

of the Cathedral) and Dr. Duncombe had gone off in a yacht to escort them ashore; Mr. Webb and I were to receive them on landing. We waited two hours, a dead calm having set in which delayed the yacht. At length they came to the steps, and we got them all ashore, the police carrying lanterns kept an avenue for the carriage, and the people shouted with almost British cheers. The Bishop seemed to be as delighted as he was surprised at the preparation and reception. It seems he expected to come to an empty house, and had made up his mind to go to the hotel. Next morning, at 7.30, there was a celebration in the Cathedral, when the Bishop celebrated, and about 100 communicated. At one o'clock the Diocesan Council presented an address in the drawing-room, to which the Bishop gave a lengthy, earnest, and telling verbal reply. The grand function was on Sunday, in the Cathedral, at 11 a.m., when the Enthronization took place, all the churches being closed, and all the clergy and choirs were present. There was an immense congregation, Government officials, dissenters, and everybody. All the documents attesting the Bishop's consecration were read out, the Bishop made a solemn promise to respect the liberties of the diocese, and then was conducted to his throne. Then came the celebration with a sermon by the Bishop, simple, but earnest and loving. Strange to say, he chose the very same text which our dear Bishop chose for his first sermon, "Whence can we buy bread that these may eat?" Was it not strange? In the afternoon the Bishop addressed the children in the Cathedral, and in the evening preached to a dense congregation at St. Mary's, where we began by an address before Evensong, and ended with a solemn *Te Deum* as an act of thanksgiving. With respect to the Bishop himself, I can only say that from the moment of his landing, everybody's heart was gained. His appearance, manner, voice, and bearing, have taken all hearts by storm. There is, in fact, but one expression of opinion,—all we can do is to thank God. The Bishop has really created a profound impression among all dissenters included; I am sure that you will be glad to hear this. "I could not help thinking of our dear Bishop Venables on Sunday morning; we were all in the Cathedral vestry, Bishop, clergy and choir vested, ready to enter the chancel. Looking up I was almost startled as I saw the picture you sent out of dear Bishop Venables. He was looking down upon us all, and just below him was standing Bishop Cramer-Roberts; the picture seemed almost alive; the dear Bishop appeared to be looking down upon us, with a quiet smile of satisfaction and love, as much as to say, 'Thank God for this; I am watching you all, I am among you.'—Who can say but that perhaps in spirit he really was with us?"

The Bishop of Colombo has sent the yearly Epiphany letter to the members of the Ceylon Missionary Association. Several things in it are useful for all missions, and we think we shall be doing many of our friends a service if we briefly reproduce them. In the first place, he is not afraid to own that in Ceylon they have something to contend with in the way of disappointment. When he first landed, he went from place to place, and met large congregations of natives, but two years' experience has shown that a large proportion of these were heathens, mere gazers, and many more nominal Christians, little better than heathens. The people promised largely and were eager for Churches and clergy, but unhappily their deeds have fallen far short of their promises. Also, the native character, here as elsewhere, lacks strength and the habit of self-control, and so needs much patience and much hope in dealing with it.

Then the Bishop has something to say of Buddhism, which comes with a note of warning to ourselves. Not, indeed, we trust, to any of ourselves actually, but to the tendency of modern European thought, when it takes the shape of infidelity. Buddhism, it would seem, is virtually obtaining support from Europe in the minds of the more educated natives; it is closely akin to much that is put forth by modern unbelievers. The recent interest scholars have taken in the Buddhist language has done something—the Bishop thinks, and will do more—to give prestige to Buddhism itself. We were thankful to hear him speak as distinctly and definitely as he did in public, during his late visit to England, of the innate and inherent vices of this false religion. He, at any rate, had had practical experience of it. People so often speak in the present day as though a great deal of truth could be found within it, and that the teaching of Christianity could work from that. The Bishop thinks there is a good deal of life in it as a system, and that we are not likely, humanly speaking, soon to see the end of it.

Some prayers have a longer voyage than others, but they come with a richer lading at last.

When you see a rich cross think of the riches of the cross.

Christ preaches pardon from the pulpit of the cross.

From the rock of Christ's burial burst the ountain of Immortality.

Correspondence.

NOTICE.—We must remind our correspondents that all letters containing personal allusions, and especially those containing attacks on Diocesan Committees, must be accompanied with the names of the writers, expressly for the purpose of publication. We are not responsible for opinions expressed by correspondents.

PREACHERS AND PREACHING.

SIR,—It has long been a matter of surprise to me that our clergy do not awake to the fact that, as a class, they have not reached the standard they might. This is doubtless partly due to the fact that a clergyman has all the say to himself, whereas the barrister knows well his opponent is watching him lest any mis-statement of facts or error in speech should be let slip. Hence it is that the barrister gets the benefit of the fact that "Iron sharpeneth iron," which the parson does not. Still, the latter, with comparatively little to disturb his equilibrium, allows himself to make the most absurd mistakes in grammar and even "misquoting," which is worse, and which, if not made in the pulpit, would be checked at once.

There are laymen who, although "following the course of this world" in business occupations, yet take no little interest in Church matters and questions generally, and occasionally are as well informed as an average clergyman, hence it behoves all preachers to weigh well their words and ideas before giving utterance to them, remembering always that as a class they are expected to be models of goodness and examples of learning, elocution, and a thorough knowledge of Biblical History.

How seldom are the Bible Lessons read as they ought to be, and how much more interesting would this part of our service become, were some little attention paid to elocution! A friend of mine told me he remembers when the late Bellew, the elocutionist, was a clergyman the effect of his reading the Decalogue and the Lessons, was simply marvellous, the Holy page shone with a lustre seldom seen, and so it might be to a great degree always, if our clergy would only pay a little more attention to this important aid in public worship.

How often does it occur that you find them using the verb "Prophecy" for the noun "Prophecy," and *vice-versa*; even those with colored stoles and hoods are not exempt; it is in fact a treat to find a clergyman who uses these words correctly. In respect of misquotation, few are exempt. I heard a preacher lately say in his sermon that "He who runs may read." Now whilst this is a very common saying it is nevertheless supposed to be a *quotation* and given as such, yet is incorrect, being exactly the reverse of what the Prophet Habbakuk says—the *running* part coming after the reading.

Another very common misquotation, though not of words, but in the sense, is what Job says: "I know that my Redeemer liveth, and after my skinworms destroy," etc., etc.; reading it in this manner it has sense, but the way it is invariably given from the pulpit, and with supposed force is as follows: "After my skin (full stop here) worms destroy, etc." It is plain this latter rendering has no sense whatever. I once heard a clergyman of this city say in the pulpit, "As Noah floated in the ark, etc." Fancy such a thing! Of course he did not mean that *Noah floated*, but the ark in which he was, still it destroyed the effect of his sermon by its absurdity. Another eminent Oxford man spoke of "a little trifle." Now all these, and a host of other similar errors, you will say are trivial matters. So they are; but our clergy should be careful how they deliver themselves. It is also a rare thing to have *notices* given out in church correctly.

Nevertheless, whilst I am aware the trials of a clergyman are sometimes great, still, as a whole, they do not come up to what we have a reasonable right to expect in this diocese and city.

Montreal.

Yours truly, E. L.

WYKEHAM HALL.

Having read with great pleasure, an account of the visit of His Lordship the Bishop of Toronto to Wykeham Hall, given in your valuable paper last week, I thought this would be a very suitable time to lay before the public a wish, which has

long been cherished by myself, and I am sure has been entertained by many church-school girls, that there might be a chapel built in connection with the school, which should be an honour to the institution, a monument to its noble founder, and an aid to the proper worship of God. I have read with pleasure a description of the chapel connected with Trinity College School, Port Hope. Surely girls, who are much more susceptible to beauty than their brothers, should have, at least, as beautiful a place to worship in as they have. Our noble Liturgy read each day in a chapel consecrated to the service of God, would not fail to leave upon the minds of the students a holy impression which would help them in after years in the stern battle against sin, the world, and the devil. I am confident that if circulars were sent to all the old scholars, nearly all of them would deem it a privilege to give their mite to this noble cause, and as a small token of gratitude to God for the blessed truths learnt at our dear "Alma Mater." Trusting that the school may long continue to prosper in its good work, I leave this suggestion, praying that some one competent to carry out the plan will undertake it, and that soon Bishop Strachan School may have a chapel which will be a credit to the diocese.

A CLERGYMAN'S WIFE.

ALMONTE.

DEAR SIR,—I have read with much pleasure the account furnished in your last issue, of the Vestry meeting held in Almonte. Permission, may however, be granted me to allude to one or two clauses in which your epitomizer, unintentionally conveys a false impression. It is only an act of justice to my former parishioners to say, that during the entire term of my incumbency in Almonte, my salary was never in arrears for a single week. The assertion of your correspondent to the contrary, is probably in allusion to the fact that for the years 1875 and 1876, the expenditure was somewhat in excess of the receipts. Manufacturing villages have notably suffered during these trying years; but the offerings in Almonte were always more than sufficient to meet the first charge upon them, the clergyman's salary. I may remark, too, that during the last four years of my pastorate there, the parish was self-sustaining, and not, as since, aided by a yearly grant of \$250 from the Mission Board. And finally, as regards the debt upon the parsonage, that was reduced to the extent of \$515, by a single effort made a few weeks before I resigned the parish to enter upon my present field of labor. I need not avow my hearty rejoicings at the success which has attended Mr. Stephenson's exertions, and am only too glad to know that those acts of generous thoughtfulness of which I was the recipient during the greater part of a decade, are being continued to the present incumbent. I am, yours sincerely, J. KER MCMORINE, *Prince Arthur's Landing, May 20th, 1879.*

ALGOMA.

DEAR SIR,—Perhaps some of the many clergy of the different dioceses who take a summer vacation would be kind enough to assist our work in Algoma by taking one or two Sunday services, during this holiday in our missionary diocese, which would be a charity of the highest kind.

In some of the remote places those doing duty might have to rough it a little; but roughing it means health, and the inward sense of doing a good work in the midst of one's pleasure will more than counterbalance any little inconveniences, and I might add that if they would take our principle stations, the Algoma missionaries will most willingly take the outposts.

I can most highly recommend the Muskoka and Parry Sound Districts, and from more personal knowledge the Islands of Manitoulin and St. Joseph, also the neighbourhood about Bruce mines, Sault Ste. Marie, and Prince Arthur's Landing. The scenery on our lakes and rivers is most grand and lovely, the trip most pleasant, the air too is so good, and the work so extensive that the clergy of this missionary diocese never leave it, except to remind their brethren in the "front" of the urgent claims and most pressing needs of Algoma.