

I shall be most happy to answer all enquiries with regard to the Algoma district, and any of our clergy in Muskoka or Parry Sound, will, I feel sure readily and gladly do the same. Yours truly,  
THOS. H. APPLEBY.  
Sault Ste Marie.

#### ALGOMA VS. HURON.

DEAR SIR,—I saw in a country parish in the diocese of Huron last week a Pastoral from the Bishop of that diocese in which he appointed the Sunday after Ascension day, as the day of special intercession for missions: he also directed a special collection to be made on that day in addition to the usual diocesan collections, and that the offertory so made be disposed of by the vote of the synod.

I fear that the Pastoral issued by the whole of the Bishops of the ecclesiastical province (Algoma excepted) must have escaped the Bishop of Huron's memory, for in it I find the following clause.—“And we (the Bishops) do further recommend that once in every year (the day specially set apart for “Intercession for missions,” seems very suitable) the claims of the missionary diocese of Algoma shall be advocated throughout the ecclesiastical province, with a view to its receiving both the alms and the prayers of the church.” I most sincerely trust that the Synod of the diocese of Huron will make all the reparation in their power by unanimously voting the whole of the offertory made on the day of intercession towards our missionary diocese of Algoma. I might also add that had the pressing claims of Algoma been more fully set before the different congregations in the diocese of Huron the offerings no doubt would have been more commensurate to our great needs. Remember we have between 60 and 75,000 in our diocese and only ten missionaries. “The harvest truly is plenteous but the labourers are few, pray ye therefore the Lord of the harvest that He will send forth more labourers into His harvest,”—and let your liberal alms accompany your prayers. Yours, &c.,  
THOS. H. APPLEBY.  
Ascension Day, 1879.

#### THE CHURCH OF ENGLAND IN THE EIGHTEENTH CENTURY.

FROM THE “CHURCH QUARTERLY REVIEW.”

(Continued.)

We turn first to the religious societies just mentioned. These were the parents of all other societies of a kindred nature, and are worthy of a far more careful consideration than our space will allow us to afford them.

The object of these societies was “the promotion of real holiness of heart and life;” to promote daily services in Church, with the regular administration of the Holy Communion every Lord's day, and, where possible, every holy day; to promote more frequent attendance at Divine worship, and the stricter observance of the fasts and festivals of the Church; to reclaim the erring, suppress vice, instruct the ignorant, and, in short, to promote all such excellent designs as are conformable to the practice of the primitive Church and our own, under the direction of their spiritual superiors. Jekyl, Horneck, and a Bishop of Gloucester are mentioned among the spiritual directors. In connection with these societies monthly conferences of the clergy were instituted with the most beneficial results. Dr. Woodward wrote a history of these societies. Nelson, in his *Letter to persons of Quality*, speaks of them in the highest terms of praise, as also in the preface to his *Fasts and Festivals*. He declares them to have done much to revive the ancient spirit of Christianity by their charities and devotions. An anonymous author in 1700 warmly commends them. He writes: “They carry on at their meetings designs of charity of different kinds, such as relieving the wants of poor housekeepers, maintaining their children at school, setting of prisoners at liberty, supporting of lectures and daily prayers in our churches. These persons meet often to pray, sing psalms, read Holy Scriptures together, to reprove and exhort, and edify one another. There are about nine and thirty such societies about London and Westminster, which are

propagated into other parts of the nation, as Nottingham, Gloucester, &c., and even into Ireland, spreading in divers towns and cities of that kingdom, as Kilkenny, Drogheda, Maynooth, &c., especially in Dublin, where there are ten of such societies, which are promoted by the Bishop and inferior clergy there.” These societies had existed for many years previously (1666), but about 1678 they began to digest their rules into a formal system. They were regarded with some suspicion at the period of the Revolution, and many members withdrew through fear; but on investigation they received the sanction of several bishops, and were strongly commended by the Archbishop. From these religious societies sprang an organization specially for the Reformation of manners in London, A. D. 1691. In a very short time twenty such societies were at work in London in addition to the forty religious societies. A great part of the kingdom was roused to emulation, so that almost every town of any size had its Reformation Society. Another society was formed “for the suppression of lewdness.” This society “had in 1700 rooted out or suppressed five hundred disorderly houses, and caused to be punished some thousands of lewd persons, besides swearers, drunkards, and profaners of the Lord's day, as may appear by their printed list.” A fourth society is that of constables, wherein respectable persons take this office on them in order that the laws, &c., may be effectually carried out. There was yet another “rank of men who have been so highly instrumental in this undertaking that they may be reckoned a corner stone of it—such as have made it their business to give information to the magistrates. Many,” adds the anonymous writer whose words we have been quoting, “have given the world a great and almost unheard of example, in this corrupt age, of zeal and Christian courage.” To these societies we owe the society for Promoting Christian Knowledge, from which proceeded the Society for the Propagation of the Gospel. The former Society, in addition to its other work, threw itself into the cause of education. To it we owe the Charity Schools which existed in the metropolis, and the children educated by this society in different parts of England numbered tens of thousands. Again, the first real attempt to remedy the want of churches and to increase the scanty stipends of the clergy was made under Anne. The churches had suffered terribly in the Great Rebellion. The wanton destruction wrought by the Puritans is familiar to all. In an Act of Parliament, 17 Charles II., the dilapidation of churches and the poverty of the clergy are deplored. But the object of that Act was not to increase the Endowments for the sake of augmenting the number of clergy, but to decrease the number of clergy for the sake of the Endowments. Thus the preamble sets forth:—“Forasmuch as the settled provision for ministers in most cities and towns corporate is not sufficient for the maintenance of able ministers fit for such places, whereby mean and stipendary preachers are entertained to serve the cures there . . . which hath been a great occasion of the contempt of the ministry;” and after further commenting on “the great ruin of many Churches and parishes in the late ill times,” therefore the Lords and Commons in Parliament assembled enact, not that money for stipends shall be raised or churches built, but that, where possible, two benefices shall be thrown into one. This admirable piece of legislation was repealed by William III! No description can depict a more disgraceful condition of Churches and ministers than the preamble of this Act; and with this knowledge it is impossible to conceive anything more futile and absurd than the measure which the wisdom of Parliament devised. Now, however, a vigorous attempt was made to grapple with the difficulty. It should be borne in mind that eighty-four churches out of ninety-seven in London had been destroyed by the fire, and only fifty-two rebuilt. Three hundred and fifty thousand pounds were voted for building fifty churches in London and Westminster, of which only eleven were completed. We learn from this Act also that chapels had been erected by well disposed people at their own charge for the worship of the Church of England. These were declared to be fit and proper to be made parish churches. Though this Act especially referred to the metropolis, the example spread.

Some private Acts were obtained to divide parishes and to constitute new benefices, but no great good could be accomplished when each separate scheme required its separate Act of Parliament. As the result, we find that in the London of 1714, with half the number of churches and population of the London of 1849, there were 75 churches open daily (*Pietas Londinensis*, A. D. 1714), whereas in 1849 there were only 41 churches open daily. In 1714 in five churches there were four services daily; in six, three. In 1849, no church had four services daily, and only three churches had three. In 1876 the number of churches is returned as 792; daily services, 211; weekly communion, 320; daily communion, 35; Saints'-day services, 359.

(To be Continued.)

#### EDWIN BOOTH REPEATING THE LORD'S PRAYER.

The Lord's Prayer contains sixty-five simple words, and no other three score and five have ever been together on so many human lips. For a thousand years they have been the household, the cradle words of Christendom. Children innumerable in both hemispheres, have been taught to say them in their first lesson in articulate speech. They have been the prayer of all ages and conditions; uttered by mitred Bishops in grand cathedrals, and lisped by poor men's children, with closed eyes, in cots of straw at night. The feet of forty generations, as it were, have passed over them, until, to some indifferent minds, their life may seem to be trodden out of them. Indeed, one often hears them from the prayer-desk as if they were worn out by repetition. A few pretentiously educated may even ask their secret thoughts, “Can these words live?” Yes, they have been made to live and with overpowering vitality.

Edwin Booth, the celebrated tragedian, was a man who threw into his impersonations an amount of heart and soul which his originals could scarcely have equalled. He did Richard III. to life, and more. He had made human passions, emotions, and experiences his life's study. He could not only act, but feel rage, love, despair, hate, ambition, fury, hope, and revenge, with a depth and force that half amazed his auditors. He could translate himself into the hero of his impersonations, and he could breathe a power into other men's written words which perhaps was never equalled. And, what is rather remarkable, when he was rather inclined to give illustrations of his faculty to private circles of friends, he nearly always selected some passage from Job, David or Isaiah, or holy men of old. When an aspiring young professor of Harvard University went to him by night to ask a little advice or instruction in qualifying himself for an orator, the veteran tragedian opened the Bible and read a few verses from Isaiah in a way that made the Cambridge scholar tremble with awe, as if the prophet had risen from the dead, and was uttering sublime visions in his ears. He was then residing in Baltimore, and a pious urbane old gentleman of the city, hearing of his wonderful power of elocution, one day invited him to dinner, though strongly deprecating the stage and all theatrical performances. A large company sat down to the table, and on returning to the drawing room, one of them requested Booth as a special favor to them all, to repeat the Lord's Prayer. He signified his willingness to gratify them, and all eyes were fixed upon him. He slowly and reverently arose from his chair, trembling with the burden of two great conceptions. He had to realize the character, attributes and presence of the Almighty Being he was to address. He was to transform himself into a poor, sinning, stumbling, benighted, needy applicant, offering homage, asking bread, pardon, light and guidance. He became deadly pale, and his eyes turned upward, were wet with tears. As yet he had not spoken. The silence could be felt; it had become painful, until at last the spell was broken, as if by an electric shock, as his rich-toned voice, from white lips, syllabled forth, “Our Father which art in heaven,” &c., with a pathos and fervid solemnity that thrilled all hearts. He finished; the silence continued; not a