

Dominion Churchman.

THE ORGAN OF THE CHURCH OF ENGLAND IN CANADA.

Vol. 7.]

TORONTO, CANADA, THURSDAY, JULY 7, 1881.

[No. 27.

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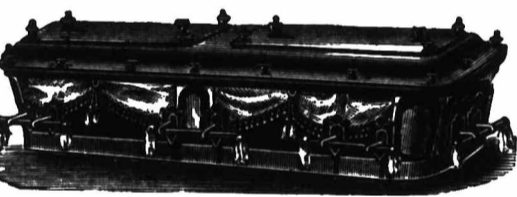
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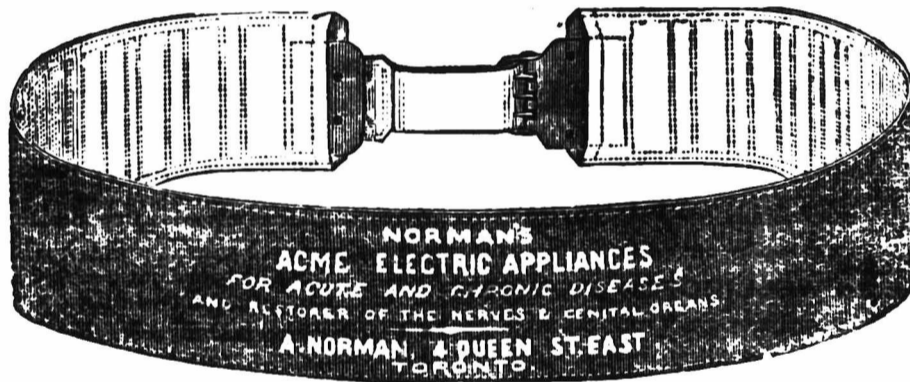


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LESSONS for SUNDAYS and HOLY-DAYS.

July 10...FOURTH SUNDAY AFTER TRINITY:—
Morning...1 Samuel 12. Acts 15, v. 30 to 16, 16.
Evening...1 Samuel 13; or Ruth 1. St. Matt. 4.
[verse 23, to 5, 13.]

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:—
2 Kings 1 to v. 16. St. Luke 9, v. 51 to 57.
Athenasian 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 7, 1881.

EARL DUFFERIN has reached Constantinople.

In the contest for the sovereignty of Afghanistan the first success has been secured by Abdul Rahman, the Ameer of Cabul.

English visitors to the mountain valley of Engelberg, thirteen miles above the Lake of Lucern, are having a church built in the grounds of the Hotel Titlis.

The French congregation of Canterbury held, on the 9th ult., a commemorative service in the Undercroft chapel of the Cathedral. Most of the congregation were descendants of the original refugees of the sixteenth and seventeenth centuries. Evensong as usual was said in French, and the sermon was preached by the Rev. James D'Ombrain, rector of Sothby, diocese of Lincoln.

The Porte has remonstrated against the evident indications of the intention of France to administer the affairs of Tunis. In Egypt, considerable excitement exists on the subject, not on account of the possible breaking up of the Turkish empire; but rather on account of the utterances of M. Barthelemy St. Hilaire, who in his circular to the French representatives at Foreign Courts, says, that what France is doing in Tunis is only "a performance of that sacred duty which superior civilizations owe to less advanced nations." In Egypt it is understood that there are two "superior civilizations" which at any moment,—the one for the sake of India; the other because the First Napoleon taught his nation to think that the Mediterranean ought to be a French Lake,—may suddenly feel bound to perform the "sacred duty" which the French Foreign Minister has invoked.

The centenary of the birth of George Stephenson was kept with great enthusiasm on the 9th ultimo, in the Northern counties of England.

The character of the riots daily occurring in Ireland is growing more serious than ever, and there is little distinction between them and confessed rebellion.

A series of special services for the deepening of the religious life has been held at St. Paul's, Walsall, by the diocesan missionary, the Rev. J. H. Lester, commencing on Ascension day and closing on Whit-Sunday. The services were well attended.

At St. John's, Kemington, on Whit-Sunday, Gounod's St. Cecilia Mass was performed; and, during the singing of the *Sanctus*, while the voices were in full chorus, there was heard, clear and shrill, above organ and voices, the notes of a song bird, thrilling away in intense delight. All eyes were lifted to the direction from which the song came, and, right above the altar, perched on a stone angel's head, was a small brown bird with out-stretched neck and quivering wings, trilling out his thanksgiving to the Giver of all good. The effect of this little incident on the congregation was marked. The winged chorister was heard in the *Ter Sanctus*, after which it is not known what became of him.

The annual festival of the friends of the Clergy Corporation was held on the 10th ult. in London, the Lord Mayor in the chair, supported by the sheriffs, and by Viscount Sidmouth, the Bishop of Ontario, Bishop Piers Claughton, and others. The object of the corporation is to provide permanent pensions of £30 to £40 each to the widows and unmarried daughters of clergymen, as well as to afford temporary assistance to necessitous clergymen and their families. During the last thirty years the sum of £91,000 has been expended upon the former and £11,555 upon the latter object. During the year six new annuitants have been elected, but there remain fifty applicants. In pleading the claims of this charity, the Lord Mayor, who is a Wesleyan, said that one of the duties or rather the privileges of his office was to visit the various charities of the metropolis; and gratified as he had been by their number and the amount they raised for alleviating the miseries of our fellow-men, there was none that seemed to him more deserving of support than the one he had the honour to advocate. It could surprise no one to learn that there were many necessitous clergymen, when they found there were not fewer than 400 benefices under £50 a year, and 3,960 of £150 a year and under—that in short, there were 7,000 clergymen whose professional income was utterly insufficient for the maintenance of their families, and far too small to make any provision for the future. It seemed to him that the question was eminently one for laymen, and he was disappointed to find that the laity had not taken it up with more earnestness. He would say that no class in the community were worse paid even in England than the clergy; and he trusted that Churchmen would support their ministry better than they had hitherto done.

The seventh Old Catholic Synod has been held at Bonn, and has appointed a Liturgical Commission, to report in 1883.

The committee appointed to report on the desirability of a new version of the Welsh Testament met at Shrewsbury a few days ago, and agreed to recommend that the work should be carried out.

On the 7th ultimo, the Bishop of St. David's opened Maendochog parish church, which is the fourth restoration around the Preeclly mountains during his short episcopate. Some of the remoter parish churches in this part of the country will doubtless be attended to as soon as possible.

Some remarkable open air services were held on the Rogation days and Ascension day at Cound, Shrewsbury, by the Rev. R. F. Mallam. He gave full notice of his intention, and on the Monday evening went in cap and gown to a suitable field, and called the people together with a large hand bell. At 7-30 the service began with Psalms lxxv. 9-14, and lxxvii; Deuteronomy xxviii. 1-45; a prayer and thanksgiving set forth by the Bishop of Lichfield; the Collect for the twelfth Sunday after Trinity, and the Lord's Prayer; a short address on St. John xvi. 23, 24; and the Blessing. The services were repeated on the Tuesday and Wednesday in other parts of the parish, and were well attended.

At a clerical meeting in England, where ministerial efficiency was discussed, the general impression seemed to be that easy preaching makes hard hearing. A ten-minute talk is a poor substitute for the beaten oil which the old divines used to bring into the sanctuary. When the clergy make nothing of a sermon it is not surprising that the people make nothing of it also. Here is one of the secrets of the vanishing flock, they see no wisdom in waiting upon the rack which contains no fodder. When they ask for bread they get a stone, and soon cease to ask. "The Parson in his Study" is a good theme for the meditation of our clergy.

One of the most extraordinary and interesting little churches we ever visited is that of Minster-in-Sheppey, Kent. The church is remarkable in many respects. It contains very curious monumental brasses of considerable antiquity, a rubbing of which now in our possession, we took some years ago. There are also monuments to Baron de Shurland, Sir Thos. Cheney, &c., the Spanish Ambassador, and a still more ancient one of great interest. The Abbey church dates from A.D. 670, and is dedicated to St. Sexburga and St. Mary. The restoration of the church has been well carried out by Mr. Ewan Christian, assisted by Mr. Purday. More than ordinary interest, as might have been expected, has been excited in the restoration. Her Majesty gave £500, others gave smaller sums until they came to the girls of Sheppey Union, who contributed fourteen pence. The congregation of All Saints, Knightsbridge gave £700; the Rev. Wm. Bramston, the present Vicar of the Minster, having formerly been curate there. The Isle of Sheppey is well known to Geological students, as it is a fruitful field for septaria and pyrites.

A most atrocious event has just occurred in the United States. On the 2nd inst, two days before the celebrated 4th the great day of rejoicing in the United States. President Garfield was taking a ticket at a railway station at Washington, when a man named Charles Gittean fired two shots at him, which took effect. Medical men were at immediate attendance, and pronounced the case to be dangerous but not necessarily fatal. On the morning of the 5th he was still alive. One shot is supposed to have reached his bowels and the other to have nearly or quite entered his liver. The President appears to have been remarkably popular, and the catastrophe was as unexpected as could well have been imagined. When the assassin was arrested, he said,—"I did it and want to be arrested. I am a Stalwart of the Stalwarts, and Arthur is President now." As a matter of course the excitement all over the United States is intense, and what the result will be it is impossible to foresee.

FOURTH SUNDAY AFTER TRINITY.

GOD and his Blessed Son delight in merciful and benevolent actions, even when provoked to vengeance; and we are called upon to imitate them. Our Heavenly Father makes His sun to shine on the evil, and on the good, and His rain to descend on the just and on the unjust. And it is in this particular part of his character that our Blessed Saviour calls upon us to imitate God. "Be ye therefore perfect, even as your Father which is in heaven is perfect." And so in the Gospel for the day:—"Be ye therefore merciful, as your Father also is merciful." And although the mercy and goodness of Almighty God are abundantly exhibited in the works of creation and in the dispensations of providence—not only "eternal power and Godhead" being clearly seen, but also mercy and benevolence—yet men seem to have known little of this Divine attribute in their dealings with each other until Jesus Christ came. Ambition, envy, malice, deceit, wrong, and injury were well known, and almost universally practised; but very little true charity was heard of until Christ "came to seek and to save that which was lost." Perhaps the nearest approach to it was in the conduct of the Patriarch who said:—"I delivered the poor that cried, and the fatherless, and him that had none to help him. I brake the jaws of the wicked; and plucked the spoil out of his teeth. I was a father to the poor; I was eyes to the blind, and feet was I to the lame. The blessing of him that was ready to perish came upon me; and I caused the widow's heart to sing for joy." This appears indeed to be the language of a superior being, and very little of it is to be met with before the Christian era. But when Christ came, the whole of His teaching, the whole of revelation is full of it; and from that period men have been incessantly called upon to practice this Divine attribute of mercy and loving kindness. There is, it is true, an infinite disparity between the attributes of an Almighty and All Holy Being, and the sinful creatures of a day, who are crushed before the moth. Offences of men against each other are trivial as compared with those of men against God; so that the mercy to practise by men must necessarily be comparatively small: we have nothing to give but what we have received, we can create nothing, we merely change property or remove it from one place to another when we affect to give. Our limits too are circumscribed: a very small portion of the material world can be a recipient of the bounty of the most liberal minded

man; while the Father of angels and of men can exercise mercy and compassion in every place. We know not whether what we do will produce good or harm; while God can relieve both soul and body with certainty—can bestow blessings of grace which are sure to be productive of benefit. And yet with all these deductions, it is not too much to say that the man who practises mercy and benevolence, in his own narrow limits, is a living example of the character of God.

But there is another reason why mercy and loving kindness should be the daily habit of the Christian: and that is because he is himself continually looking for the mercy of our Lord Jesus Christ. In all the events of life—its troubles and its sorrows—in the torrent of tribulation that every now and then bursts across our path, overflows the banks and overwhelms the soul; then it is the mercy of our Lord Jesus Christ of which we stand in need. And in this frame we must come up to heaven's gates. We must come up to heaven's gates as contrite sinners, or we can never look for the mercy of our Lord Jesus Christ into eternal life.

DISESTABLISHMENT AND DISENDOWMENT.

THE Bishop of Manchester recently made some pertinent remarks on these collateral subjects in preaching at St. Mary's church, Bewick. He said some people looked more calmly than he could do on the question of the possible disestablishment and disendowment of the Church in England. Those old endowments were not gifts of the State to the Church, but were the gifts of pious people in the olden times, some providing more and some providing less, so that we found some parishes much more richly endowed than others. The land out of which the cathedral and parochial revenues of Manchester came, was not bought by the parishioners, and was not paid for by them, but was given by Thomas de la Warr, and others like him, about four hundred years ago. Those endowments which maintained on modest incomes the clergy of the Church the State had no right to touch. He seemed to see that, if those endowments were taken away, not only would the greatest dishonesty, and sacrilege be committed, but also in many parishes in towns and in almost all parishes in the country, the Church and its ministrations would disappear, for men could not live on nothing. He could assure them even at the present time, owing to agricultural distress, there were many clergy in the country who could not get their tithes or their rents from the glebe lands, and who were at the present moment in rural parishes in Nottinghamshire, Lincolnshire, Warwickshire, and others, suffering a great amount of distress. He pictured to himself if that state of things should become chronic in all our rural parishes and in many town parishes too, the whole apparatus of the Church would probably be swept away, and the ministers of God would be found scarce enough; and that was a possibility which he could not contemplate with any thing like equanimity. He hoped that Churchmen and non-Churchmen too, who still appreciated the value of an Established Church, would pause before they entertained the plausible theory of disestablishment and disendowment, and would not listen too readily and too credulously to those who went about persuading them that there was a glorious millennium of religious quality and spiritual development at hand.

There are, however, some things in the Bishop's

remarks with which we can by no means agree. His lordship seems to have no faith in the permanence of the Church, except as it is overshadowed by the State, and is endowed either from private or from public sources—evidently forgetting, for the moment at least, that the Church is a Divine Institution; that it is Christ's Church, and not a mere Governmental department; that it is established on an impregnable rock; that although it may suffer from internal dissensions; although it may be assailed by storms and tempests innumerable, the waves may dash around its base and the artillery of perdition may be launched against its summit; yet not the gates of hell, not the policy of statesmen, nor the worldly greed of demoralized nations shall ever prevail against it, as long as the sun and moon shall endure.

It is strange enough that a bishop should so far forget the real character, the origin, and the destiny of the Church of Christ as to picture to himself as at all possible such a state of things as that he professes to fear; but perhaps it is still more strange for him to ignore what he must see taking place before his eyes continually—the noble and disinterested efforts and sacrifices of multitudes of private members of the Church—which we may rationally presume would not be extinguished, even though every particle of State countenance and of the present endowments of the Church should be swept away at once.

There is also another aspect of the case, still different from that taken by the Bishop. If disestablishment and disendowment of the Church in England are sure to come at some time or other—as some people tell us; and we have seen in this country that a popular cry can clamor for and ensure any amount of dishonesty—why then, the sooner they come the better. Additional endowments from private sources are pouring into the Church in England almost every day; and the longer disendowment is delayed, the more dishonesty will be committed by the rapacious hands of the State in seizing, and appropriating to secular uses that which is strictly and absolutely the private property of the Church. This is indeed just about all the benefit the State has ever done for the Church in the mother country; and had the State just simply let the Church alone, some hundreds of years ago, she would have been in the present day several times as rich as she now is.

PREACHING.

WE have taken the following apropos remarks from an English contemporary: "What may be termed selfish religionism is very much to be deprecated in 'practical' sermons. We mean that the vulgar and popular idea that the end and object of a Christian's life, as a Christian, is to save his soul, should as far as possible be fought against. So long as a person has this notion in his head, his spiritual life must, of necessity, be of the most superficial character. A religion which centres in self is most repulsive to a thoroughly Christian mind. One great purpose which a clergyman should always have in view is to get his people out of themselves, and not to throw them back into themselves. The grand object of a Christian life is to give glory to God, to manifest the power of the Incarnation, and to exhibit the supernatural energy of the Holy Spirit in enabling a man or woman, surrounded by temptations, to live as those ought to live who have been regenerated, and are very members of Christ. Teach

people to live for God, and not for themselves; and to do what they do for God's glory, and not for their own benefit, and then you put something solid and substantial, and wholesome and lasting into their religion, which will really serve them in the hour of trial. They will not then think and calculate how little they need do so as to manage just to save their own souls, but how much they can do to promote, in their own lives, God's glory. This should be the end, and aim, and purpose of all religious teaching, and we desire to lay special stress upon it here, because what are called 'practical' sermons are so often devoted to the encouragement of what might be termed 'religious selfishness,' if in the true sense of the words there were such a thing."

IN MEMORIAM.

ENTERED into rest on the 30th of June last, John May, of the village of Franktown, who came from the county of Carlow, Ireland, in 1831, and settled in the township of Beekwith, where he has continuously resided since that time. He was born on the 12th of July, 1802, and would therefore be seventy-nine years of age on the 12th instant. He was warden of St. James' church in the village for a period of twenty-five years. In his departure from this life, the Church and community at large have lost one who through a long and blameless life has been a conspicuous example of Christian purity, integrity, and charity, combined with gentleness, firmness, and steadfast fidelity. A pure and Christian principle governed his life, influenced his every action, and commanded respect for him. Possessed of neither wealth or influence, he showed in his life all the characteristics of a gentleman, which loyalty and faithful obedience to the letter and spirit of the Church's teaching will ever produce. He was of that race of earnest Churchmen who being always mindful of the Church's noble lineage, was devout and faithful, as a true Catholic, in the discharge of his duties in the communion of that Church, in the confidence of a certain faith, in the comfort of a reasonable religious and holy hope, in favour with God and perfect charity with the world. He has entered into the rest of Paradise, and there waits an entrance into the full possession of an inheritance incorruptible, undefiled, and that fadeth not away.

BOOK NOTICES.

THE LEONARD SCOTT PUBLISHING CO., 41 Barclay street, New York, have issued their reprint of *Blackwood's Magazine* for June. It deals largely in poetry; and the article, "A Talk about Odes," a companion paper to the "Talk about Sonnets," which appeared in the number for August last, is filled with quotations.

The "Land of Khemi" is a fertile oasis about seventy miles south-west of Cairo, and is supposed to be intimately associated with the history of Joseph; many interesting antiquities have been discovered there.

The appearance of the Index suggests that the present is a good time to subscribe for a new volume, and anyone who reads this number must feel that in so doing he is likely to get more than the worth of his money.

We have just received a handsome Collection of

Popular Songs in cheap form, just suited to the masses of people. This collection has fourteen songs with music, and nicely bound in engraved cover.

This collection will be mailed to any address on receipt of ten cents, by J. S. OGDYNE & Co., Publishers, 25 Rose street, New York.

We understand that, in answer to the correspondence which has recently appeared in a contemporary concerning the desirability of a Church Year Book being issued, Mr. Elliot Stock will publish annually THE YEAR BOOK OF THE CHURCH, and that the work will be Edited by Mr. Charles Mackeson, the compiler of "The Guide to the Churches of London."

PLAIN REASONS AGAINST JOINING THE CHURCH OF ROME.

FALSIFICATION OF THE FATHERS.

IV. As the genuine writings of the Fathers bear constant testimony against the Papal doctrines and usages, a regular system of forgery has gone on in respect of them also; sometimes by the falsification of whole works, at other times by interpolations in the text of genuine works. Here are a few samples:—

St. Irenaeus is quoted, and by Liguori amongst others, as saying: "It is necessary that all should depend on the Church of Rome, as on a well-spring or fount." No such passage exists.

St. Cyprian is one of the chief authorities against Papalism, and accordingly he has been made to say: "Upon him [Peter] He builds His Church, and commits His sheep to be fed . . . and the primacy is given to Peter, that it might be shown that the Church is one and the Chair one." . . . "He who opposes and resists the Church, who forsakes the Chair of Peter, upon which the Church is built, can he trust that he is in the Church?" "De Unitat. Eccl." 4. This impudent forgery, absent from almost every extant MS. of St. Cyprian, and from every printed edition till one in 1563, was first adduced by Pope Pelagius II. in a letter to the Bishops of Istria. But it is inserted still in every Roman edition of St. Cyprian, besides being constantly quoted by Ultramontanes, though Baluze's note, giving the facts, stands in the Benedictine edition, which was falsified after his death while he was busy on it.

St. Augustine is still incessantly quoted as having said: "Rome has spoken, the cause is ended." *Roma locuta est, causa finita est.* He never said anything of the sort. The passage which has been quoted thus runs in this manner: "The results of two Councils on the matter (Pelagianism) have been sent to the Apostolic See, and replies have come thence. The cause is ended. Would that the error may end some time!" Serm. XIII. It did not end then, for Zosimus, the new Pope, immediately afterwards sided for a time with the Pelagians, and the controversy was not terminated till the Council of Ephesus.

FORGED GREEK CATENA.

LVI. A forgery, only second to the False Decretals in extent and audacity, was made in 1261 by a Dominican friar, consisting of a spurious catena of Greek Councils and Fathers, in support of a new claim set up by the Pope to rule the other four Patriarchs. Pope Urban IV., who seems to have known something of the truth about it, at once used it in a letter to the Greek Emperor, keeping carefully back the names of the alleged witnesses, and also sent it to St. Thomas Aquinas, who embodied large extracts of it into his work against the Greeks, without any suspicion. And it passed at once into the formal authoritative teaching of the theological schools of the Roman Church,

nor has it ceased to be appealed to even now, for Liguori again uses it to prove the Pope's supremacy. The two great tenets developed in this forgery are, that the Pope is the infallible teacher of the whole world, and the absolute monarch of the Church. (Janus, "The Pope and the Council," pp. 264-268.)

FAITH NOT TO BE KEPT WITH HERETICS.

LVII. Further: it is the received principle of the Roman Church, that no faith need be kept with heretics; and no oath, however solemn, observed which is against Roman interests.

Here are proofs:—1. John Huss went to the Council of Constance under a safe-conduct from the Emperor Sigismund, to go, stay, and return. When he got there he was at once imprisoned, tried, and burnt, despite his protest to Sigismund in person. This great crime shocked the public opinion of the day, and aroused a general outcry, to which the Council responded by passing the following *ex post facto* decrees: (a) "Notwithstanding safe-conducts . . . the competent judge may inquire into cases of heretical pravity, and by such safe-conducts no prejudice can be created against the Catholic faith or against the jurisdiction of the Church, and that, notwithstanding such safe-conduct, the ecclesiastical judge may inquire concerning the errors of such persons, and proceed duly against them, and punish them . . . even though they have come to the place of trial relying on the safe-conduct, and otherwise would not have come." (b) "The said John Huss, by obstinately impugning the orthodox faith, forfeited all safe-conduct and privileges, and no faith or promise was to be kept with him by natural law, either human or divine, to the prejudice of the Catholic faith."

2. Here are some maxims from the Roman canon law:—

"An oath taken against ecclesiastical interests does not bind."

"Those are to be styled perjuries, not oaths, which are taken against the advantage of the ecclesiastical body"—(Decret. Greg. IX. II. xxiv. and xxv. 27).

"No one is obliged to keep faith (*fidelitatem surrare*) with excommunicated persons until they have been reconciled."—("Decret." II. xv. quest. vii. viii. 4). This is a decree of Pope Gregory VII., and refers primarily to oaths of allegiance taken by vassals to their feudal superiors, but covers much more ground, and is more bluntly worded by Innocent III.: "Faith (*fides*) is not to be kept with him who does not keep faith with God."

That is what the Church of Rome says. Here is what the Word of God says:—"Lord, who shall dwell in thy tabernacle, or who shall rest upon Thy holy hill? . . . He that speaketh the truth from his heart . . . that hath used no deceit in his tongue . . . he that sweareth unto his neighbour, and disappointeth him not, though it were to his own hindrance" (Ps. xv. 1, 2, 3, 5).

The genuineness of these decrees has been questioned; but that fact will not help Roman controversialists; for the Council of Trent has accepted them by the very act of granting a temporary suspension of their force. Finding that no use was made of the self-conduct to Protestants it had proclaimed in its thirteenth session (1551), it issued another in the eighteenth (1562), solemnly promising not to avail itself, for this time, of any law, statute, or canon of any Council, especially Constance, for the violation of its own pledge.

SIMILAR CASES.

"BELIEVE and be baptized, and thou shalt be saved." Infants cannot believe, therefore they ought not to be baptized. Exactly so.

"Except ye repent ye shall all likewise perish." Infants cannot repent, therefore they must all likewise perish.

"This, we command you, that if any would not work, neither should they eat." Infants cannot work, therefore they must not eat.

INSTRUCTION AS TO THE EVIDENCES
OF CHRISTIANITY.

From the Bishop of Niagara's Charge.

THIS is an age abounding with scepticism and infidelity, and the propagators thereof are most active. I may be mistaken, but I do not think that I ever heard of a person going about a country lecturing openly in favour of infidelity for gain, until I heard of Col. Robert Ingersoll doing so, and making more money by his lectures than the lecturers in favour of morality and religion make by theirs. And I was shocked the other day to read, in one of the great Toronto dailies, a statement, boldly made by one of its correspondents who wrote over the signature of "Agnostic," that "the story of the creation, the story of Eden, the origin of evil, the flood, the miraculous deliverances of the Israelites, and a host of other fables and fictions, are not only worn out, but have been abandoned by the best minds in the Church itself." I do not believe a word of it, because I know better. But, when such bold assertions are frequently made in respectable newspapers, which come daily into our families and are read by the young thereof; when it is boasted that an infidel work published in Toronto, has gone to a second edition in less than a year, it becomes our clergy to see to it that our people are taught the grounds on which we believe the Bible to be the word of the living God. I believe that there is more scepticism in our congregations than is generally supposed. There is in every congregation, especially among the males, persons upon whom all the appeals of the pulpit, or in private interviews, make no impression whatever. They are not confirmed sceptics, perhaps, much less are they open and avowed infidels; but Satan has filled their minds with such doubts that they are not prepared to take their stand on the Lord's side. The clergyman who has to deal with such persons was never himself harassed in this way, and cannot, therefore, understand their real condition. Again, there are thousands of young men who are ill-informed, and who are by Satan kept inactive. They are influenced by arguments pure and simple, and so feeble that those better informed could never imagine that they could influence anyone. I cannot help believing that our system of public school education (entirely divorced as it is from religion) is pandering largely to this evil. The cultivation of the intellect is the great object aimed at in our public schools, the thing placed continually before the pupils in them, as *the one thing needful*, whilst the cultivation of the heart and conscience is entirely overlooked. It was a wise saying of the great Duke of Wellington, that "if you cultivate the intellect to the neglect of the heart, you only make a man the greater devil."

The democratic spirit of the age—when most men feel themselves wiser, certainly more highly educated than their fathers were—tends in the same direction. They are more apt than their fathers were to take objections to established things. They are unwilling to take things as much on trust as their fathers were. Because their fathers believed the Bible to be the revelation from God to man is no reason for them. They want to "judge for themselves" in this as in other matters. Now, my brethren, there is no use trying to contend against this current. The best way is to recognize and to be prepared for it. I believe that you should give your people full instruction in regard to the Bible being the Word of God, so that when the gainsayer brings to bear upon any one of them his plausible objections, he may find them not only well grounded in the faith, but also well able to give a reason for the hope that is in them. You should instruct them as to the genuineness, authenticity, uncorrupted preservation and inspiration of the Holy Scriptures; including among other things a full investigation of the testimony from profane writers, as to the fulfilment of prophecy to the very letter. You should adduce the evidences afforded by miracles to the inspiration of the Scriptures, and by the internal evidences furnished to the same effect, by the sublimity and excellence of the doctrines, and by the purity of the moral precepts of the Bible. You should show them the remarkable harmony that exists between the different parts of the Bible, and the proofs of its tendency to promote the present and eternal happiness of mankind, as furnished by an historical review of the beneficial effects produced in every age and in every country when the Bible has been cordially received and its precepts acted on; together with a refutation of the objections that have been made against the Scriptures by sceptical infidel writers in modern times. These things should be made plain and level to the understanding of your people. This I believe to be the best way to prevent injury being done to your people by sceptical and infidel publications, lectures and conversations in their houses, in shops, in bar-rooms, and other places of public resort.

Lay the foundations deep, strong, and firm, and then you need not fear what sceptics can do with

your people. They will be able to answer them, as an aged Christian friend told me he answered such: "I may not be able to answer all your objections, but, having been well instructed in those matters, I know the Bible to be the word of the living God." But be very careful to make your arguments so clear and convincing that the youngest and most ignorant of your hearers may understand you.

Clear, distinct, positive instruction is imperatively demanded at the present time. It never was more demanded than now. The old times of the early apologists are upon us. If the faith was worth defending in their days, it is worth defending now. St. Jude tells us that we are to "contend earnestly for the faith."

These are strange times, perilous times, in which we are living; times which are trying and will try men's souls to the uttermost. What the Church of Christ has now to meet are insidious evils; forms of error, under such specious guises, as Satan himself, transformed into an angel of light, knows well how to present. More dangerous these perils are than open persecution, because they address themselves to those human weaknesses where man is most likely to be overcome.

The modern press has risen to be an almost irresistible power, and you should do your best to control it in religious matters. It gives shape to public opinion. It dictates even to the pulpit, and has assumed in some cases the guardianship of the faith. This is not all! Religious error is much more prevalent amongst us than many imagine. Has not, then, the Church something, very much, to do in behalf of her sons and daughters in such an age and times like these? Should she not teach them—teach them faithfully—what are the elementary principles of the faith of Christ and of the Church of Christ? Is there any cause for wonder or surprise if, when she neglects such instruction, her sons and daughters should be the victims of Romanism on the one hand, and of scoffing and infidelity on the other hand?

I feel perfectly sure that if our clergy, by diligent study, would make themselves able to meet all the objections of those sceptically inclined, and would kindly visit any amongst their people whom they suspect to be even slightly affected by scepticism, at their houses and talk kindly, but earnestly, with them on the subject, they would receive their warmest gratitude and be the means of preventing immortal souls from going headlong to perdition. It is just as much your duty to do this, my brethren, as it is to visit those suffering from bodily ailments. The laity of the Church are calling for this positive, distinct Church teaching. If the Church has a foundation to stand on, they want to know what the foundation is. More than this, an intelligent conviction as to the claims of the Church, a firm belief that she is the body that Christ Himself appointed for the conversion of the world, is an indispensable means for the enkindling of an earnest zeal on her behalf, and for unsealing the fountains of an overflowing liberality. Our people have means ample for all our wants. But we cannot reach their hearts and consciences; we cannot call forth their gifts for the needs of the diocese in any other way than by plain and honest dealing. It is downright madness to cast distrust upon the Church's claims to our loyalty and devotion.

But lastly, let me press upon you, one and all, the necessity of cultivating a spirit of holiness in your own souls, if you are to influence the world around you. If Churchmen in their daily lives and conversations, in their duty to God and in their intercourse with their fellow men, would live up to the spirit of their Prayer Book; if they would only reflect in their lives the purity, holiness, entire devotion to God's service which pervades the Collects and other prayers that they use in church, great would be our progress and amazing our influence. See to it, then, dear brethren of the clergy, that you lead those committed to your care along the narrow way of life, and oh, dear brethren of the laity, walk in that way, through God's grace, to your life's end.

Diocesan Intelligence.

ONTARIO.

From Our Own Correspondent.

OTTAWA.—Several changes are being effected in and about this city. At St. Alban's, Rev. J. J. Bogart, M.A., the new incumbent, has assumed the duty, receiving a cordial welcome from the congregation, who, by the way, showed their high appreciation of the noble work done here by the founder of the parish, by presenting Archdeacon Jones with a magnificent testimonial and hearty addresses on his departure. Rev. C. P. Emery was presented with an address by his late parishioners at Smith's Falls, on leaving for Kemptonville, to which mission he succeeded on the resignation of Archdeacon Parnell. Rev. A. C.

Nesbitt has gone to Smith's Falls; and when he left Richmond, he was the recipient of a handsome set of harness, at the hands of the people, who likewise recognized in a substantial manner the valuable services of Mrs. Nesbitt, as organist. Mr. Nesbitt's place is taken by the Rev. J. G. Jemmett, M.A., late of Rochesterville, the western suburb of Ottawa. Rev. T. Garrett goes from the mission of Cumberland to that of Rochesterville and Merrivale. Rev. H. Pollard sailed in the "Polynesian" last Saturday, with Mrs. Pollard, on three or four months visit to England, for the benefit of the latter's health. The duty at St. Alban's, Ottawa, is being taken in the meantime by the Rev. E. D. Braden, M.A., lately assistant to Dr. Jones at St. Alban's. The congregation presented Mr. Pollard with a handsome purse on the eve of his departure. Archdeacon Lauder, commissary to Bishop Lewis, owing to the latter's absence in England, is leaving to take the duty at Reviere du Loup for two or three weeks. His place at Christ Church will be filled in part by the Rev. W. B. Carey of Kingston. On the 10th of July, however, the Rev. J. K. McMorine, A.M., of Thunder Bay, will take the Sunday duty, and have an opportunity for presenting to the oldest congregation in Ottawa the claims of his own destitute mission. On Sunday last he did this at the three mission stations of his brother, the Rev. S. McMorine, viz.: Bell's Corners, Hazeldean, and St. Thomas, Goulbourn; and the handsome manner in which these simple country people responded to the appeal is worthy of imitation by older and more wealthy congregations. Mr. McMorine's term of engagement at Prince Arthur's Landing was concluded a short time ago; but, in consequence of the unfortunate burning of the church and parsonage, he has determined to remain at his post, for which self-denying act he has earned the sympathy of all friends of Algoma diocese. His visit to Ottawa at this time is paid for the purpose of taking back his family, who have been here for some months. With commendable zeal Mr. McMorine has made arrangements for commencing immediately to rebuild the Church property, in which he will doubtless be assisted by Churchmen generally. It is rumoured that the Rev. Mr. Low, of Merrickville, goes to Gananoque, rendered vacant by the sudden death of the Rev. John Carroll. In this event both Cumberland and Gananoque will be vacant.

TORONTO.

SYNOD OFFICE.—Collections &c., received during the fortnight ending 2nd July, 1881.

ALGOMA FUND. Donation.—James Henderson, Toronto, \$10.00. Day of Intercession Collection.—Colborne \$1.00; St. George's, Toronto, \$15.00; Christ Church, Roach's Point, 34 cents; Bradford \$1.50; Brampton \$5.00; Lakefield \$4.60.

MISSION FUND. July Collection.—St. George's, Toronto, \$22.00. Parochial Collections.—St. John's Castlemore (Tullamore) on account \$19.50; Lakefield \$18.50. January Collection.—Lakefield \$4.85, Warsaw \$1.00.

DIVINITY STUDENTS' FUND. April Collection.—St. George's, Toronto, \$29.46; Lakefield \$3.10, Warsaw 85 cents.

The address of the Rev. Ed. Ransford will be for the future, 13 Rose Avenue (late North Berkeley Street.)

THORNBURY HOUSE SCHOOL.—On last Wednesday night, the pupils attending Thornbury House school, 255 Jarvis Street, gave their annual concert, in the course of which the medals, prizes, and certificates of honour were distributed to the successful candidates. The attendants of the parents and friends of the pupils was large, and the applause which greeted the youthful performers and the recipients of premiums as frequent as it was well deserved. The Rev. Ed. Ransford, LL.B., of St. Matthew's Church, Riverside preached at the distribution and addressed those present in terms suitable to the occasion. He adverted to the success of the school under Mrs. Rolph, to whose illness feeling illusion was made, and Mrs. Hayward, and expressed his certainty that under the regime of Mrs. Lampman, their successor, the institution would make equal progress.

COLBORNE.—During the past week the esteemed incumbent of Trinity church, the Rev. G. Gardiner, received a highly complimentary address, and a purse containing a handsome sum of money from the members of the "Society of United Fishermen," of Newfoundland, an organization of which he was the founder, and for some time Grand Master. It must be very gratifying to the reverend gentleman to have his past services so gratefully remembered by those among whom he laboured for many years.

WESL. MONO.—Two pic-nics were held in this mission last week, one in connection with the Camilla congregation, the other in connection with St. Matthew's. Both were a grand success. Excellent addresses were given by Rev. A. Henderson, B.A., Rev. W. C. Watt, Drs. Lawrence, Smith, and Orton, M.P. Thomas White, M.P. for Cardwell, gave an excellent speech on Canada, its past, present, and its future. His speech had the effect of making Canadians feel proud of their country. The speeches were of much higher order than is usual at rural pic-nics. The missionary and congregations worked hard to make them a success, and their efforts were amply rewarded. In the mission there are four Sunday schools in active operation, having 215 scholars on the roll, with a staff of twenty-three teachers.

YORK MILLS.—The annual Sunday school and parish festival in connection with St. John's church, which for many years past has been held on St. John's day, took place on Friday last. Numbers both of the young and old of the congregation assembled at the church at 2 p.m. for a short service. The rector read prayers, after which the Rev. J. P. Lewis, of Grace church, Toronto, gave the children an interesting and instructive address, and the parents and friends of the children some good sound advice. The Downsview brass band preceded the children from the church to the pic-nic grounds, where a plentiful tea was dispensed by the willing hands of an efficient staff of attendants. Croquet, swings, and other amusements were provided. The Revs. F. Tremayne, of Etobicoke and T. Patterson, of Deer Park, were on the grounds. After paying necessary expenses the festival realized about \$52. The ladies last winter secured money to purchase a new carpet for the chancel, and at the Easter vestry it was decided to have the walls of the church coloured, and the windows re-frosted: all this has been successfully accomplished and paid for. This parish, although a small and not a wealthy one, under the direction of Rev. Canon Osler, strives to follow the precept "Let all things be done decently and in order." The clergyman and people of this congregation work peacefully and pleasantly together.

HURON.

From Our Own Correspondent.

SIMCOE.—A garden party in aid of Trinity church completion fund, was held on the 17th ult., in the Music Hall. Wet weather at a late hour compelled the management to abandon the rectory grounds. The result, however, was quite satisfactory, the receipts amounting to nearly one hundred dollars.

WESTMINSTER.—The following letter explains itself: "To the Incumbent and Members of St. James' Church, Rev. Sir, and Members of the Congregation,—In resigning my position as Churchwarden, whilst you will not be able to comprehend the pain it gives me, I trust that you will receive, without limitation, my sincerest feelings for the great respect and confidence expressed when you elected me. You will, I am sure remember the great unwillingness I expressed to acceptance of office, arising partly from my not living in the more immediate neighbourhood, and more particularly from my desire to remain in a private position. Although retiring from the office, you will not find me a less warm supporter of anything beneficial to your Church, than I have since my association with it, and I think few will charge me with being a supporter in words only. My determination has been decided entirely by the manner in which affairs are managed by the Diocesan government, destroying all confidence and pleasure, and which I feel will be best retained to me in my individual church by retaining a private capacity, seeing all the good I can in it, to help me in furthering the welfare of such an harmonious and respected congregation, and a most worthy and deeply esteemed pastor, whose indefatigable labours intensifies my regret in taking a step that respect to my own views compels me to, and it being the only way in my power to protest against actions by those in authority, and which I feel are deadening the spiritual and material interest of myself, as well as many others throughout the whole Church. Yours faithfully, JOHN WRIGHT."

MISSIONARY MEETINGS—Counties of Grey and Bruce. Wednesday, July 27th, Moncton; Thursday, 28th, Hentryn; Friday, 29th, Newry; Sunday, 31st, Durham; Monday, August 1st, Shelburne; Tuesday, 2nd, Proton and Dundalk; Wednesday, 3rd, Inistogie and Maxwell; Thursday, 4th, Markdale; Friday, 5th, and Sunday, 7th, Clarksburg; Monday, 8th, Euphrasia; Tuesday, 9th, Walters Falls and St. Matthew's, Sydenham; Wednesday, 10th, Chatsworth; Thurs-

day, 11th, Grace church and St. John's church, Sullivan; Friday, 12th, St. Mark's Holland; Sunday, 14th, Meaford, etc.; Tuesday, 16th, Presqu' Isle; Wednesday, 17th, Warton; Thursday, 18th, and Friday, 19th, Indian Peninsula; Sunday, 21st, Owen Sound and St. James's, Derby; Monday, 22nd, Invermay; Tuesday, 23rd, Lake Arran and Southampton; Wednesday, 24th, Paisley; Thursday, 25th, Pinkerton, Friday, 26th, Townline Elderslie, and Brant, and Chesley; Sunday, 28th, Allan Park, Hanover, and Walkerton; Monday, 29th, West Brant; Tuesday, 30th, Teeswater; Wednesday, 31st, Kinlough; Thursday, September 1st, Kinloss and Bervie; Friday, 2nd, Amberly; Sunday, 4th, Kincardine.

HIGHGATE.—This southern and south-western part of the diocese, though long enjoying the ministrations of the Church still present a field for missionary labour, and she is persistent in her work among the scattered hamlets. The Rev. R. F. Dixon, Incumbent of Highgate, township of Oxford, has been a means of doing much good in that township. In his mission a new brick church is nearly finished, and will be opened in a few days. In Duart, a church has just been commenced. It is expected to be finished this fall. In this congregation a large number are preparing for confirmation. In Howard where there was only one church there are now three. Wherever the teachings of the Church are faithfully presented to the dwellers of the hamlets and clearings of this western world the mission is universally successful.

ADDRESS FROM THE SYNOD TO HIS LORDSHIP THE BISHOP OF HURON.—Moved by W. J. Imlach, seconded by Judge Kingsmill, "That the members of this Synod have had great satisfaction in listening to your lordship's annual Charge, and would desire most heartily to congratulate your lordship on the still-increasing prosperous condition of the financial as well as the spiritual position of the Diocese; and this Synod cannot but feel that in the Providence of God this measure of increase is greatly due to your indefatigable zeal in the cause of Christ and our beloved Church in this part of the Province; and have to thank God that you have been again vouchsafed a safe return to us from your recent visit to our Fatherland; and our fervent prayer is that you may be long spared to administer the Episcopal affairs of this Diocese. This Synod would further congratulate your lordship on the success that has attended your efforts to establish a University and University college for the instruction in evangelical truths, of the future clergy of the Diocese, as well as additionally providing for the educational wants of Western Canada. Your lordship has ever been foremost in promoting the higher branches of learning based upon sound Church principles, and contributed, we know, largely of your private means in furtherance of these objects; and while this Synod has no power at present vested in it to assist your lordship in further promoting these objects, it may fairly pledge itself to give you every legitimate aid tending to the final completion of this undertaking, and trust you may be spared to see this great work carried to a most successful termination." The mover spoke in warm terms in support of his motion.

Judge Kingsmill.—I am only too happy in seconding this resolution to welcome your lordship back again. At the same time, I beg to say that I look upon this resolution as conveying the loyalty of the rural parishioners to you and the Church, and confidence in the administration of her affairs, the result of which has been so significant and prosperous. With reference to the Western University I can only say that I, with many others, am perfectly astounded to find that our hopes have been realized in so short a time. It is only recently that we were looked upon as being far in the distance, but now we see that this great work has really reached a completion.

The resolution was unanimously adopted, and his lordship, in receiving it, thanked the Synod most sincerely for their kindness. He assured the brethren that he had been cheered in his work by the knowledge of the feeling just manifested, and the successful conduct of the affairs so dear to his heart. He hoped to see them all at Norwood House.

The members of the Synod, both clerical and lay, responded in large numbers to the invitation of the Bishop and Mrs. Helmuth, and spent a delightful evening at the Ladies' College. A short service was held in St. Anne's chapel, and a highly interesting address was delivered by the Rev. F. Courtney. After the service the large assembly spent some time on the spacious lawn, or in the reception room of the college. The supper which followed was, as usual, such as reflected the highest credit upon the culinary powers of the young lady pupils who prepared it. A most enjoyable evening was spent with vocal and instrumental music.

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.—Although I usually agree with all I meet with in the DOMINION CHURCHMAN, there is occasionally a sentence or two that I cannot fall in with. I cannot say that I entirely approve of the editorial in your last issue, on the subject of "The Coming Archdeacon." Without a doubt those who have attempted to force the appointment of Mr. Boddy upon the Bishop deserve all the reflection your article casts upon them. The appointment should be left entirely in the hands of the Bishop, to be given to the man *he conscientiously thinks will fulfil the real duties of the office better than any one else he knows of.* These appointments are too often made from motives of mere expediency—which is anything but an upright mode of proceeding. It is also perfectly true that with all our array, in the Diocese of Toronto, of archdeacons, canons, and rural deans (if anybody knows what they are) there is no real attention paid by any of them to the duties supposed to belong to those offices. To my certain knowledge, for the last twenty years at least, it is positively true that men have almost always been sent "down to country missions and parishes, to make the best bargain they could, and to try to live on whatever pittance they could obtain." In fact almost every appointment in the Diocese of Toronto for the last quarter of a century has been made practically with the idea that it is, to a very large extent, a mere private speculation on the part of the missionary. I have taken a great interest in the progress of the Church during that period, and more than one rural dean has acknowledged to me that the matter partakes, after all, very much of the character of a private and personal speculation.

So far I agree with the tone of your editorial. But I do not quite agree with all that is said about Mr. Boddy. He may not be qualified for the office of Archdeacon—as knowing very little of the mission work in the diocese, which indeed I imagine is far more peculiar than most people would imagine; and as having a very serious physical infirmity. He may be theologically out of sympathy with the large majority of the clergy. And one very strong objection certainly might be made on the ground that he is one of the Professors of an extreme "party" Divinity School in Toronto. But from what I have learned from the clergy themselves, of divers schools of thought, who have known him most intimately (I have never spoken to him but once) I have come to the conclusion that he is the last man in the world that would do any one of them an injustice. I do not mean to say that he is really qualified to perform the duties of the archidiaconal office—those duties have never been performed in the Diocese of Toronto for the last quarter of a century.

Yours,

JAMES JOHNSON.

THE BIBLE AND PRAYER UNION.

DEAR SIR,—On the 10th of January, in London, England, a band of fifty Christian workers connected with St. Benet's church, Stepney, England, commenced the Bible and Prayer Union, with the simple idea of reading through the Bible, chapter by chapter, consecutively, one chapter daily, asking God's blessing on the portion read; and that members should pray for their fellow-members every Sunday morning. It was then hoped that the Union might be increased to one thousand, by each member asking others to join.

A card was printed, containing, on one side a list of the chapters for each day for one year, and on the other side the simple rules of the Union:—

I. Each member to read one and the same chapter daily, asking God's blessing on the Word read.

II. Each member to pray every Sunday morning for all the members.

By the end of the first year the number of members had increased to 18,000, and a year later it reached 41,000. Our Union by June the 1st in the present year had enrolled 124,731 members in connection with the parent organization alone. The Bible and prayer Union has been copied by others who have formed Unions, but not upon the same principle. Our Union is to read the Bible consecutively—that is, we take God's letter to man as it has come to us, and we read it right through.

The Bible and Prayer Union has extended beyond Great Britain, and far beyond the English-speaking countries. There are distinct foreign branches in Greece, Ceylon, Germany, Genoa, Melbourne, New

Zealand, Rome, Sweden, South Australia, Smyrna, Sydney, Syria, Tasmania, the South Sea Islands, Washington, and now in Canada there is a branch organized. These practically are native branches, they number over 10,000 members. They are worked locally, and their members are in addition to the registered number given above. All adopt the card in their respective languages.

There are members of the Union also in Demerara, New Brunswick, Prince Edward Island, Spain, India, China, and North and South America. Besides every section of the Protestant Church, the Union includes members of the American, Greek, Moravian, Nestorian, and even Roman Catholic churches, with a few Jews.

The correspondence of the Union brings constant testimony of good accomplished in connection with our Reading and Prayer. Ministers, Bible-class conductors, Sunday school teachers, District visitors, Heads of families, Managers of Mothers' meetings, and Evangelists, have all found the Union a useful agency to their hand in consolidating the work.

A member in Canada writes:—"I cannot speak too highly of the Union. It has by the grace of our heavenly Father been a rich means of spiritual growth, like the manna in the wilderness, daily and certain." Five native pastors in India unite in writing:—"It is very encouraging to see that the members of the interesting Union are enrolled from all nations, and kindreds, and people, and tongues, and that many are being added fresh to its numbers every month. Praise be to God. We have adopted this simple and good plan of reading the Bible in our respective Bible classes and Sunday schools."

The plan is very simple. Each person wishing to join sends a three cent stamp for a *card of membership*, which contains a calendar of chapters for the year. Monthly notes are issued, giving suggestions and helps on the portion read. These latter, if further desired are sent post free (at 30 cents a year, and 15 cents a year for each extra copy) to subscribers.

All communications should be addressed to me as below.

REV. THOMAS A. HASLAM,
Huntingdon, P. Q.

June 30th, 1881.

THE VACANT ARCHDEACONRY.

SIR,—If it were wrong on the part of your city Contemporary to try to coerce the Bishop to appoint Mr. Boddy to the vacant Archdeaconry, is it not equally wrong for the DOMINION CHURCHMAN to canvass the qualifications of the gentleman mentioned, in such a way as to appear to dictate to the Diocesan as to whom he should not appoint. This is the tone of the article in your impression of the 30th ult., with whose spirit much fault might be found in other respects. Would it not be in better taste not only to refrain from any speculations as to the future appointee, but also loyally to accept as our Archdeacon whomsoever the Bishop shall think the fittest man for the post?

Yours,
ED. RANSFORD.

MARIOLATRY.

SIR,—This subject in the present day is unfortunately not one of antiquarian interest. It has a living and dreadful interest, not likely soon to cease, for all who would "contend earnestly for the faith once delivered to the saints." Your own columns have of late given witness to this. And if some of the fears and prejudices which have appeared in the correspondence referred to are perhaps ill-founded, I, for one, think them very excusable, and, it might not be too much to say, laudable. In the hymn which gave rise to the discussion, candid persons must allow that the ambiguous use of the term "Mother" gives some ground of stumbling. Were it perfectly clear that Mother of Christ or Mother of God were meant, this would be an orthodox use; but as it may be taken in the sense of "our Mother," I conceive it is wholly objectionable, as being not in accord with true Catholic theology. In the Romish system the Blessed Virgin is assigned a permanent function in the work of our salvation; not an office which she once discharged, but the place and dignity of meritorious Mediatrix. As God is our Father through the grace of Christ and the regeneration of the Spirit; so, somehow, the Blessed Virgin is raised to the position of Mother of the faithful. All your readers will receive with deferential respect the words of the venerable and learned Dr. Pusey on this title. "This introduces (says he) a new personal relation of the Blessed Virgin to us, not indirectly through our Lord, but directly as given to her by Him. It is a great change. In the two ancient passages where alone, as I believe, she is spoken of as hypothetically the mother of any Christian, or mother of Christians, it is because we are 'members of Christ.' Our relation

to Christ is immediate; she is the mother of Him our Head, of whom we have been made members. She has not in this aspect been assigned to men as a mother to bring them to Christ by her intercessions; her only relation to us is, that we are already Christ's." *Eirenicon*, pt. ii. p. 45. This is perspicuous and *ad rem*. The two passages referred to are Orig. in Joan. i. 6; Aug. de St. Virginitate, c. 5, 6—both which he shows to be quite other than the Romish use. I am sure that he who penned the quoted words could not cordially approve the following lines of his dear friend, John Keble, in a poem first intended for the *Lyra Innocentium*, though not published till after his death:—

"What if our English air be stirred
With sighs from faintly bosoms heard,
Or penitents to leaning angels dear,
'Our own, our only Mother is not here.'"

This expression of personal relation, here made so strongly, is the very thing Dr. Pusey speaks against. Happily in the rest of the poem, "His Mother," "Christ's Mother," "Mother of God," are the terms employed. But it is not every one who is as sound and self-restrained in the expression of religious sentiment as John Keble. Take, for example, the following from a translation of "O Salutaris Fulgens Stella Maris," (in Sapphies), which appeared in the *Church Times* of 1876, by "G. M.," Gerard Moultrie, I presume:—

"Star with thy bright beams shining o'er the ocean,
Kindling with light the sun of truth and glory,
Thee do we hail the Queen of all creation,
Virgin and Mother."

Hope of the best world, praise of all the angels,
Stay of the fainting soul in tribulation,
Lily that bloomest in the vale of shadow,
Mother of mercy."

Such effusions as these, received with effusion in certain quarters of the Church, may well demand vigilance and justify suspicion. With your permission I shall send you some specimens of Mariolatry that may prove interesting as well as instructive, as coming from sources not open to the mass of your readers. I shall begin with, in my next, "Revelationes Selectæ S. Birgittæ," Select Revelations of St. Bridget. They are found in vol. vi. of "Bibliotheca Mystica et Ascetica," containing chiefly the smaller treatises of mediæval writers, Cologne, &c., 1851. St. Bridget is a canonized saint of the Church of Rome. She was of the royal family of Sweden, was born 1302, died 1373, her canonization took place Oct. 7, 1391. Her Revelations excited some opposition, and were examined by Cardinal de Turrecremata at the order of the Council of Basil. The work was fully approved. Dr. R. P. Hilari, of the Minorites, in his treatise "Cur Deus Homo," a late work of the fullest ecclesiastical authority, Lyons, 1867, shows us how they are regarded in the Roman Church—"ipsæ revelationes quæ ab Ecclesia revisæ et approbatæ fuerint, puta S. Birgittæ," p. 75—"revised and approved by the Church." Therefore what we read in them will give us some real notion of Mariolatry.

Your obedt. servant,
J. CARRY.

Port Perry, July 1st, 1881.

"RITUALISTS IN CANADA."

SIR,—I recently received from a friend a clipping from the *Church Advocate* (Irish) of June 1st, 1881, with the above heading. The Article contained an extract from your mendacious Contemporary in Toronto, which is so extraordinary that I think it desirable to call your attention to it, as you may not usually take the trouble to read so unscrupulous a periodical. The passage refers to some tracts, and it says,—"Among these good things, Confession, the Intercession of the Dead Saints, the Real presence, and the Sacrifice of the Mass, are enumerated. . . . Such is the pernicious and ruinous error which is being sown in the diocese of Toronto. It is plain that only by vigilance, and, if need be, by conflict, the sacred trust of the Truth can be maintained." The italics are mine, and I think I may say that the pugnacity as well as the mendacity of the article betrays its authorship. But I wish to ask whether you or any one else should happen to know where, in the diocese of Toronto, any among the clergy at least anyone of these things is taught in the Romish sense of the terms severally employed. If these things are taught by any of the laity among us, inasmuch as we have no discipline for the laity—they being not supposed to be worth taking so much care of—why, of course, nothing can be said or done about it. Where then, among the clergy in Toronto diocese is Confession taught or practised in any other way, or to any greater extent than is sanctioned and even required in the Book of Common Prayer? Where is the Intercession of the dead Saints

taught? Where, the Real Presence, in the Romish sense of the term? That our Church has always taught the "Real Presence"—although not in the Romish sense—no man can deny. And where is the "Sacrifice of the Mass" taught, as these words would be generally understood—that is, that the sacrifice on Calvary is repeated every time the Holy Eucharist is celebrated. I know that the early Christians always spoke of the Christian sacrifice, meaning thereby that the Eucharist is commemorative of the one Sacrifice on Calvary, and perhaps also, that it bears a resemblance to what Our Blessed Lord is now offering for us in Heaven, and this, I presume, is what our Church has always taught since the Reformation, and this doctrine is surely "Protestant" enough even for a Zwinglian.

I think that if these things are taught and practised in the way your mischief-making Contemporary would have us believe, we have a right to the names of the persons and places thus implicated.

Yours,

June 30th, 1881.

JAMES JOHNSON.

THE COMING ARCHDEACON.

SIR,—In reference to the article with the above title last week, as far as the first paragraph goes no fault can be found; it is wrong to attempt to coerce the Bishop to make an appointment, but is it not equally wrong to do what you attempt in the rest of the article, to coerce him not to make one?

One word as to your reasons for so doing. You explain the duties of Archdeacons, and show how these have been neglected, and add that Mr. Boddy is not qualified to perform them. I do not admit the charge of neglect, but if it is true why condemn Mr. Boddy in advance, for inability to do what must have been "unpardonably" left undone by Archdeacon Whitaker. You hope the "days of shams are at an end." I did not think from your recent laudations that you believed the late Provost a sham.

You say Mr. Boddy is theologically out of sympathy with three-fourths of the clergy of the Diocese. The recent struggles have shewn that three-fourths of the clergy are out of sympathy with the laity of the Diocese. Would it not be wise then, to appoint an Archdeacon who would be "a help and not a hindrance" to a better understanding between both parties.

Yours,

Toronto,
July 4th, 1881.

GEO. MARTIN RAE.

Family Reading.

THE OLD HOME IS BROKEN UP.

STOUT hearts climb steep hills; they do not level them. In human nature there lurks a pathetic superstition that troubles may be averted if we prepare for them with meek readiness. But God does not train His children like weak parents who destroy all true service and sacrifice in their offspring by claiming the surrender of will only to grant it back again.

The fortunes of the Bristo family did not mend. Almost every post, like a small Job's messenger, brought tidings of a new disaster. Mr. Bristo began to realise what a costly possession integrity of character is. Other people situated as he was "failed." Many of his own debtors did so, thereby further reducing his credit account. These utterly "ruined" people went on more merrily than ever. Popular sympathy was attracted to them. Orders which had hitherto come to his warehouse were taken away, to be given to one such bankrupt, because "we must help him up again, you know." Oh, when will this foolish world realise that to be just before one is generous is the only way to give sympathy and help where they are most needed and most deserved!

There was a time when Mr. Bristo spoke bitterly of these things to his wife. There came a time of bitterness deeper still—when it seemed as if the honour for which he had lost all would yet escape him, and he would have to rank, to all outward seeming, with those who had parted from honour first, and so saved possession they held dearer.

"I shall die bankrupt," he said, with tortured humiliation, "and you will be left to the workhouse." Mrs. Bristo laid her hand gently on his arm. "Even if so," she said, "far better to be a bankrupt, giving up his last farthing, than one made rich by spoil of the needy, the ignorant, or the foolish! As for the workhouse, it seems hard when honest lives end there. But we know they do sometimes, though perhaps not often, and therefore why not ours as much as others? I don't suppose it matters much then, Alec. Being in the workhouse is not one of those things which make it hard to die!"

As for the young people, they were full of that

cheerful activity which makes exertion of energy and ingenuity a delight. Their mother used no evasion with them. She told them plainly that business was bad, that there had been misfortune and loss, and might be more.

She felt there was a lesson for her and their father, in the courage with which the younger ones received the news. They had no sad knowledge of the world to forewarn them concerning those subtle bitternesses of defeat and loss which lie apart from plainer food, coarser raiment, and less money to spend. She felt that such cheerfulness if safely kept through knowledge acquired and experience gained, would be indeed that spirit of eternal youth of which is the Kingdom of Heaven.

Mrs. Bristo could not quite understand Gilbert's feelings. She realised that though he was the only independent member of the family, yet he was likely to suffer first and most by any change in its position. For one thing, support might be claimed where he had hitherto received furtherance and countenance. Besides, the mother's love, like all true love, was not blind to the weakness of her eldest son. He had not that "high thinking" which makes "plain living" easy. She had observed the little pleasures of his own choice had been of the dainty sort, such as elaboration of personal appointments. Yet Gilbert did not at first manifest the discontent she had dreaded; indeed, she could have fancied that he felt a little secret satisfaction. Something in his manner troubled her. He was certainly very kind; he resumed many little filial ministrations in which he had latterly slackened. Yet the gulf which had opened between them did not close, and the mother felt sure that her son's innermost life was shut against her, and the old simple affection was held in abeyance to some secret thought which her heart could hear, though her mind could not.

She felt as if she must once more welcome the dear Aunt Mary to the old home and the familiar ways. She wrote to her, telling briefly of the gathering trouble, and summing up, "Come and be with us." Next day Aunt Mary was there.

When she saw the old lady, Mrs. Bristo broke down, as she had never yet once broken.

"What changes there will be!" she sobed. "Child," said Aunt Mary to the woman with fast whitening hair, "changes are good—changes are wholesome. We have to make changes for ourselves—shall we not take them gladly when God gives them to us?"

"See how bright the children are," she went on. "A new way of life may be made as good for them as going to a new country. There is nothing makes such fine men and women as roughing it. It brings out all the resources in the brain, and all the strength in the muscles. I have heard a millionaire say that fortunes might be made as readily in England as abroad, if people would do the same things here that they do there."

"The children are very good, I know," said Mrs. Bristo; "but that only makes me feel so sorry for them. There are some things which fret me which they don't know as yet. The thought of harder fare and harder work for them does not trouble me. But how will they take it when they find that old acquaintances forget them, and that the world in general meets them with a different face from that which has smiled upon them hitherto? Lizzie is going to take some of her drawings to a dealer's. Pretty as they are, she will hear very plain truths about them there. That would not matter if it were not that friendly praises will grow silent about the same time."

"Ah, I see the case you are trying to state," said Aunt Mary. "You wonder how your children will feel when they find out the hollowness of the world! Each of us have to do it, sooner or later. Nobody can be said to be equipped for the business of life till he has thoroughly learned two lessons—first, that the less we expect from most people the less we shall be disappointed—that many of the pretty phrases and professions of polite acquaintanceship are like paper notes upon a bank without funds. And second, that there are a few people from whose fidelity one cannot expect too much, since they will always rise beyond our expectations. In truth, Emma, sternest reality and sweetest romance ever lie side by side, so that who escapes the one loses the other."

"I know that what one must call 'hard lives' are the most interesting to read about," said Mrs. Bristo; "but, then, I think I have heard a phrase to the effect that 'Blessed is the man or the nation that has no history.'"

"You might as well say, 'Blessed is the savage above the philosopher,' ay, and 'Thrice blessed is the pig beyond the poet,'" said Aunt Mary. "Why, Emma, the best part in life is not our voluntary sacrifices, often as cheap as they are showy. It is rather our cheerfulness and zeal in our involuntary obedience to the great wheel of circumstance—the visible hand of God. Therefore he for whom it revolves most swiftly and sternly has the true post of honour. Horace Bushnell declared that 'necessity is a good mother,' and that he desired no other to be

the nurse of his children. Ah, Emma, just now you owned that the flattery is kept for amateur art, and so the loudest praises are generally given to amateur virtue. But it is the art or the virtue which is set to practical uses and called out by stress of hard facts, which win the true prizes at last."

She went on, "I never like to hear one form which approbation of any good work often assumes. You constantly hear it said, 'He or she undertakes such a task out of pure love. They do not need money. Well and good, so far; but they might do the work quite as well—possibly better—if they did need money. The necessity for earning money might have been part of God's call to that particular work. People are not made mercenary by requiring to earn money, but by doing for money what they would not do for love, or by doing that which earns most money, instead of that which they can do best, and which is best to be done. To have to earn our bread is a clear call to work, and to earn it is one clear good accomplished by work; and no work can be the less worthy for starting from such sound ground."

"And remember, for everything which your children seem to lose there is something to be gained. Are they set to hard physical labour instead of gymnastic exercises and deportment lessons? Then think what Raskin says—I believe an immense gain in the bodily health and happiness in the upper classes would follow on their daily endeavouring, however clumsily, to make the physical exertions they now necessarily exert in amusement, definitely serviceable. It would be far better, for instance, that a gentleman should mow his own field than ride over other people's. Will they have to hear plain truths carelessly said, or unjust blame wantonly said? Never mind. Gold may be trampled in the mud, but the sun will leave it high and dry by-and-by, and then somebody will pick it up. An author once told me that the highest honour his work had ever received had come to him through a bitterly adverse review. The critic opened the vials of his contempt, and quoted our author that he might hold up his very words to obloquy. That quotation caught the eye of a leader in literature. The great man admired the small one had ridiculed, and sought out the obscure writer. We never know how things will end."

"Many bright paths are entered by dark doors. As Bishop Taylor says, 'If a man could have opened one of the pages of the Divine Counsel, and could have seen the event of Joseph's being sold to the merchants of Amalek, he might with much reason have dried up the young man's tears.' He says, again, 'virtues and discourses are like friends, necessary in all fortunes; but those are the best which are friends in our sadness and support us in our sorrows and sad accidents.'"

"We leave this house as soon as possible," said Mr. Bristo, "and we go to the smallest we can find. It does not matter much to us," he added, rather bitterly.

"What does that remark mean?" inquired Aunt Mary.

"It was said to me to-day," he answered. "Somebody said, 'You have not far down to go. It is so different with the poor Damiens, who have had to give up carriages and horses and go to live in a little poky villa.' And the Damiens have not paid a shilling in the pound, and the house they have retired to now is better than this which we have got to leave, and Damien was a shop-boy, speculating with borrowed money, when my father started me in business with solid capital. Yet he is to be pitied for having to give up what he should never have had!"

"And do you covet the pity?" asked Aunt Mary. "Dear me, Alec, are you really sorry that your own wisdom and moderation have saved you from a sensational ruin?"

Mr. Bristo smiled reluctantly. "No," he said; "but one gets so stung at times, that one strikes out wildly. Some old acquaintances have been giving me hints as to purchases they would like to make, as they hear there is to be a sale of my furniture."

"How strange it will be to see the familiar things in other people's houses!" said Mrs. Bristo.

"You will be spared that, my dear," said Mr. Bristo; "they will soon forget our address, and drop us."

"Which will save you the painful necessity of dropping them," observed Aunt Mary; "for, of course, even mere acquaintances, like the smallest coins, cannot be retained when we have proved them base."

"And yet," returned Mr. Bristo, "I would rather have the plain unfeelingness of these than the mock friendliness of others. There is one man who has said to me so often how much he wished he had some spare money to lend me, that I felt almost as much obliged to him as if he had lent it. But to-day he had a large and unexpected payment made to him in my presence. He looked awkward—and then explained that he had a good investment hanging on which he would like to complete, and the money would not be a very real help to me, after all."

"Let all false things go," said Aunt Mary, gently, quoting from some obscure volume among her favourite books. "We may regret their business, but not their detection."

"And you have come to stay with us," said her nephew. "You don't think we can't afford to have a visitor yet, then? One of my old business colleagues refused an invitation to tea last week with the air of being unwilling to take the bread out of the mouths of my children."

"Now, Alec!" exclaimed Aunt Mary. "You shall presently get a sound scolding. It is not what you say, but how you say it, that grieves me. These blunders of our fellow-creatures ought only to make us smile. They will make you smile in time, I am quite sure."

"Perhaps so," said Mr. Bristo, half laughing; "and till that happy time comes, let us turn our attention to practical subjects. What furniture ought we to keep, auntie?"

"The oldest," answered Aunt Mary, "whether age makes it valueless or valuable, in a money point of view. Keep those things whose histories you know. None of your pictures are costly; keep them all. Pictures carry with them more of the old home-look than does anything else. Let silver salvers and cake-baskets go, and suits of chairs, and grand things such as everybody has."

"The next house won't hold much furniture nor many friends," remarked Mr. Bristo.

"That is all you know yet," said Aunt Mary; "you have not found out that houses are elastic. I have known very big houses which had no room in them, and very little cottages where there was always a snug corner. Now," she went on, "I'm not going to tell you to forget the carved oak mantel-shelf in your drawing-room here, and to make believe that you did not love, and were never proud of it; but if your new-sitting room faces the west, and gets a glimpse of the sunset, I want you to observe that, and be thankful. We have nothing to do with the blessings and duties of yesterday, except to remember them with thanksgiving. The blessings and duties of to-day are to-day's business, and we have to make the most of them before they, too, lapse into the past. At different times in our lives we enjoy blessings which could not exist together—such as the resources of wealth, and humour and helpfulness of poverty; so if, in turn, we make the most of both conditions, their very life enters into us, and we become, in a spiritual sense, like those who have travelled in many lands and brought home treasures from all."

"And, after all, we have nothing to do with our way through life, only we can walk briskly and cheerily and observantly, or dully and drowsily. My favourite divine, Dr. Bushnell, used to say that he was very tenderly touched when he came across the fact that Paul was in prison, with the chains upon his hands, when he wrote his beautiful appeal—'Rejoice in the Lord always, and again I say, rejoice!' only he was wont to add—'Nothing is really hard when once we are in it. I shall never forget when, riding homeward in my college vacation, I looked from the top of my stage-coach upon the mowers in the hayfield, how hot and tired they looked, and how hard and uninviting their work. But the next morning when I went into the hayfield among them, and fell to with a good will, how sweet the grass smelled, how fresh was the dew, the breeze, how bright the sun, how pleasant the work! So changed are all things when we look at them from within instead of without.'"

"Do you remember that prayer of his, which you once read to me, aunt?" asked Mrs. Bristo.

"Yes," said the old lady; "I think I shall give it to Lizzie to illuminate for your new house. I don't think Alec has ever heard it, and I know it by heart. It is this—"

"O Father, be with us in our smallest concerns, for we are persuaded that it is the skill of life to find Thee in the ordinary, to reach unto things spiritual through things temporal, and we know that anything done well gives great satisfaction to us and to Thee."

"Therefore," said Aunt Mary, "let us accept every change as a fresh chance for deepening and widening that 'skill of life.' Let us be glad, as children are over new lesson-books, though they will involve new struggles and new tears."

So they braced themselves till the very last day in the old home was lived through.

We moisten roots when we transplant them. And so pain always softens our souls in times of change, be they sunshiny with change for the better or cloudy with change for the worse.

FURY.—He submits himself through a microscope, who suffers himself to be caught in a passion.

LANGUAGES.—Latin is the language of religion, Greek of philosophy, French of conversation, Italian of music, Spanish of literature, German of science, Persian of poetry, Arabic of speculation, and English of control.

Children's Department.

SUPPOSE.

SUPPOSE, my little lady,
Your Joll should break her head:
Could you make it whole by crying
Till eyes and nose were red?
And would n't it be pleasanter
To treat it as a joke,
And say you're glad 't was dolly's,
And not your head that broke?

Suppose you're dressed for walking,
And the rain come pouring down,
Will it clear off any sooner
Because you scold and frown?
And would n't it be nicer
For you to smile than pout,
And so make sunshine in the house
When there is none without?

Suppose your task, my little man,
Is very hard to get,
Will it make it any easier
For you to sit and fret?
And would n't it be nicer
Than waiting like a dunce,
To go to work in earnest
And learn the thing at once?

And suppose the world don't please you,
Nor the way some people do,
Do you think the whole creation
Will be altered just for you?
And isn't it, my boy and girl,
The bravest, wisest plan,
Whatever comes or doesn't come
To do the best you can?

THE BIT OF RIBBON.

A HUGUENOT STORY.

MANY young readers will remember reading in their histories about the massacre of St. Bartholomew and the Revocation of the Edict of Nantes. At that terrible time many families who loved God and His word and their religious liberty better than the things of the world, gave up their estates in their beloved France and fled to different countries, many of them coming to America, where their descendants still live.

In one family which emigrated to Ireland, a son was born while his parents were journeying to Dublin. He grew up and married the daughter of a clergyman, and had three very beautiful little girls; their names were Alice, Rebecca, and Esther Marie. These little girls were very carefully brought up in the knowledge of the Lord and His holy Word, and their father ordered his household according to it and set an example to children and servants of strict obedience to the commandments of God. Now you know that one of the commandments (the eighth) is, "Thou shalt not steal;" and the tenth, "Thou shalt not covet." On the strict keeping of these two commandments hangs my little story, which is quite true.

At the time of which I speak (more than a hundred years ago), there was a great trade in silk manufactures carried on by the French refugees in a part of Dublin still called, as it was then, "the Liberties." Poplin and ribbon were made very beautifully there; and from a specimen I happen to possess of brocaded silk, I know of nothing to compare with it, either in texture or beauty. However, the three little girls, hearing their father and his French friends often speaking of the beautiful ribbon factory, asked him to take them to visit it, that they might see French ribbon-

weavers at work. Their father was pleased to gratify them, and consented. So they were neatly dressed in a way that little girls would now laugh at, in fine stuff slips and round caps; and in high spirit set off with their father to "the Liberties." They were much interested in the beautiful work, and dazzled with the variety of colour and design wrought in the ribbon-loom. As they passed through the workshops they saw some of the men rolling the ribbons for sale, and remarked that from each piece of ribbon a defective piece at the end, called the *faq*, was cut off and thrown on the floor, to be swept out on Saturday evening. Some of these *faq*-ends (as they were called) were longer than others, and very bright and beautiful.

One of the little girls thought what a very pretty bow for the front of her slip one of these cast-off ends would make; and like Achan of old in Joshua vii. 21, who *saw, coveted, took and hid* the Babylonish garment, she picked up a very pretty piece of the ribbon and put it in her pocket, saying nothing to her sisters.

When she came home she cleverly sewed it up into a bow for the bosom of her dress, and appeared with it at dinner that day. Instantly the watchful parents perceived in addition to her dress, which they had not given her, and immediately she was asked where she got it. Fortunately for herself, she told the truth, or else her punishment would have been more severe.

"My child," said her father, "that bit of ribbon is in itself worthless; but—it is not yours, and you have no right to keep it. I am ashamed to have to confess to my friend, Monsieur G—, that a child of mine was capable of taking anything that was not given her, but it must be restored to the right owner at once; so come with me immediately after dinner, and give it back, and ask our friend's pardon for your fault, and we shall all ask God to pardon you, and to keep you from ever again taking anything that is not your own."

Dinner was soon over, and the little girl hoped her father would forget all about going to "the Liberties;" but not so; seeing that she was not preparing to obey him, he said in a voice and manner not to be mistaken, "*Ma fille depechez vous*," "Make haste, my daughter." And so she had to go, and her father took her by the hand and led her up to the proprietor of the ribbon factory.

"My friend," said he, "I am sorry to have to trouble you again to-day, but I have brought my child to ask your pardon for having picked up this bit of ribbon on the floor to-day, and carried it home to make a knot for her dress."

"But, Monsieur R—," said his friend, "how gladly would I have given Mademoiselle R— and her little sister as many pieces of ribbon as they choose! Pray do allow her to keep this one."

"*Merci! Merci!*" (many thanks) "Monsieur G—," replied the father, "but if this ribbon had been worth a guinea it would have been the same—it was not hers; be so good as to take it from her hand; she is now ready to ask your pardon, and I hope she will never offend God again by taking anything not her own." The little girl had to apologize in her own very good French and with many tears, and the lesson was never forgotten in the family or by their descendants.

WORK FOR CHILDREN.

To learn the following thoroughly, will fix numerous facts in the memory, the possession of which will be valuable all through life:

ORDER OF BOOKS OF THE OLD TESTAMENT.

The great Jehovah speaks to us
In Genesis and Exodus;

Leviticus and Numbers see.
Followed by Deuteronomy.
Joshua and Judges sway the land,
Ruth gleans a sheaf with trembling hand;
Samuel and numerous Kings appear.
Whose Chronicles we wondering hear.
Ezra and Nehemiah, now,
Esther the beautiful mourner show.
Job speaks in sighs, David in Psalms.
The Proverbs teach to scatter alms;
Ecclesiastes then comes on,
And the sweet Song of Solomon.
Isaiah, Jeremiah then
With Lamentations takes his pen;
Ezekiel, Daniel, Hosea's lyres
Swell Joel, Amos, Obadiah's.
Next Jonah, Micah, Nahum come,
And lofty Habakkuk finds room;
While Zephaniah, Haggai calls,
Wrapt Zechariah builds his walls;
And Malachi, with garments rent,
Concludes the ancient Testament.

NEW TESTAMENT.

Matthew, Mark, Luke and John wrote
the life of their Lord;
The Acts what Apostles accomplished,
record;
Rome, Corinth, Galatia, Ephesus, here
What Philipians, Colossians, Thessa-
lonians revere;
Timothy, Titus, Philemon precede
The epistle which Hebrews most grate-
fully read;
James, Peter, and John, with the short
letter Jude.
The rounds of divine Revelation con-
clude.

JACK WHITE.

THE streets were icy, and the snow was beginning to fall. It was cold, too, and as poor Jack White stood looking in at the window of the toy shop, he thought his feet would freeze. Still, there he stood, looking in eagerly at a little girl warmly dressed in plaid and furs. Her grandpa was buying a doll for her—a beautiful great doll, with long hair and elegant dress.

As Jack stood there, his thoughts wandered back to another little girl—one not at all well dressed, but none the less dear to him for that. She, he knew, was lame and sick at home, and oh—what a treasure would that great open-eyed doll be to her!

"Just about as big," said Jack to himself; and he looked longingly, first at the little girl, and then at the doll which she held in her hand.

"Oh! if I were only rich," thought Jack, "don't I know what would be the first thing I would buy?"

But wishing was in vain, and Jack's feet were very cold. So he took his eyes away regretfully from the little girl and the doll, and was just about to start on a quick run down the icy street to try and make himself warm.

The shop door opened just then, and the little girl and her grandpa came out. She was holding to his arm with one hand, while with the other she held tightly to the doll which had so excited Jack's envy. As she came out from the store with a merry little bound, she caught sight of Jack as he stood by the lighted window just ready to run off.

"O grandpa!" said Jenny, with a gay little laugh, "see, Jack White's out of gaol;" and she pointed directly at the boy, and laughed again.

"Out of gaol," thought Jack, and he was very angry; for he did not know that Jenny saw his shirt sleeve peeping through the elbow of his jacket, and that was what she called "Jack White

out of gaol." Jenny had never seen the boy before. She did not know his name, and had no thought of hurting his feelings. So she tripped along very happily, while Jack, who hardly knew why he did so, followed slowly, keeping himself carefully out of sight.

The next moment she saw her mamma across the street, and loosing her hold of grandpa's hand, ran to meet her; but, slipping upon the ice, she fell almost under the feet of Dr. Gray's fast horse. Jenny gave a little scream, and quick as thought Jack darted out and picked her up, just in time to prevent the horse from running over her. The doctor stopped his carriage to ask whether the little girl had been hurt, but Jack had brought her safely to the sidewalk.

Mrs. Williams was very pale when she came across, for she could scarcely believe that Jenny was not hurt at all. "No, no, mamma! It didn't hurt me, not a bit," she said. "But I was frightened. Wasn't he a kind boy to help me, mamma?"

"Yes, yes," said grandpa. "Where is the boy?" But Jack had turned the corner, and was nowhere to be seen.

"Here's the little rascal!" said a man, catching hold of Jack's collar. He had seen him run and Mr. Williams look around as if to find him. "Here's the rascal, sir. I caught him as he was just turning the corner. What mischief has he been doing now?"

"Mischief, sir!" said Mr. Williams. "I thank you for bringing him back, for he has saved our little girl's life. Here, my boy, what should you like better than anything else in the world? Speak out now, and you shall have it if I can get it for you."

Jack did not answer. His hands wandered nervously up and down his ragged jacket, and his face began to get uncomfortably hot.

"Come," said Mr. Williams kindly, "what would you like better than anything else?"

"Better than anything else, sir?" said Jack. "Why, it's a doll, sir, thank ye."

"A doll, my boy! Surely you can't wish to play with it," responded Mr. Williams.

"O no, sir," answered Jack; "but it's for sister Hetty, sir. She's lame and sick, and oh, if she could only have a doll! Yes, sir; I'd like that better than anything, sir."

"What's your name, my boy?" asked Mr. Williams. "Jack White, sir." But I didn't come out of gaol, sir. It made me mad when she said so, sir," and he pointed his thumb at Jenny. "But I tell you true, I never was in it, sir. She's just about as big as Hetty, and that's what made me forget I was mad when I thought she'd get run over, sir."

"Did you think Jenny meant that, Jack? She did not know your name," said Mr. Williams. Then he explained the saying to Jack, and, taking him into a toy shop, bought him the most beautiful doll he could find, and also a nice box-sled to take little Hetty out to ride.

"And now you must have a new suit, Jack," he said; "and Hetty will need a warm cloak and hood."

So Jack went home with his sled full of packages, and his poor, little lame sister's eyes sparkled with joy when she saw the doll and heard Jack's story of how he had earned it.

No one can be happy without a friend, and no one can know what friends he has until he is unhappy.

BIRTHS, MARRIAGES and DEATHS.

Not exceeding Four lines, Twenty-five Cents.

Birth.
FURNIVAL.—On the 23rd June, at 67 Oxford street, the wife of Mr. GEO. MAURICE FURNIVAL, of a son.

Marriage.
HALLEN—MUTTLEBURY.—At All Saints' church, Toronto, on the 29th of June, George St. John Hallen, of Huntsville, Muskoka, son of George Hallen, Esq., Toronto, (and grandson of the Rev. George Hallen, late of Penetanguishene) to C. Amy Rutherford, youngest daughter of the late Rutherford Muttleybury, Esq., Barrister.

MEMORY.—In memory's mellowed light we behold not the thorns, we see only the beautiful flowers.

Books.—It is vanity to persuade the world one hath much learning when one has got a great library. As soon would one believe every man is valiant that has a well-furnished armoury. I guess good housekeeping by the smoking, not by the funnels, as knowing that many of them are without chimneys, and more without fires. Some books are merely to be tasted of, viz.: first, voluminous books, the task of a man's life to read over; second, auxiliary books, only to be repaired to on occasion; third, such as are mere pieces of formality, so that if you look on them, you look through them, and he that peeps through the casement of the index, sees as much as if he were in the house; but others, read and digest carefully; do not merely trade on their tables and contents.

PRODUCE MARKET.

Toronto, July 5, 1881.

	¢	¢	¢
Wheat, Fall, bush.....	1 20	1 22	
Do. Spring.....	1 21	1 28	
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, 100lb.....	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	
Straw, 1 ton.....	6 00	7 00	

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

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FOUND,—RICH BLUE BLACK CLOTH CASHMERES, that will retain the colour, and being finished the same as Black Broad Cloth, will brush easily and not retain the dust.
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 EATHS. ve Cents.
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SPECIAL SALE OF MILLINERY All this month at the GOLDEN GRIFFIN.

SPECIAL SALE OF MANTLES ALL This month at the GOLDEN GRIFFIN.

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SPECIAL SALE OF LACE CURTAINS all this month at the GOLDEN GRIFFIN.

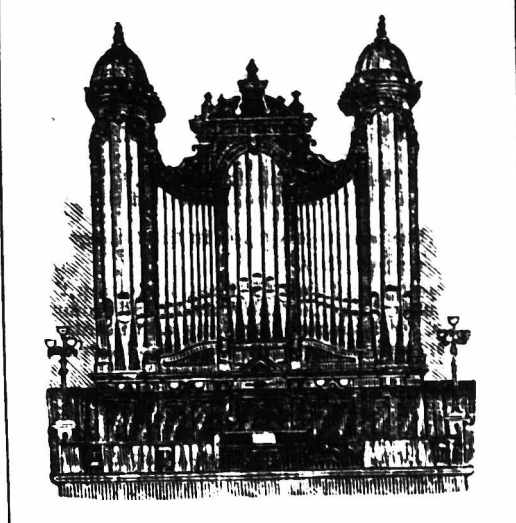
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 " " 2 " " 450.
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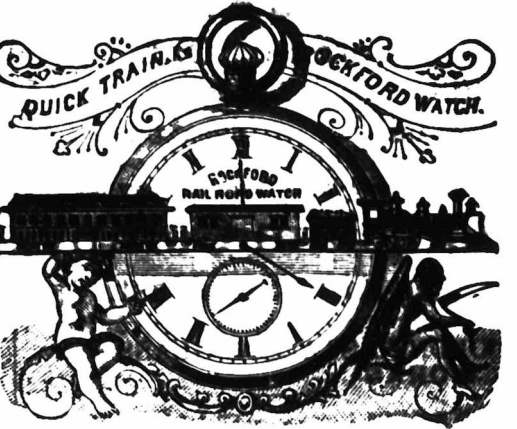
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