservation of peace which a king could do with honour.

He described, in a pathetic and touching manner, the great happiness which the nation had so long enjoyed, its domestic peace and holy worship; then contrasted with it the turbulence which was beginning to arise, the desecration of churches, the insults offered to God's ministers; and he ended by a fervent prayer that God might yet preserve us from those evils which we so righteously had deserved.

The sermon was listened to with awful attention, and a loud "Amen" rolled through the arched roof of the Cathedral at its conclusion. The calm dignity of the preacher, the high respect in which he was held, the moderation and holy sincerity of his address, and the care with which he had avoided speaking in an irritating manner, even of those whose proceedings he condemned, had hitherto kept the intruders tolerably silent; but it was manifest that they were not disposed to leave the Cathedral without some act of disrespect. Accordingly, no sooner was the sermon concluded, and the blessing pronounced, than they raised up on a seat, which overtopped the rest, one James M Rorer, a fanatical and seditious fellow, who had recently come to the town, no one knew whence, and had employed himself too

successfully in stirring up a factious spirit amongst the poorer classes. This man began to harangue the congregation in a loud voice, and with a peculiar nasal twang, which showed him at once to be of the puritan persuasion:—

"Woe to the rebellious city, and to them that dwell within its fenced walls! Woe to all steeple-houses; and to you with your three steeples, desolation, mourning, and woe! The house of Baal shall be laid even with the ground, and there shall not be left one stone upon another. And you, ye priests of Baal, from the prelate who sits in the stall, to the singing-man who bellows in the choir! What is all your church music but the roaring of antichrist? It is not the noise of men, but the bleating of brute beasts! the choristers bellow the tenor, like fat bulls of Bashan; they bark the counter part, like a kennel of dogs; squeak the treble, like a litter of young pigs; and grunt the bass, as it were a sty of hogs! Woe unto you, ye sons of Belial, for your city shall be made desolate, and your place shall be no more found. The Lord shall bring speedy vengeance on all popes, prelates, atheists, profane and damnable heretics, and destroy their habitation even to the ground; and shall rear up, in the stead thereof, the new Jerusalem, the holy city, yea, the pattern of Mount Sion."

How long the fanatic might have proceeded in this strain, it is impossible to say. The female part of the congregation had left the Cathedral in alarm as soon as the sermon was concluded; and the men, partly taken by surprise, and partly restrained by a reverential feeling, being unwilling to desecrate the temple of God by making it a scene of strife, had suffered him to proceed thus far. Dr. Arnway, who had descended half way from the pulpit to the body of the Cathedral, endeavoured to persuade him to desist; but in vain,—the intruder, gifted with a stentorian voice, seemed determined to have his turn. At this moment, a young man of resolute mien and commanding appearance came across the church, and respectfully addressed a few words in a low tone to Dr. Arnway; whereupon the worthy canon, raising his voice, said to the intruder in a tone of authority, "I command you, by virtue of my office as magistrate within the Close, to cease from brawling in God's consecrated house."

"Consecrated house!" said the fanatic, "it is the house of Baal, a den of thieves!"

But he was not permitted to proceed. Upon a signal from Dr. Arnway, the young man who had addressed him, and another as determined as himself burst through the knot of intruders with that irresistible determination which strong indignation alone can give, and laying a iron grasp on the shoulder of the fanatic, led him, though a strong man, in spite of his struggles and imprecations, out of the holy edifice, nor left him until they had conveyed him through the west gate of the Close, followed by the rabble, who had not the courage to attempt a rescue. The gates of the Close were then shut and barred, and the sacred precincts of the Cathedral restored to their usual quietness.

In ordinary times a broil of this sort, if it occurred at all, would be looked on as a mere outbreak of insane violence; but when coupled with the alarming circumstances of the times, it left a deep and sad impression on those who had witnessed it. They knew that similar scenes had occurred in other places,—nay, in some towns the church-service had been interrupted, and the pulpit forcibly occupied by irreverent intruders. Was the time indeed come when the sanctity of God's house was to be invaded by the rude voice of blasphemy? Was their holy religion to be mocked with impunity, and their most solemn feelings outraged? Was violence even at their doors? Thus it is that men who have lived long in peace, may hear of wars and rumours of wars, and tumults in distant places, with comparative unconcern; but when the danger is close upon them, and the quiet tenour of their lives is actually disturbed, then a small thing fills them with terror, and they know not whither to turn for safety.

And as when a tempest is gathering, hollow blasts are heard, and gusts of wind, and strange murmurings in the air; so before the breaking out of civil strife, angry voices are lifted up, and strange uncouth men come into notice, and lawless events, like that described, take place; and men surmise and wonder, while such things become more frequent daily, until at length the torrent of strife bursts over the land, and all is ruin and desolation.†

† It frequently happened in those days, as it has more recently, that two or three blasphemers have been able to interrupt a whole congregation in their service. Christian worshippers should be prepared to repress such insults. The best way of proceeding on such occasions is, for every able-bodied man to rise from his seat, and place himself under the direction of the magistrate or the churchwarden, who during the service and in the house of God is armed with magisterial power.

† It is related by Dr. Hackett, afterwards bishop of Lichfield, that about this time, or somewhat later, "one Sunday, while he was reading the common prayer in his church (St. Giles's, Holborn), a soldier of the Earl of Essex came and clap a pistol to his



breast, and commanded him to read no further: the doctor smiled at his insolency in that sacred place, and not all terrified, said HE would do what became a divine, and he might do what became a soldier; so the tumult for that time was quieted, and the doctor permitted to proceed."—PLUMK'S "Life of Hackett."

#### NO ROOM.

ON a fine bright June day, I went to visit a poor blind woman, living in a small room, in one of those decayed streets in London that have known better days. She was plain and uninteresting in appearance, rather deaf as well as blind, with a loud harsh voice, and an abrupt manner, that was not altogether displeasing, as under it lurked a certain honesty that somehow attracted me to my poor blind friend. On this afternoon I chose the second chapter of St. Luke's Gospel to read to her. She listened quietly till I came to the seventh verse, "And she brought forth her firstborn Son, and wrapped Him in swaddling clothes, and laid Him in a manger, because there was no room for them in the inn." Here she stopped me exclaiming, "Well, there! no room for Jesus! I'd hev made room for Him somehow, would not you?" She made some further remarks, which I have forgotten, but I never read or hear that verse of St. Luke's Gospel without thinking of the words of that poor blind woman.

#### AGNES JONES.

AGNES JONES gave herself to the service of a large Workhouse Infirmary. That service was not long, for she died in her prime; but I do not doubt her reward is eternal, and that she has gone where the inhabitant shall no more say, I am sick. Well-born, well-bred, young and pretty, Agnes Jones desired nothing so much as usefulness in the Church of Christ. She gained her mother's leave to be trained in a German charitable institution, and then she passed a year in St. Thomas' Hospital.

Soon afterwards came before her the great, though short, work of her life. Twelve years ago, a gentleman nobly proposed to the Liverpool Guardians the employment of skilled nurses in that Union, offering to pay the expenses connected with such a change. He invited Agnes Jones to superintend the nurses, and to take the management of his wise scheme. She accepted this office of unpaid labour after much prayer. Having entered upon its duties, Agnes began by spending three hours daily in going round the wards. At 5.30 this active lady matron unlocked the doors; at 6 o'clock rung the bell for rising; at 6.30 she conducted the prayers; breakfast followed. Often, however, Agnes had seen her patients before the prayers, and if there were any anxious cases she was up all night. She gave her orders, and was busy with the stores in the morning. The first dinner was at noon; then she dined with the nurses and probationers. The afternoon was spent in attending on calls, or special patients. At 4 o'clock tea; then an evening of care for the surgical dressing. By 9 the night nurses were on duty, when their loving superintendent saw each nurse at her post. Prayers with the day nurses took place at 9.30; but in was often much nearer midnight before Agnes Jones could lie down. When she thought the watchers did not well understand their work she would get up to visit their wards.

Agnes admitted all the new nurses with prayer; every Saturday and Sunday evening she went into the rooms of her nurses that she might talk to them about the blessed Lord Jesus.

Once, forty children were sent into the Union on one day. Eighty paupers were at her Bible class. Notwithstanding all her love, well might she sometimes write, "Weary, weary!"

The people for whom she laboured were some of the lowest and the worst, who could be guilty of great outbreaks, while even little ones were steeped in the knowledge of evil. Yet Agnes Jones would not let herself be cast down. Now and then a happy death cheered her. Now and then there was a bright treat. And she was not without change herself. She provided all the little pleasures she could for the nurses and patients—pictures, flowers, illuminated texts, and the like. Still the toil was immense, when she had three hundred inmates over the regulated number; or tragic scenes with deserted infants, and yet more wretched mothers. At one time there were a hundred men in the small-pox ward, with eyes fixed on Agnes, while she spoke simply of Christ's Gospel. She said she was generally very happy, but surely her strength was over-taxed.

At length came the great Master's call. She was taken ill with typhus fever. Many prayers were offered for her both in and out of the house. She had the tenderest nursing, but inflammation of the lungs came on; and soon, looking lovely and calm like a very angel of mercy, Agnes passed away, scarcely ending her almost last sentence that she would be better when with Jesus.

Should there be one loving woman moved by the examples of Agnes Jones to offer herself for some good life-work amongst Christ's poor, a fresh and most beautiful flower will thus adorn this true Christian's grave.

#### KING GEORGE III.

ON the 29th of October, 1795, the king was going to open Parliament. The carriage window was struck by something that broke it. His Majesty was leaning back, but immediately came forward, and addressing himself to Lord Onslow, who was in the carriage, said, "My Lord that is a shot." Lord Onslow said, with an exclamation, "What shall we do!" "What shall we do," said the king, "go forward, to be sure; there is the same Providence to protect us here as there is anywhere else."

#### THE VIOLENT.

"The Kingdom of Heaven suffereth violence, and the violent take it by force."—St. Matthew xi. 12.

If the angels in heaven are busying themselves in noble and honourable employment, how industrious should we be who are getting up the hill of God, and have not yet arrived at a state of glory. Is salvation-work so easy? Can a man be saved by a leap? Can he leap out of the devil's arms into Abraham's bosom? O no! there must be offering violence.

Some think free grace will save them, but it must be in the use of means: "Watch and pray."

Others say, the promises will bring them to heaven; but the promises of the word are not to be separated from the precepts. The promise tells us of a crown; but the precept saith "So run." 1 Cor. ix. 24. The promises are made to encourage faith, not to cherish sloth.

But, say others, Christ hath died for sinners; and so they leave Him to do all for them, and they will do nothing. Then the text is out of date, and all the exhortations to striving and fighting the good fight of faith, are in vain."

#### PARTAKERS OF THE INHERITANCE.

THE kingdom of heaven is the Church of God—Christ is King over it. He fixes the way to enter it and to stay in it. He makes its laws. He rewards the faithful subjects, and punishes or casts out the unfaithful. There is only one Church: part of it is fighting and suffering and being trained on earth; part is at rest in paradise; part is in glory in Heaven.

To be an inheritor of that kingdom is a high dignity. It is to be a fellow citizen with the saints, and of the household of God. It is to be in union with those who are in the light of God's presence, where there is no night, or shadow of ignorance or sin or sorrow. It is to have a real share and right in all the good things which God has prepared for those that love Him.

We have not now in full the joys of that kingdom, nor the free use of all that God makes ours. We are not yet fit to be trusted with so much: we need to be trained and taught, and to grow up in wisdom and in power. We are like children, born to high estate, who are under tutors and governors till we reach full age; but who have all provision made out of our inheritance to educate us for the time when "our portion of goods" may be safely given up to our control.

We have now as much as is good for us of the blessings and privileges of the kingdom. They can be enjoyed and felt to be real and precious, more and more, as we make use of them, and draw nearer to the fulfilment of our hope. Unless we prize and turn to account our present privileges, the inheritance in the future can never be gained. We may sell the birthright; we may waste our substance in a far country, and never return to our father.

We are "heirs of God" because we are "children." How is it that we are children? Is it because we think and feel and act in certain ways? Surely not; this may prove that we know our relation to our Father; but it does not make that relation. It may prove that we act as children; but it does not make us children. We are shewn to be the sons of God when we are led by the Spirit of God; by Whom we were baptized into Christ, and we put on Christ. When we were made members of the Only-begotten, then it was that we were made partakers of the Divine nature, and so, in very truth sons and daughters of the Lord God Almighty.

Our part is now to see that we do not despise our birthright, on think scorn of the good which our Father has in store for us; but live as those who have been called to a high place of spiritual dignity, which leads on to a state higher and more glorious still.

LINCOLN'S GREAT CARE.—In a recent public address Rev. Dr. Tyng related the following anecdote of President Lincoln: During the war, at a time of greatest doubt, a convention of scientific men met in Washington. It was about to adjourn when it was suggested that the delegates should pay their respects to Mr. Lincoln. After they had formed themselves into a half circle in the East Room of the White House, Mr. Lincoln entered with that emphatic form of his—he seemed always to be an interjection point, giving emphasis to what he said and did. He listened to some fulsome flattery with a look of suspicion and doubt, but when the head of the delegation said: "We trust that during this time of trial God will be on our side and give victory,"—Mr. Lincoln stopped him. "Sir," said he, "my concern is not whether God is on our side. My great care is to be on God's side, for God is always right."

#### LITTLE SINS.

IN "Gulliver's travels" we are told that the hero of the story was wrecked on an unknown shore. He fell asleep on a grassy bank; and, wearied with his struggle for life, he slept till the sun rose high. When he awoke he found that he could not stir his head: it was held fast to the earth. Looking round, he saw a great army of very little men, with very small bows and arrows, ready to shoot at him, if he tried to rise. They had found him in their country asleep, and had tied the hairs of his head to the blades of grass. So he was held as securely as if he had been bound with one strong rope.

The writer of this story had in his mind the politics of his day. But the story may be used to teach a religious lesson. Many a man is like the fabled Gulliver. While his soul is sleeping and he is off his guard, one little foe after another creeps up, and lays hold on him, and binds him. He would feel it, if the rough chain of some dark and threatening looking sin were not cast around him. He would fear, and shake himself free. But there seems nothing to disturb his rest, and so he is quiet. When, at last, he is roused to ask whether something is not wrong, he finds that he is fastened down by a multitude of fine but strong bonds, which cannot be broken without pain; and that he has allowed himself to fall into the power of foes whose united strength he is unable to resist. One great mastering sin does not hold a man down from God more securely than a number of sins which are called "little," but each of which does its work in weakening and enslaving his soul. A man with any fear or love of God will be startled by the assault of a sin that openly threatens his soul's life. So these sins are indeed less dangerous, for men will awaken, and seek strength to resist. But the sins that hardly seem sins, and come silently upon the soul, allow it to sleep on, dreaming of peace, till its freedom is gone.

Some years ago, people were shocked by a dreadful murder. A man had, for months, given very small doses of poison to his wife. The work of death was done so slowly and gradually, that no help was sought till strength and life were broken down past hope of recovery. So it is with the poison of sin: those who hate man's soul and mix it with what is pleasant to his taste, and give it in a way to bring him gently but surely to death.

#### PROVIDING FOR DAUGHTERS.

THE way to happiness and comfort for single middle-aged women, would be made much easier if a different method were pursued by parents towards their daughters while they are still young. Nothing, of course, can recompense a woman for the loss in her life of the love of husband and children; but there is no reason why, added to this bitterness, she should have the humiliation of dependence. Half the terrors of a single life to a woman lie in the fact that she will never have a home of her own, but must remain a dependent on her father and brothers; the beneficiary on sufferance in the family, though she actually work twice as much as the actual members. A father naturally sets his boy on his own feet at coming age; but as naturally he keeps his daughters dependent on himself. It is as much a pleasure, perhaps, to him to give her her gowns and pin-money at thirty as when she was thirteen. He does not reflect that she has the longing equally natural to every man and woman, to take her own place in the world; to be a rooted plant, not a parasite. The difficulty is easily solved. If the father is wealthy, let him settle absolutely on his daughter, when she is of a marrying age, the amount he would have given her as dower, instead of doling out the interest as constant gifts; if he is a poor man, let him give her some trade or occupation by which she can earn her own money. This course would obviate the mercenary necessity of marriage which rises night and day before the penniless, dependent woman.



### Children's Department.

#### THE SWEET OLD STORY.

TELL me about the Master!  
I am weary and worn to-night,  
The day lies behind me in shadow,  
And only the evening is light;  
Light with a radiant glory  
That lingers about the west,  
But my heart is weary, weary,  
And longs, like a child's, for rest.

Tell me about the Master!  
Of the hills He in loneliness trod,  
When the tears and the blood of his  
anguish,  
Dropped down on Judea's sod,  
For to me life's seventy milestones  
But a sorrowful journey mark,  
Rough lies the hill country before me,  
The mountains behind me are dark.

Tell me about the Master!  
Of the wrongs that He freely forgave;  
Of His mercy and tender compassion;  
Of His love that was mighty to save.  
For my heart is weary, weary,  
Of the woes and temptations of life,  
Of the error that stalks in the noonday,  
Of the falsehood and malice and strife.

Yet I know that whatever of sorrow  
Or pain or temptation befall,  
The infinite Master hath suffered,  
And knoweth and pitieth all.  
So tell me the sweet old story,  
That falls on each wound like a balm,  
And the heart that was bruised and  
broken  
Grows patient, and strong, and calm.

#### KINDNESS TO ANIMALS.

THERE is a pretty little Eastern legend about the dog, which I should like to tell you, because, perhaps, it will increase your kindly feeling towards the race.

"When Adam was driven out of Paradise, all the animals that aforesaid had delighted to follow him, fled at his approach. In deep sorrow he sat down upon a rock and covered his face with his hands. Soon, however, he heard a rustling in the bushes and felt a soft tongue gently trying to lick his covered face. He looked up, and met the liquid eyes of a dog brimming over with love and compassion for his fallen master, and Adam was comforted; for he found there was still one creature that forsook him not, but preferred his company to a life of wild liberty. And ever after through succeeding ages the dog has been of all animals the 'friend of man.'"

At any rate the affection of a dog for a human being is something so wonderful, I cannot think how anybody can ill-treat so faithful and loving a companion. Especially a dog's love for children may well claim a return from all children's hearts. The other day, in making a call, I saw a very large dog lying full length upon the hearth-rug. He was a St. Bernard and a splendid fellow. His mistress was a tiny maiden of five years, who had been sent to the house with a message, and the dog had followed her. "Come Leo," said the little girl, when she was ready to go. The huge creature rose in an instant and obeyed, as if he had no will of his own. And yet he could have crushed her with his paw, I might have said he could have eaten her at one mouthful; but he was content to do her bidding, baby as she was, because he loved her, and ill would it have been for anybody or anything that would have dared to molest her.

You may have heard how good Lord Shaftesbury is and has been to the poor and the oppressed; he does not forget the animals either. In a certain town some years ago there was a large school which had an excellent master and stood well as regards learning, but the conduct of the boys was anything but satisfactory. Lying and stealing were of frequent occurrence, but no punishment had any effect. The master consulted Lord Shaftesbury. On enquiry he found that out of school the boys were much given to torment animals, and that they were the terror of all the dogs and cats in the neighbourhood. "I think I can help you," said his lordship, and then he announced that he intended to give a prize for the best essay on the subject of kindness to animals.

The boys took to the idea; they set to work at once; their minds became interested; they began to feel a regard for the creatures which were the subject of their inquiries, and the result was that not only did one get the prize, but the whole school profited. So did the dogs and cats, for the boys left off teasing them, and kindness to animals became the order of the day. Following as a natural consequence, the moral standard improved; one good habit led, as it always does, to another, just as one sin tends to lower the whole character, and one evil indulgence makes an entrance for a second. So we see it is not a small matter, this showing kindness to animals, but one which will affect our general character, and influence it for evil or for good.

#### FORGIVE US OUR TRESPASSES.

Two little girls, named Mary and Sarah, both attended the same day school. They were always in the same class, and often sat together.

One day the teacher had given their class some sums, in a new rule, to work. Mary had listened very carefully to the teacher's explanation, and so she managed to do her sums correctly.

Sarah had paid some attention, and she was able to work the easier ones. At last a harder sum was given out. Mary could do it, but Sarah could not. Just as Mary found an answer, Sarah whispered to her,—

"Let me look at your slate."

"Have you done the sum?" asked Mary.

"No," was the reply; "I do not know how to begin it. Be quick and show me your answer, or teacher will be round."

Mary shook her head.

"Wont you let me look?" asked Sarah, with surprise.

"I can't," said Mary; "it would not be fair. Teacher says we must not copy."

"Never mind that," said Sarah. "I won't tell any one, and you needn't."

Mary shook her head.

"I shall lose my place," whispered Sarah. "Do let me have just one little peep."

"No; I can't deceive our teacher," said Mary.

"Mean thing!" said Sarah, almost loud enough for others to hear what she was saying. Then, in anger, she took up the wet sponge with which she cleaned her slate, and which was lying on the desk, and, drawing it quickly across Mary's slate,—

"If you won't let me have the answer, you shan't have it."

"O Sarah!" said Mary, ready to cry; "how wicked of you to do that!" Then, trying to keep down her anger, she at once began to quickly work out the sum again.

Sarah was somewhat alarmed when she saw the mischief she had done, and especially when Mary began to do her utmost to work the sum again, without saying one angry word to her.

Mary had but one more line to add when the slates were examined, and therefore she received no marks for an

unfinished sum. Both Mary and Sarah lost their places, and went to the bottom of the class.

Mary cried bitterly, and Sarah felt very much ashamed of her conduct. The teacher tried to comfort Mary by telling her not to be down-hearted, as she might be at the top on the following day.

"I shall never forgive Sarah as long as I live," said Mary to her mother that evening, after telling her all the story of the sum.

"Oh yes you will," said her mother. "Sarah forgot herself when she rubbed out the sum. I can't think that she would have done it had she had time to think about it."

The following day was Saturday and Mary was very busy assisting her mother to make all nice and tidy for the coming Sunday.

Mary was very fond of the Sunday-school, and always paid great attention to her teacher. Sarah was also in the same class, as in the day-school; but the two girls did not on this Sunday sit together as they had been accustomed to do. Sarah felt that she had done wrong, and Mary felt very angry with Sarah.

Both of them thought it very strange that the lesson on that day should be taken from the eighteenth chapter of St. Matthew's Gospel, when Peter asked Jesus how often he should forgive his brother's sin, and Jesus replied, "Until seventy times seven."

The two girls raised their eyes and looked up at the same moment as the answer of Jesus was being read by one of the class; and Mary felt that she had been somewhat hasty when she said that she would not forgive her friend as long as she lived.

Jesus told Peter seventy times seven, and that is—and here Mary began to recoken up in her mind—four hundred and ninety times. "Sarah has only sinned against me once, and I was not willing to forgive her."

But Mary could go further into the question with herself, the lesson was read, and the teacher began to explain what Jesus meant. She told them that no Christian child ought to cherish angry feelings against any one; and that all who seek forgiveness for their own sins ought to be willing to forgive those who have sinned against them.

"For," said the teacher, "how can we say the Lord's Prayer, and hope for an answer, when we ourselves have not carried out his teaching—'Forgive us our trespasses as we forgive them that trespass against us.'"

"On the cross our Saviour said to his enemies, 'Father, forgive them; for they know not what they do' (Luke xxiii. 34).

"So, my dear children, let me impress upon you to ask God at all times to help you to overcome all angry feelings. Never seek revenge, but at all times be ready to forgive as you hope to be forgiven."

School was hardly dismissed before Mary was clasping her friend Sarah by the hand, and saying how sorry she was that she had felt angry with her.

Sarah could hardly speak, she was so overcome by her friend's kindness; but she said that she never was so sorry on account of anything she had ever done in her life before.

At night, as she knelt at her mother's knee to say her prayers, she just said: "Mother, I have forgiven Sarah."

"I am so glad, Mary, for your sake," said her mother; "for now you can ask God to forgive you."

Mary quickly repeated the Lord's Prayer; and more than once that evening, before she retired to rest, she said in her heart, "Forgive me my trespasses as I have forgiven Sarah."

Candour is always to be admired, and equivocation to be shunned; but there is such a thing as supererogation, and very bold and ingenious avowals may do much more harm than good.

DECEPTION.—The first time a man deceives you, the fault is his; if he deceives you a second time the fault is your own.

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ROSS.—On St. John Baptist's day, at the Precincts, Peterborough, England, Helen Constance, aged 20, the dearly loved daughter of the Rev. W. M. Ross, curate of Brixworth, Northampton, England, formerly of the Diocese of Toronto.

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TORONTO, July 12, 1881.

Wheat, Fall, bush.	1 20 to 1 23
Do. Spring	1 21 ... 1 23
Barley	50 ... 60
Oats	40 ... 41
Peas	65 ... 70
Rye	85 ... 0 90
Flour, brl.	5 41 ... 5 50
Beef, hind quarters	6 00 ... 8 00
Do. fore quarters	4 50 ... 6 00
Veal	8 00 ... 9 00
Mutton	8 00 ... 9 00
Hogs, 100 lb.	8 00 ... 8 50
Beets, doz.	40 ... 00
Onions, bushel	00 ... 0 00
Cabbage, dozen	00 ... 0 00
Carrots, doz.	30 ... 00
Parsnips, bushel	00 ... 00
Spinach, bushel	35 ... 40
Turnips, bushel	00 ... 00
Potatoes, bushel	30 ... 40
Apples, barrel	2 00 ... 2 50
Rhubarb, doz.	0 15 ... 0 20
Lettuce, doz.	0 12 ... 0 16
Green Peas, bag	1 00 ... 0 00
Onions, doz.	0 10 ... 0 12
Radishes, doz.	0 30 ... 0 40
Asparagus, doz.	0 25 ... 0 30
Chickens, pair	40 ... 50
Fowls, pair	55 ... 65
Ducks, brace	50 ... 0 80
Geese	...
Turkeys	0 75 ... 2 00
Butter, lb rolls	16 ... 17
Do. dairy	14 ... 15
Eggs, fresh	17 ... 18
Wool, 1 lb	22 ... 25
Hay, 1 ton	8 00 ... 10 00
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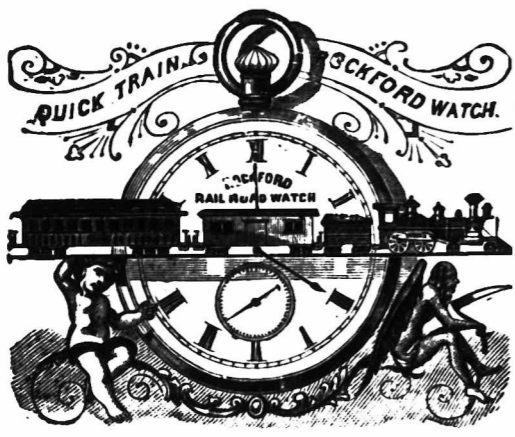
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**CAUTION.**—An attempt has been made to put so-called "Electro Magnetic" Brushes upon the market, but the Post-Office authorities at Washington have published the company as a fraud. We therefore caution the Public to be careful that "Dr. Scott's" name is on the box and "Electric" on the Brush. Ours is not wire, but a pure bristle Brush.

**DR. SCOTT'S ELECTRIC HAIR BRUSH.**  
**A MARVELLOUS SUCCESS!!**  
NOW RECOMMENDED BY OUR BEST PHYSICIANS.



Which has won its way to Royal favor in England, been cordially indorsed by the Prince and Princess of Wales, and written upon by the Rt. Hon. W. E. Gladstone, is now brought to the notice of the American public. It cures by natural means, will always do good, never harm, and is a remedy lasting for many years. It should be used daily in place of the ordinary Hair Brush. The Brush Handle is made of a new odorless composition resembling ebony; a combination of substances PRODUCING A PERMANENT ELECTRO-MAGNETIC CURRENT WHICH ACTS IMMEDIATELY UPON THE HAIR GLANDS AND FOLLICLES. This power can always be tested by a silver compass which accompanies each Brush.

**IT IS WARRANTED TO**  
Cure Nervous Headache in 5 Minutes!!  
Cure Bilious Headache in 5 Minutes!!  
Cure Neuralgia in 5 Minutes!!  
Prevent Falling Hair and Baldness!!  
Cure Dandruff and Diseases of the Scalp!!  
Promptly Arrests Premature Grayness!!  
Makes the Hair grow Long and Glossy!!  
Immediately Soothes the Weary Brain!!  
Money returned if not as represented!!

It rarely fails to produce a rapid growth of hair on bald heads, where the glands and follicles are not totally destroyed.

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[From the Mayor of Saratoga.]

"I cheerfully testify to the merits of Dr. Scott's Electric Hair Brush. It cures my headaches within a few minutes. I am so pleased with it I purchased another for my wife. It is an excellent Hair Brush, well worth the price, aside from its curative powers."  
JAS. B. CHAPMAN.

[From Rev. Dr. Bridgeman.]  
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Gents.—I have never before given a testimonial, but am willing to encourage the use of an honest remedy. I am so pleased with your Hair Brush that I deem it my duty to write you recommending it most cordially. My hair, about a year since, commenced falling out, and I was rapidly becoming bald; but since using the Brush a thick growth of hair has made its appearance, quite equal to that which I had previous to its falling out. I have tried other remedies, but with no success. After this remarkable result I purchased one for my wife, who has been a great sufferer from headache, and she finds it a prompt and infallible remedy.  
A. C. Bridgeman, D.D."

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if I could not replace it. Its effect is marvellous." **FLINY F. SMITH,** 28 Fulton Street, N. Y.  
Mr. Smith is a gentleman well known in this City as a Law Publisher, and also as a Director in several Public Institutions of New York.  
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We will send it on trial, postpaid, on receipt of \$3.00, which will be returned if not as represented.  
Inclose 10 cents extra and we guarantee safe delivery into your hands; or will send it by express, C.O.D. at your expense, with privilege of opening and examining. But expressage adds considerably to your cost. Or request your nearest Druggist or Fancy Store to obtain one for you, and be sure Dr. Scott's name is on the Box.

**MONEY RETURNED IF NOT AS REPRESENTED.**  
As soon as you receive the Brush, if not well satisfied with your bargain, write us, and we will return the money. What can be fairer? The Proprietors of this Publication know Dr. Scott to be respectable and trustworthy, a Brush has been placed in the hands of Mayor Cooper and Postmaster James of New York, as a guarantee of good faith.  
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Send for a Circular of our Dr. Scott's Electric Hair Brush.

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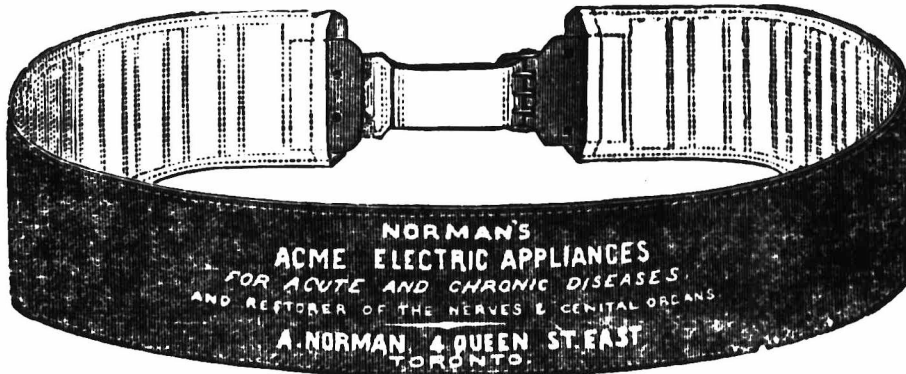
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C, cat, chameleon, monkey, buffalo, hare,  
D, dromedary, leopard, mud-turtle, bear,  
E, elephant, badger, pelican, ox,  
F, flying fish, reindeer, anaconda, fox,  
G, guinea pig, dolphin, antelope, goose,  
H, humming bird, weasel, pickerel, moose,  
I, ibex, rhinoceros, owl, kangaroo,  
J, jackal, opossum, toad, cockatoo,  
K, kingfisher, peacock, ant-eater, bat,  
L, lizard, ichneumon, honey bee, rat,  
M, mockingbird, camel, grasshopper, mouse,  
N, nightingale, spider, cuttlefish, grouse,  
O, octopus, pheasant, wolverine, auk,  
P, periwinkle, ermine, katydid, hawk,  
Q, quail, hippopotamus, armadillo, moth,  
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T, tiger, flamingo, scorpion, frog,  
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THIS SIDE IS HANDSOMELY  
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There is no Waiting. It acts immediately.  
A Guarantee goes with every Generator,  
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