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practice to which one has been accustomed were observable. 1st. No offertory was taken up, but, instead, the plate was so placed that any communicating might make an offering if they wished. 2nd. The celebrant delivered the bread to each with only these words: "The body . . . everlasting life" adding once for all "take . . . with thanksgiving," when he had gone down the whole row. Morning Prayer is at 10.30 a.m. But let me draw your attention to the unusual gathering in the vestry. First there was the Bishop of Illinois, the Right Reverend W. E. McLaren, S. T. D., (an accession from Presbyterianism) who succeeded Bishop Whitehouse in 1874, next, Canon I. H. Knowles, a genial Irishman, next Reverend A. Maun, a deaf-mute in deacon's orders, then the following Presbyters: an American, a Frenchman, a young Englishman visiting the country, and an Anglo-Canadian. The choir in surplices, numbering 23 (exclusive of clerics) were preceded during the singing of the processional hymn by the *crucifer*, bearing aloft the christian symbol. The service (choral) was said by the canon, the lessons being read by the Canadian. A few points may be noticed, at all the *glorias*, the choir turn eastward. In the *Te Deum* no one could fail to notice how the version "Thine adorable true and only Son" is at once more sonorous and more full of meaning than "Thine honourable true and only Son," which is retained in the Church of England Prayer Book. The Litany is said at the faed-stool. After a hymn follows the sermon, there being of course no ante-communion as there is to be no second celebration. The preacher was the Bishop, who read for his text the Gospel for the day—13th Sunday after Trinity. To attempt an abstract of the sermon would be to spoil it: to criticize it would be presumption. But I cannot forbear saying that though written, it was delivered with a fluency which gathered force from the dignified appearance of the deliverer, while as to matter it is hard to say whether one was most struck by the scholarly tone of its language, by the catholicity of its sentiment, or by the emphasis of its earnest appeal to the attentive listeners to pass through life with love to God and in charity with man. At the conclusion of his sermon the Bishop, without leaving the pulpit, in a few well-timed sentences, commended to the congregation the cathedral grammar school to be opened the following morning. This ended, the officiating minister gave out an anthem and a hymn, during the singing of the former by the choir, the congregation remain seated. This Americanism seems harsh to those who are not accustomed to it. Meanwhile four sidesmen take up the collection, going from east to west and standing when done, one at the west end of each of the two side aisles, and the other two at the end of the centre aisle, till the anthem is finished, without further notice the congregation rise and all sing the hymn; the collectors advancing in order, but abreast at the chancel, and emptying the offerings into the spacious alms-bason held by the minister, one of the two choir-boys who have been standing at his side putting the choir-bag on the bason, the other placing over it a comely covering. When the alms-dish has been reverently deposited on the altar, the collectors retire, and the service is brought to a close with two short prayers and the benediction. At the termination of the recessional hymn all disperse quietly. It is lamentable to think there are people so peculiarly constituted that they fail to discern in all this careful formality, an earnest desire to "let all things be done decently and in order."

At the Sunday-school (3 p.m.) a general and a specific pleasure awaited me. In the first place, a goodly proportion of the teachers were young men. Secondly, I recognized among them one of my own ex-pupils, of whose departure from Canada I was not previously aware; and who was that day taking a class for the first time, and within a fortnight of his reaching the city.

The evening service, at 7.30, had this distinctive feature—there was no sermon. Is not this arrangement calculated to serve a double end? Firstly, it relieves the man-worked parochial clergyman of one sermon. An important consideration in view of the absence in our branch of the Catholic Church of an order of regular preachers. Secondly, it puts the coming to Church in its true light, as being for the purpose of worship, and of offering something i.e. prayer, praise, thanksgiving and sacrifice; rather than of getting something; which something is too often the evanescent satisfaction of a sensational discourse. The music I should add was quite in keeping with the harmony of the place; a result, due to the painstaking accuracy of the Canon; who himself trains the choir-boys from 7.30 p.m. to 9 every Monday, and the men from 9 to 10 p.m.; and who likewise devotes all Friday evening to a full rehearsal for the whole choir. I had almost forgotten to state that simultaneously with the morning service in the cathedral, one for deaf mutes is held in the adjoining chapel. There is daily prayer at 9 a.m. and 4 p.m.; these being the hours of opening and closing the grammar-school; the boys of which attend both. This sketch of work in the cathedral parish would

not be complete did I not state that I was privileged to be present on Monday morning's service in the cathedral, the bishop addressed the congregation, in language singularly felicitous and appropriate, on the importance of the work they were then inaugurating. After showing the importance of the religious training of the young, and drawing attention to the yearning for it being evinced by Catholics and Protestants alike, he commended this new enterprise to their prayerful and careful consideration. Prayers on behalf of teacher and pupils succeeded; and the service was concluded and the work of the school initiated. The principal is Rev. E. Cleveland, a graduate of the neighbouring Rabiae College; which owes so much to the devotion of the late Dr. DeKoven.

At 11 a.m. I attended by invitation the usual Monday morning meeting of the city clergy at the Tremont house; finding there the bishop and several others, including a French and a coloured Presbyterian. The latter's congregation I addressed on the Wednesday evening following. The former is to commence on Sunday the 18th, an afternoon service at the cathedral, in French, for the French Canadians; who are a numerous body here. Somewhat later on you may expect a short account of the Church's Missions to the French, to the Negroes, and to the Scandinavians to this city.

Correspondence.

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

PRINCE ARTHUR'S LANDING.

SIR,—It is due to those who have by their most generous help enabled us to begin the work of reconstruction here, to inform them that the parsonage is already in the way of being rebuilt, and that we hope to be able to occupy it this winter. The contract price is \$1,467.00. In addition to subscriptions from local Church members and sympathizers, we have received, in response to appeal and personal canvass, about \$400. I append a list of the contributors: Revs. H. Holland \$7.80, A. W. White \$2.00, T. Kemp \$1.00, J. Empson \$2.00, R. Wilson \$2.00, E. F. Wilson \$5.00, C. Mockridge \$2.00, J. D. Cayley \$20.00, J. J. Bogart \$5.00, H. B. Patton \$1.00; the Bishop of Algoma \$8.50, a Friend \$20.00, Mrs. H. J. Evans \$1.00, a Friend \$2.00, a Friend \$1.00, Elizabeth Wood \$2.00, Mr. McGill \$5.00, Mrs. Girdleston \$5.00, Sunderland, per the Rev. B. Bryan, \$2.50; Fitzroy Harbor, per the Rev. J. W. Weatherdon \$2.17; Woodstock, per the Rev. J. J. Hill \$17.66; Ingersoll, per S. W. Ray, \$22.00; St. George's, Toronto, per the Rev. J. D. Cayley, \$45.00; Eganville, per the Rev. R. D. Mills, \$10.00; Almonte and Clayton \$44.40; T. R. White \$1.00, J. Turner \$1.00, J. Wallace \$1.00, J. Jamieson \$1.00, T. G. Hayes \$5.00, J. Elliott \$1.00, F. McIntyre \$1.00, R. Pollock 50 cents, Carlton Place \$11.00, J. Brunton \$1.00, W. Moulton \$1.00, Miss Graham \$1.00, Mrs. Cockburn 50 cents, Mrs. E. P. Crawford \$5.00, J. D. Buell \$1.00, J. Crawford \$1.00, Bell's Corners &c. \$42.90, George May \$2.00, G. A. Wicksteed \$5.00, H. Wicksteed \$5.00, W. Cousins \$2.00, F. Clemow \$2.00, H. J. Borbridge \$1.00, W. H. Rowley \$5.00, A. V. Spencer \$1.00, G. C. Acres \$1.00, R. L. Hornidge \$1.00, T. M. Blaisdell \$1.00, B. N. A. \$1.00, Dr. H. P. Wright \$1.00, R. Bishop 50 cents, A. J. Cambie 2.00, T. Bate 50 cents, A. Jones 1.00, W. Allen 1.00, Dr. Horsey 1.00, Jas. Roaf 5.00, John Cotto 5.00, W. Ince and J.W. Young 5.00, B. Jones 5.00, H. O'Brien 5.00, H. Hutchinson 2.00, H. Rowsell 20.00.

May I take the liberty of reminding those who have promised to aid us, and others, that the amount due to the contractor must be paid two months hence, and that without a fulfilment of the obligations they have so kindly undertaken, as well as additional help from such as have been as yet unable to respond to our call, the restoration of the church must be postponed indefinitely. That would, of course, have been our first thought had not a great degree of uncertainty been felt as to the most desirable site for the building. The locality decided upon by the Syndicate, for the Lake Superior terminus of the C. P. R., has not yet been made known to us; and around that point the town or village of the future will probably be formed. In this matter, therefore, the wisest thinkers have counselled a little delay.

Yours, &c.

J. KER McMorine.

Prince Arthur's Landing,
Algoma, Sept. 6th, 1881.

FALSE ACCUSATIONS.

SIR,—Allow me to direct the attention of the readers and subscribers of the DOMINION CHURCHMAN to

the following statement. On the 28th July last the editor of the *Evangelical Churchman* said, in a leading article referring to the diocese of Fredericton and the Bishop coadjutor, "those who urged the canon on, in hope evidently of securing an extreme sacerdotalist are the only disappointed ones, and they are grievously disappointed." I immediately wrote over my own name to the editor and challenged him to produce proof that any one person "urged the canon on in hope of securing an extreme sacerdotalist," or that any one person who "urged the canon on" has since then expressed the slightest disappointment. This challenge of mine was sent August 11th. From that day to this not one particle of proof has the editor been able to offer in support of these two statements, nor has he had the honesty to admit that they are not true. Having been an advocate of the canon, and a member of Synod when it was passed, I do not hesitate to say plainly that both these accusations are false, and that the editor of that paper cannot meet the challenge I have thrown down. I am sure that my fellow Churchmen in this diocese who subscribe to that paper, will join in condemning such an unfair and unmanly attempt to stir up strife among those who should work together as brethren. Whatever differences we have with one another in the diocese of Fredericton, a spirit of fairness has always been shown, to which the editor of that paper is an utter stranger. I believe this spirit still prevails, and if the editor of that paper persists in misrepresenting us by statements which he cannot prove and which he has not the manliness to withdraw, he will find himself without a single subscriber here in a very little while. He is mistaken if he supposes that Churchmen of any school of thought in the Maritime Provinces, will support a paper that shows such a want of Christian principle.

Yours,

St. John, N. B.
Sept. 14th, 1881.

GEO. A. SCHOFIELD.

Family Reading.

HYMN.

WHEN the seventh trump hath uttered
That last summons from on high;
Where the thunder voice hath muttered
Through the depths of earth and sky;

Jesus, I shall see Thee coming,
Armed with terrors, clad in light;
While ten thousand worlds consuming
Seek unfathomable night;

Midst that mighty devastation,
Lord, may I rely on Thee,
Trusting to that great salvation,
Freely offered e'en to me.

T. R. Newell.

THE SIEGE OF LICHFIELD.

CHAPTER IX.

THE SORTIE.

It has often been boasted that the English character is less cruel and ferocious than that of other nations, and that in the great rebellion the contest was carried on between the King and Parliament with less of sanguinary violence and dishonourable perfidy than might have been expected from the length of the civil war, and the general equality of the contending parties. The civil war, it is imagined, was a good stand-up fight between the two parties; and those who were not actually engaged in it suffered comparatively little disturbance.

There may be some show of truth in these assertions. The English, at the time of the breaking out of the rebellion, had long enjoyed the blessings of peace. Never, perhaps, was a country on the whole more happy and prosperous than England under the gentle sway of James the First, and the earlier years of the reign of Charles. The policy of James discouraged the resort of the nobles and gentry to the metropolis; who, being thus saved from the temptation to squander their wealth in the vices and idle ostentations of a town-life, employed their means, and exerted their taste, in building spacious mansions on their paternal lands, improving their estates and neighbourhood, and exercising a princely hospitality; and so they acquired that taste for a country-life, with