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Vol. 5.]

TORONTO, THURSDAY, JULY 31, 1879.

[No. 31

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Department of Railways and Canals,
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F. BRAUN, Secretary. Department of Railways and Canals, OTTAWA, 16th June, 1879.

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THURSDAY, JULY 31, 1879.

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THE WEEK.

THE second reading of the Irish University Bill passed the House of Commons by a majority of 232.

The Russian frigate *Svetlana* has been disabled by striking on a rock near Biorko, on the coast of Finland.

At a meeting held in London, on the 24th inst., Mr. John Bright said that if it was really necessary to expend more than half the Indian revenue on the army, it would be better for Great Britain to confess its failure, and admit that the government of a great empire in Asia, by rulers sent from England, is impossible and ought never to have existed. The speech, as might be expected, has created a great sensation, and caused much indignant comment.

It is stated that Lieut. Carey has been ordered to return to England under arrest. It is also supposed that he has been dismissed the service by the authorities at the Cape, and that the decision awaits the confirmation of the Home Office. He is said to have sailed from Cape Town with his own sentence on board. It is thought strange that Col. Harrison should have presided over the court-martial appointed to try Lieutenant Carey, as the Prince Imperial was directly under the orders of the Colonel, who alone sent him beyond the River Itetezi.

The dismissal of Letellier, Lieutenant-Governor of Quebec, has been officially announced. The Hon. Dr. Robitaille has been appointed to succeed him. The reason assigned for the dismissal is that after the vote of the House of Commons of the last Session, and that of the Senate during the preceding Session, relative to Letellier's conduct as Lieutenant-Governor, his usefulness as such has ceased.

In Melbourne, Australia, Mr. Berry, the Chief Secretary and Treasurer of Victoria, has introduced a Bill into the Colonial Assembly modifying the constitution of the Legislative Council and providing for a resort to a plebiscite in the event of further deadlocks between the two branches of the Legislature.

An epidemic resembling cholera has appeared in Japan.

The official report sent by General Sheridan of the engagement between Gen. Miles' command and the Sioux, says the hostile Indians were pursued twelve miles, when the advanced troops were surrounded. Several hostile Indians were killed, and a large amount of property abandoned. A scout-

ing party sent along the bank of Milk River reports the main camp of Sitting Bull, 1300 lodges, is on Little Rocky Creek, having moved from Frenchman's Creek.

Positive instructions have been sent by the War Department to prevent General Miles from bringing on an Indian war and telling him that the only object in sending him into the field was to protect the navigation of the Missouri River.

It is understood that England and France have agreed upon a course of action towards Egypt. A commission of enquiry will be re-established. Rivers Wilson will be its president in lieu of M. De Lesseps. Baring and Debligneries will be controllers. There will be no European ministers, but the commission will hold a legislative position.

The Rumpa rebellion in India is believed to be becoming serious. The rebels fired on the police in a steam launch. Reinforcements have been sent.

The Minister of the Interior (Russia) reports 3,501 fires during the month of June, causing damage to the extent of twelve million roubles. Five hundred and eight were incendiary. A theatre in the Kremlin in Moscow has been destroyed by the Nihilists.

Great disasters have arisen in Pennsylvania from the heavy rains on the 26th. Bridges were washed away, tracks submerged, houses destroyed and mines flooded to a large extent.

The yellow fever is rather on the increase than otherwise. Additional cases are reported in New York, Vicksburg, Memphis, Louisville, St. Louis.

Sir J. A. Macdonald sailed from Quebec for England on the 26th. His departure is spoken of as "a ventable triumph."

THE EIGHTH SUNDAY AFTER TRINITY.

THERE are three ways in which the relation of Sonship is spoken of in the Holy Scripture—by natural generation, by adoption, and by imitation. In the epistle for the morning's Communion office, St. Paul speaks of the Sonship of Christians as manifested by imitation resulting from their adoption. In the Epistle to the Galatians, the same apostle connects their Sonship with the sacrament of Baptism. "For ye are all the children of God through faith in Christ Jesus; for as many of you as have been baptised into Christ have put on Christ." Evidently regarding the reception of Baptism as the expression of faith. But inasmuch as a son may turn out a good child or a bad one, so in eighth chapter of the epistle to the Romans, he considers the Sonship of Christians in its highest sense—as exhibited by their holy character, in being led by the Spirit of God, borne witness to by that Spirit and in bringing forth the fruits thereof. For this Sonship by imitation, which consists in the conformity of a man's actions to the example or will of another, is fully and emphatically set forth to us in the eighth chapter of the Gospel according to St. John, where Christ proves the Jews not to have been the sons of Abraham because they did not his works; but to have been of their father the devil, because by doing the works of the devil

they had shown themselves to be his sons. This is more fully expressed in 1 St. John 3:10. "In this are the children of God manifest, and the children of the devil." What this is he tells in preceding verses;—"he that committeth sin is of the devil;" and "he that is born of God sinneth not" which negative term of *not sinning* is in other verses positively expressed by *working righteousness* and particularly by acts of charity, *in loving our brother*; which is a comprehensive term implying all the duties of the second table, as *loving God* takes in all the duties of the first. He therefore, in the full sense of the term as applied to Christians, is the Son of God, who does the works of God.

THOSE WHO DO NOT LIKE THE CLERGYMAN.

AMONG all the excuses for neglecting public worship, that of not liking the clergyman, the churchwarden, or somebody else connected with the church, is perhaps the most pitiful. It may be that the clergyman does not think very highly of himself; but whether this is the case or not, how the absenting oneself from church can mend the matter does not appear. If you would like to see your pastor more able, more energetic, more whole souled, stand by him. Make him feel the stimulus of a warm friendship. There is a proverb on this subject which would be very correct if read in this way: "Like people like priest." We are at a loss to understand how absence from the church can improve it. Absenteeism is not a curative. It creates many evils, but we know of none that it cures. Least of all does it appear how staying away from church because a man does not like the clergyman will help his own spiritual state. There never was a time when excuses were not common. Men do not like God, or the Church of God, or the worship of God; and as this is, if possible, to be kept secret even from themselves, they look around in all directions for excuses—they object to one thing or another, the clergyman, the preaching, or the tone in which the service is said. Or perhaps they have formed the opinion that some of the members of the church are hypocrites; and they forget the fact that, if this is the way in which they show their dislike to that class of men, they are very likely to go where hypocrites will go hereafter. The fact is, all such excuses are vain; the use of them is trifling with God, trifling with religion, and trifling with all the solemn realities of eternity; and the best advice to those who adopt them is to be found in the words of the Saviour: "Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye."

THE "OLD BELIEVERS" IN RUSSIA.

IT would seem as if it were flashing upon the mind of the Czar that other classes of the community have rights besides those whom he designs to distinguish as orthodox. Whether driven on thereto by the light of his better nature, or persuaded by the assassin's bullet that liberty of conscience is not a boon to be vouchsafed or withheld at his own will, but the inalienable belonging to every man, we find that for the future the religion of the "Old Believers" is to be tolerated in Russia. Its members are to be allowed to build places of worship, to join guilds in the cities

ly 31, 1879.

AND PRESERVING THE Gums, and Purify-nder's Dentifrices are Compounds, as they e following are a few who speak and write ne and Favorite Com-

M.D., M.R.C.S., etc., Trinity Col. Med. have given the Ora-Dentifrices, prepared this city, an extended 2 possess all the valu-3 for them. There is composition which is or gums; on the con-ansing and invigorat-serve the teeth from a very pleasant and e mouth; and I have mending their use." Pastor of the Metro- to:—"I have much hat your Compound inly the best I have

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—where the guilds possess great commercial and social importance, and to engage openly in commercial pursuits, from which they had hitherto been debarred. From a political standpoint this is an important concession, as it means toleration for the "Old Believers" and other kindred sects, whose adherents amount in round numbers to something like 12,000,000 souls. The concession comes not one bit too soon, and will serve as a counterpoise to the evil and destructive influences of the Nihilists, which have honey-combed all ranks of Russian society to such an extent as to cripple progress, and to make all non-Nihilists to walk with their lives in their hands.

The "Old Believers" have ever been an industrious, peace-loving folk. They have never raised the standard of revolution, nor did they ever, like the Cameronians and Covenanters in Scotland, the Cromwellian Puritans in England, or the Mormons in America, rise up in arms against the powers that be. Their only crime was that they worshipped God after a fashion not approved by the Czar. When met by the secular arm they offered no opposition, but moved off bodily into the forest, retaining their loyalty and their religious opinions at the same time. There they became the pioneers of civilization, the explorers and early colonists of the vast and lonely waste lands of the empire. As M. Alfred Rambaud says in his "History of Russia," "The Raskolniks or Dissenters, Russian Puritans or Mormons, persecuted as they are by secular and ecclesiastical law, seek from forest to forest the Jerusalem of their dreams."

This sect of "Old Believers" owes its origin the Minister of Alexis Mikhailovitch, father of Peter the Great. Nothing was further from the intention of their founder than to start a sect of heretics. He was the son of a peasant, who became Metropolitan of Novgorod, and afterwards Patriarch. Some years before Dionysius, of the Troitga Monastery, had undertaken the task of correcting the Russian Sacred Books. His mantle fell upon Nikon. As a critical inspection and recession of the Vedas undermined Brahminical authority from its very foundation, so in the case of the Russian Sacred Books. Many false readings were discovered on which ceremonial and theological rites and ideas had been based. "A number of gross mistakes, and even interpretations (says M. Rambaud) had slipped into the Slavonic manuscripts, and thence passed into print." The texts were collected by Nikon, who chose a revising and collecting committee of scholars and divines. This was the beginning of the schism—of the sect of the "Old Believers." These took their stand upon the ancient corrupt readings and the old-fashioned interpretations. So far did they carry their conservatism that, relying upon mistranslated or misinterpreted texts, these dissenters not only refused to shave their beards, but also demanded that the sign of the cross should be made with two fingers and not with three, and that there should be seven and not five *prospheires* in the Liturgy. They adhered rigidly to their opinions, and were ready to go to the stake or to be drowned in the river rather than read "Iisous" for "Isous." In their eyes every jot and tittle of the sacred—that is the corrupt—text should be kept inviolate till heaven and earth should pass away.

The schism swiftly assumed large and more formidable proportions. The "Milk-Drinkers," the "Flagellants," the "Champions of the Spirit," and many other sects, with names and opinions equally odd, threw in their lot with the "Old Believers," feeling that the revision of the text of

the Sacred Books meant the cutting away from under their feet the ground they boasted for the truth of their religious ideas. The Czar sided with Nikon and drove into exile the 'religious madmen,' the 'false prophets,' and the 'fanatical people.' The extreme penalty of the law was even resorted to, and report has it that one of the new sect was burned at the stake.

But, as we have already pointed out, the innovators were guilty of no acts of violence, nor did their existence cause any trouble in the State. Dissent has never been at all a powerful factor in Russian politics—except in the case of the Uniats, who have been both persecutors and persecuted in turn, and, perhaps, the Skoptzi, a sect whose imitation of Atys, Origen, and the worshippers of Cybele can never gain many adherents. As a rule the Nonconformists have been neither rich enough nor strong enough—hardly ambitious enough—to create political disorder. They usually aimed at a kingdom not of this world, and so long as they could enjoy their organization into substantial communities of their own, with their priests, and their schools, and their husbandry, they were content to live and let live. Their only strife was polemical, in which some, like Daniel Vikoulof gained a reputation for dusty and dry scholarship and research. So impressed was Peter the Great with their peacefulness of life and disposition that, on passing through one of their settlements, he ordered them to be left alone and begged of them that they should pray for him. "Heaven he said, in one of his intervals of sobriety, has given the Czar power over the people, but not over the consciences of men." Yet, shortly afterwards, when pressed for money, he doubled their taxes and made them wear a peculiar costume. He persecuted their preachers, and made the "Old Believers" attend the "Orthodox" worship at stated times—as, till later years, the Jews were "converted and reconverted" in Rome. The present Czar seems to know better. If he hopes to convert them, he prefers to do so by leaving them to their own devices. He knows what in this matter was the experience of Elizabeth Petrovna—a religious and austere monarch—whose persecution drove fifty-three of the "Old Believers" to burn themselves to death at one time near Oustiongue, and one hundred and seventy-two near Tomsk, in Siberia. Alexander I. tried the other plan and protected the Raskolniks, on whom, as he publicly proclaimed, "sermons had no effect." "Does it become a government," (he asks), to bring back these wandering sheep to the fold by violence and cruelty?" This protection of his, by the way, some would think, degenerated into latitudinarianism, seeing that he allowed a sect of Dancing fanatics to celebrate their rites (by giving a ball) in the Mikhail Palace; nor did the Minister of public worship himself, Prince Galitzin, disdain to honor by his presence the sacred dances of the priestess Tatarinof and her disciples. But as his years increased, so did Alexander become surly. When the tolerant Galitzin ceased to be Minister of Public Worship the priestess was curtly informed that for the future she was to hold no dancing "at homes" in the Mikhail. The present Czar, with that sagacity and liberality in religious matters which have distinguished his reign from the first, knows that it is not too much freedom in religion that is likely to hurt his authority and overturn his power, so much as the denial of all religion and the reign of the Nihilists, who in reality own no God and possess no creed save that of the Commune.

DR. DOLLINGER'S REPLY TO DR. NEWMAN.

THE following letter has been addressed to the "Times":

SIR,—In my letter which you inserted in *The Times* of the 10th inst., I said, "We may expect that Professor Dollinger will in reply quote passages from the Cardinal's writings and prove his assertion." My anticipation was not unfounded. The letter of Dr. Dollinger, addressed to me, of which I append a literal translation, cannot fail to convince unprejudiced readers that Dr. Newman was accused of heterodoxy, and why his books have escaped the *Index* the letter explains satisfactorily.

Munich, June 18.

"Highly esteemed Sir,—I learn from your letter addressed to *The Times*, and I thank you most cordially for forwarding it to me, that my assertions about the Romish *Index* and Dr. Newman's words need to be more substantially supported by the following facts:—

"1. The cause for the forbearance shown to Dr. Newman at Rome is not exclusively attributed to the fact that the Romans do not understand the English language; but Rome was conscious that Dr. Newman is looked up to by the educated English people as a high authority in spiritual things; and as he is, indeed, the most brilliant and the most precious acquisition the Church of Rome has made since the Reformation, to censure him would have been equivalent to making an incision in her own body.

"2. Dr. Newman has, notwithstanding, not escaped being denounced at Rome by English Ultramontanes. This denunciation was, in the first instance, owing to his paper, 'On Consulting the Faithful in Matters of Religion' (Rambler, 1859); partly on account of his expressed opinions respecting 'Mariolatry,' and of what he wrote against St. Alphonsus Liguori's book on morality. It was considered highly offensive that he should in his '*Apologia pro Vita Sua*,' treat the youngest, and in all questions on morals, the most weighty, 'Doctor Ecclesie,' so disrespectfully in declaring his not being able to reconcile to himself the doctrine of Liguori, 'on the admissibility of telling lies' and of 'perjury'—a doctrine which has received the Romish approbation. Dr. Newman was then obliged to send his most intimate friend and disciple, the late Saint-George of the Oratory, to Rome, so that he might avert the pending danger of his book being placed upon the *Index*, and the mission was successful.

"3. The theory on construing new dogmas, which Dr. Newman has advanced in his celebrated essay, 'On Development,' which served as a preliminary to his secession to Romanism, must have been then, and still must be, most objectionable to Romish theologians. His theory on new dogmas was apparently condemned by Pius IX. in 1854, in the bull called '*Ineffabilis*,' of course without making mention either of Dr. Newman or of his book. Such a course of action was adopted because Dr. Newman wrote it as a member of the Anglican Church. Again, the Romish policy considered it requisite that such a conspicuous personality should be treated with the utmost forbearance.

"You are at liberty to make of the preceding communication any use you please. Commending myself to your continued kind remembrance,

"I remain, with high estimation, yours,

"J. V. DOLLINGER."

There is only one passage in Cardinal Newman's letter which Dr. Dollinger does not seem to have taken notice of—namely, that he sees in Professor Dollinger's action a want of benevolence towards him.

Dr. Dollinger's answer would, no doubt, have been the old Aristotelian proverb,—"*Amicus Plato, sed magis amica veritas.*"

I remain, Sir, your obedient servant,

M. HEIDENHEIM,

British Chaplain and Lecturer of Divinity in the University of Zurich.

Zurich, June 21.

THE CHURCHWOMAN'S MISSIONS' AID SOCIETY.

THIS valuable Institution, an account of the Annual Meeting of which appeared in the DOMINION CHURCHMAN a couple of weeks ago, has been recently established in the Diocese of Toronto.

Its objects are: 1st. To awaken amongst the women of the Church a deeper, more permanent, and more general interest in the work of Missions, both Canadian and Foreign. 2nd. To show our Missionaries in the field that they have those at home who work, pray, and sympathize with them, and who testify this sympathy by practical aid. 3rd. To collect and forward funds for Missionary purposes, leaving the administration of such funds to the persons designated by the donors, or in the absence of any such designation, to the Bishop or other head of the Missionary organization which it is desired to assist. 4th. To diffuse information concerning the Missionary work of the Church.

All women who are members of the Church of England are eligible for admission to this Society.

There is one general Officer, a Secretary-Treasurer, (with an assistant, if necessary,) to whom the reports of the Parochial Societies are sent in quarterly; said officer is appointed by the Bishop from names submitted to him by the Diocesan Committee.

This Society is entirely under the direction of the Bishop, no act being valid without his sanction, and his Lordship is requested to appoint a deputy to act for him if occasion shall require it.

The By-laws are: 1st. There shall be four Regular Meetings of the Society each year, viz., in the months of January, April, July, and October. 3rd. The Secretary-Treasurer may call a General Meeting of the Society at any time, and shall be required to do so on the written request of any six members, but at least one week's notice of such meeting must be given. 4th. At any Meeting, whether regular or special, four members, in addition to the Secretary-Treasurer, shall form a quorum. 5th. The particular object to which all moneys, not appropriated to any specific purpose by the donors, shall be applied, shall be determined either at the Annual or Quarterly Meetings of the Society. 6th. All moneys in the hands of the Secretary-Treasurer shall be deposited before the close of each month to the credit of the Society in such Bank or Institution as the Committee may select, and all payments shall be made by cheque. 7th. It shall be the duty of the Secretary-Treasurer to keep a register, in which the names of the members of the Society shall be recorded; to attend all meetings of the Diocesan Committee; to keep correct minutes of the proceedings, and to send out notices of the meetings; to receive and take charge of all moneys of the Society, and to disburse the same in accordance with the By-laws; to present a report at each Quarterly Meeting of the Diocesan Committee of all receipts and payments since the previous Quarterly Meeting, to furnish an account for the yearly report, and to conduct all official correspondence. 8th. The accounts of the Society shall be made up to the 31st of December in each year, and shall be presented by the Secretary-Treasurer at the Regular Meeting in January, duly certified by Auditors appointed at the previous October meeting. 9th. The Diocesan Committee shall consist of three Delegates from each Parish engaging in missionary work, the said Delegates to be appointed by the Incumbents of their Parishes. 10th. In order to make the operations of the Society better known,

to enlist new members, and systematize and and strengthen the working of the Society, the Parochial Clergy shall be requested to hold meetings in furtherance of the objects of the Society at the school-houses of their respective Parishes at such intervals as shall be found most desirable. 11th. In raising funds for carrying on its operations, this Society shall not resort to the questionable expedients of Fairs, Tea-parties, Dramatic Entertainments, or any form of lottery. 12th. This Constitution shall not be altered except at the Annual Meeting of the Society, or at a Special Meeting called for that purpose, notice of the proposed change having been given at a previous meeting of the Diocesan Committee, but no such change shall be made except by a two-thirds vote of the Parochial delegates present.

It is desired to establish branch Associations throughout the Diocese—each branch association determining to what mission object its funds shall be devoted. Members are not obliged to pay any fixed subscription, but are expected to do all they can in every possible way.

The following is the statement of the Bishop of Toronto, sanctioning and recommending the Society:—

"I have read the Constitution of the Churchwoman's Mission Aid, as well as various papers and reports of the similar organization in the Protestant Episcopal Church in America, on the principles on which it has been founded; and I desire to express my strong approval of the objects with which this Association has been formed, and of the means by which it proposes to carry them out. The ladies of our congregations by banding themselves together to aid the cause of Missions by their prayers, the systematic collection of small regular contributions, and the sending to struggling Missionaries with families whom they cannot adequately support, seasonable gifts of clothing, books, &c., are capable of rendering most useful services that have hitherto been lost to this great cause. I regard the Churchwoman's Missions Aid as calculated to become an invaluable auxiliary to our Diocesan Mission Board, and should be glad to see an active branch of it established in every Parish. ARTHUR TORONTO. May 21st, 1879.

BOOK NOTICES.

FAULTS AND FAILURES OF THE LATE PRESBYTERIAN UNION IN CANADA. By Douglas Brymmer, London, Ontario, 1879.

The subject of this pamphlet is of general interest to all who are concerned with ecclesiastical organizations of any description whatever, in this country. The facts contained in the pamphlet, although of comparatively limited interest in themselves, throw a light on the pretensions of the subordinate legislatures in Canada to deal with trusts and property of all kinds, over which they assume to exercise complete control. The clause of the British North America Act, empowering the local legislatures to deal with questions affecting property and civil rights, is held to justify the confiscation of private property and its transference to any one selected by the irresponsible decision of these legislative bodies. The subject is as we have said of general interest, and the pamphlet should be carefully studied by the members of all religious communities in this country.

A NEW MAP OF WESTERN ASIA,—from original material. By Prof. H. S. Osborn, LL.D., University, Oxford, Ohio.

The size of this valuable map is more than six feet by four feet and a half. It embraces the

countries so interesting from recent researches and from events of great importance that have taken place in them. There is every reason to believe that no other map is of equal value for range and for correct impression of these lands which have hitherto been so little known.

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

The Bishop, on his way from the consecration of St. Peter's, Charlottetown, was accompanied by Canon Maynard and Mr. Bambrick (a candidate for Holy Orders). He paid a passing visit to Pictou and was attended by the Rector and by the Rector of Albion Mines. He will shortly officially visit these Parishes and confirm.

LIVERPOOL has a prosperous guild dedicated to the Holy Trinity, which is doing good service among the young laity.

BRIDGETOWN.—The Bishop confirmed here, last month, 23 persons, including those in Belleisle chapelry. Rev. Dr. Almon (a former rector) has given St. Mary's, Belleisle, a handsome stone font.

PORT MEDWAY.—Rev. H. W. Atwater, will assume the charge of this parish, made vacant by the removal of Rev. C. Groser to Lunenburg.

NEW ROSS.—A faithful parish priest will find a loyal flock in this mission, about to be vacated by Rev. H. W. Atwater.

ONTARIO.

IROQUOIS.—The congregation of St. John's Church presented their pastor, on the 19th inst., with a purse of money and an address on the occasion of his recovery from severe illness:

To the Rev. G. W. White, B. A.: DEAR SIR AND PASTOR—Feeling convinced that your feeble health will be recruited by a change of air, we have much pleasure in behalf of the congregation, in asking your acceptance of the accompanying purse towards defraying the expenses of a journey. CEPHAS MILLS, JAMES GRIER.

In reply, Mr. White asked the gentleman who presented the purse and address, to convey his best thanks to all those who had so kindly thought of him, and to say, that although he was almost unwilling they should bear its expense inasmuch as he knew the many calls there were upon their liberality as a congregation, yet that he could not refuse it, when he knew it was but another instance of the kind consideration with which they had always treated him; and that he felt assured in addition to the pleasure and renewed health, he looked forward to from the change so kindly suggested, its benefits would be greatly enhanced from the recollection, which he should carry with him of the affection and sympathy then displayed by his people towards their pastor.

TORONTO.

HOLLAND LANDING.—Thursday the 9th inst., was a gala day for the Sunday School children of this picturesque little village. The rain poured down piteously for hours during the morning. The clouded heavens reflected a cloud on many an expectant youthful brow—but the bright lovely afternoon which followed, might teach a lesson of trust and hopefulness in after life. About two o'clock their respected Pastor, the Hon. and Rev. T. P. Hodge, met his youthful flock at the church for prayer and praise, after which, they proceeded with band playing and banners waving, to the well known Village Park, where under a large permanent shed were tables laden with all kinds of good things, enough to satisfy a host of hungry mouths. After doing ample justice to the liberality of the parishioners, the young people engaged in various sports provided for their amusement, and then the elders with some welcome guests sat down to partake of a reserved repast—the

band playing at intervals. Everything passed off satisfactorily and agreeably, except at the disappointment at the absence of the Sunday Schools of the neighboring parishes of Bradford and Newmarket, who had promised to assist on the occasion, but the persistent rain of the morning damped their courage, and they did not venture.

TORONTO—*Trinity* (King St. east)—On Sunday morning the Lord Bishop preached a sermon on Eph. iv. 25. He appealed to the congregation to give liberally towards the Diocesan Mission Fund. He attributed the backwardness of the Church's position in the country to a want of zeal among the members. He said the fund was altogether insufficient, that many clergymen were poorly paid, and some mission fields could not be occupied for want of funds.

NIAGARA.

AMARANTH.—A communication having appeared in a Guelph paper, giving a very distressing account of alleged hardships endured by the Amaranth Missionary, that gentleman has published a very satisfactory refutation of the falsehood. In his letter to a Guelph paper, he states:—"In the township of Amaranth there are seven small villages and hamlets in which the services of the Church of England are conducted every Sunday. These services are held by three clergymen in orders, assisted by a licensed catechist. Two of these clergymen, together with the catechist, reside in the township, while the third lives in Luther village, not a mile from the townline. Last year we built a very pretty little church, which is entirely out of debt—to this we intend adding this year (D. V.) a church hall, for holding socials, etc., and a driving shed. Certainly we must confess that our mission is poor, and struggling with many difficulties, but, thank God, it has never been in such a condition as the *Mercury's* correspondent pictures with such pathos. I am happy to say I have never lacked either the necessaries or comforts of life, even besides these, enjoying some of the luxuries, chief among which I reckon one of the productions of your own city, a fine organ from Mr. Bell's establishment.

The Venerable Archdeacon McMurray has returned from England much sooner than he intended, on account of the incessant rains there, and the consequent dampness of the climate. He reports the progress of the Church to be beyond all precedent, and that he met with no church without regular choral service.

HURON.

(FROM OUR OWN CORRESPONDENT).

WESTMINSTER.—The Sunday School, the Nursery of the Church. The Sunday School commenced by Mr. Richard Biddulph and his family, in the section school-house, has been carried on with all zeal and diligence, and is another proof that the Sunday School, if faithfully conducted on Church principles, is the emissary of the Church. As a result of the opening of the Sunday School there have been church services in the school-house. On Tuesday afternoon last, his Lordship the Bishop preached in the school-house an excellent extempore sermon. The house was crowded to its utmost capacity, and all his hearers were deeply impressed by the sermon and solemn service. The Bishop expressed himself delighted with the good work originated and carried out by a faithful layman and his family. There was doubtless work within the Church for all her faithful sons and daughters.

LONDON.—*Christ Church*—The Sunday School had their annual picnic on Wednesday, the 23rd inst. Teachers, scholars and friends, about three hundred in number, went on our Thames steamer down to the camping ground and spent a very pleasant day. The Sunday School is very prosperous, and demonstrates that the Rector, Rev. J. W. P. Smith, is truly a Sunday School minister—no slight commendation.

The Rev. John Gemley, Bursar of the Western University, who has been in bad health for some

time, has left on a visit to England. His leave of absence is for six weeks, which will be mostly spent on the ocean. His friends hope that the sea voyage and the change of scenery will have the desired effect of entirely recruiting his health and energies.

Appointment.—The Rev. Mr. Hastings has been appointed to the incumbency of Wallaceburg, by his Lordship the Bishop.

LONDON TOWNSHIP.—The congregation of Trinity are building a new Church at Birr, to take the place of the old building. It will seat three hundred worshippers. The number of Church families in connection with Trinity is not so large as it was a few years since. Not less than twenty-four Churchmen have sold their farms within a few years, and become dwellers of the city and other localities. Still, notwithstanding this loss of members, the church is doing a good work, faithful to her mission. In the parish there are two churches, Trinity and St. George's. The Rector of the parish, Rev. Robt. Wilson, also has fortnightly service in Carlisle, and has a Bible-class in each of the Sunday Schools. This township was one of the earliest missions of the Church and her stronghold in this diocese. It has been for some time two parishes, the southern one the parish of Ven. Archdeacon Marsh.

FORDWICH.—We have ere now had the pleasure to notice the love manifested for the Church by the people in the northern counties. Of this we have illustrations daily. Trinity Church, Fordwich was removed last winter, and a short time ago Mrs. John Elliott collected sufficient money to purchase a carpet for the Chancel and a covering for the Communion Table and Pulpit and cushions and kneeling stool. The color of the coverings is crimson. The deep reverential love of the children of Israel for the Holy Temple warms many a Christian heart.

MORPETH.—The village of Morpeth, so named from Lord Morpeth who once visited it, and showed his regard for its people by presenting a bell to its church, is twenty-two miles from Chatham on the shore of Lake Erie. The church of Lord Morpeth's day is two miles out of town, eastward, on the old Talbot road. This old edifice is Trinity Church, still looked on with warm and inalienable affection by all the first residents in the community, and by their children. It is a bond of unity amongst the people here; with the return of the Sunday, village and country meet within its walls to renew the old kindly regards which have existed for half a century. The Rev. Mr. Downie has here a very numerous congregation, as well as at his new church in the village. Mr. Downie has done a very good work in this mission. His church in the village recently built, is a very creditable one for the size and resources of the place. When it is considered that Morpeth is not a large, though a spirited and very pretty village, we shall have to grant that both pastor and people have made most worthy exertion and sacrifice in accomplishing as much as they have in the erection of this handsome church. It is of brick, built in good ecclesiastical style, having chancel and spire, and being handsomely roofed with slate. The congregation have reason to be proud of it. Morpeth is situated in one of the most lovely sections in all Canada. The climate is not surpassed by that of any other locality. The soil is most fertile. The finest fruits, such as peaches and grapes abound and mature to their highest perfection. The landscape wears a genial and southern aspect. The large landowners here on the old Talbot road are amongst the most enviable of mankind. In this comparatively soft climate and surrounded as they are with wealth and luxury which has been accumulating for half a century they live like a smaller class of lords.

RIDGETOWN.—Mr. Downie joins Ridgeway with Morpeth in his mission. This place is upon the Canada Southern Railway, four miles from Morpeth. Here the touch of the Canada Southern has been that of the enchantress' wand. A town has sprung up in a moment; and it promises to hold the prominence which it has gained. In Ridgeway the friends of our church are about taking steps to erect a plain structure in which to

celebrate public worship for the present; deferring the building of any more durable edifice till they can command more suitable means.

RUPERT'S LAND.

The presentation of testimonial to the Bishop took place at St. John's College, on the 19th inst., at 3:30 o'clock, in the presence of a large number of the clergy and laity. The address was read by the Chief Justice, after which the sum of seven hundred dollars in gold was handed to His Lordship by the treasurer of the testimonial fund. The following is the Address:

To the most Reverend Robert Machray, Doctor of Divinity, Bishop of Rupert's Land and Metropolitan, Chancellor of the University of Manitoba, etc. May it please Your Lordship: Your return to the diocese you love so well from England, the home of your youth, whither you went and where you have labored for a year in procuring assistance to forward the work to which you have consecrated your life, affords us the welcome opportunity of again expressing our deep regard for your office and sincere attachment to your person.

It is to us a matter of unfeigned pleasure and heartfelt congratulation that so large a measure of success has attended your efforts in England, and that you have been spared safely to come back to us, with renewed health, to preside over our church here, with that loving wisdom which has always pervaded your episcopate, and to carry forward the great work of education—the foundations of which you have so deeply and broadly laid in this land.

We have the most abiding faith and confidence that the same unbroken unity and steady progress in Diocesan and Educational affairs, which have been so happily a feature of the past, will inspire, cheer and sustain you, in your arduous labours, in the onward march of events, in the years to come.

If we may be permitted, we would most respectfully request your Lordship to convey to the great societies and the generous and large hearted gentlemen of The Church, which is the foundation of civil and religious liberty and the hope of the world, who have so cordially helped to make your Lordship's visit so successful and so pleasant, the most hearty thanks of the Diocese of Rupert's Land.

In consideration of the eminent services which your Lordship has rendered in the past, and is now rendering to Manitoba and the North-West, in a religious and educational point of view as well as the self-sacrificing spirit and the singleness of purpose which have characterized every act of your whole life; and above all that sterling integrity and high moral cast, which adorn and beautify your whole character—with supreme devotion to the great work in which you are engaged—on behalf of some of your clergy and laity, we ask your acceptance of the accompanying purse, as an earnest of that needed financial help, which they hereby cordially pledge themselves to give, and above all, as a simple though most inadequate token of their deep and affectionate regard for your Lordship, and of the sentiments of esteem and admiration they entertain for your Lordship's life and character.

REPLY.

Gentlemen:—I have not forgotten the affectionate address in which farewell was spoken to me when I left the diocese last year to visit England. That address gave pleasure on many occasions to my friends. And now on my return I am very grateful for the hearty welcome with which I have been greeted. Many leading members of the church and other friends showed their regard by meeting me at the steamer, and, to-day, I feel I cannot sufficiently thank you for the too kind words which you have just addressed to me.

Your words are not mere words of form. I indeed love my work here and I come back to you feeling my life more than ever consecrated to it. The importance of that work yearly grows on me and I am assured on all of us. As we observe the rapid progress of Winnipeg, the rise of other towns, and the gradual formation of new settlements in such a vast number of townships, we must feel that there is before us in this land a rare field of

usefulness. It may be doubted if at this moment any other colony presents to those holding responsible positions such opportunities and makes such calls on their energy and loving discharge of duty.

You have spoken gratefully of what has been accomplished for the Diocese in England. I could have wished for more success. We scarcely have sufficient means for our absolute necessities—but the depressed condition of almost every interest in England was unfavorable for appeals to the general public—and I was not fortunate enough sufficiently to interest any of the wealthy to obtain a large donation. Still I believe the case I presented was felt by all who seriously looked into it, to be one of unusual urgency. It is to this we must ascribe the generous action of the Society for Promoting Christian Knowledge in their large grants, both for the endowment of our theological chairs and for the erection of the proposed college, and of the Society for the Propagation of the Gospel in voting the various grants for missions that I asked. I am sure that these and other societies that so kindly help us, the Church Missionary Society and the Colonial and Continental Church Society, will be pleased to learn from your address, that you feel so grateful for their most kind assistance.

You refer to our educational work. The growing demand for the admission of boarders to St. John's College School forced on us large additions to the buildings at our command. The burden that was thus entailed, would have been removed by what I have just raised, but for a large part of my receipts having to be specially devoted by the conditions of the donors to the endowment of special chairs. There will still then remain a portion of the incumbance. New charges will also be created by the requirements of the university students of St. John's College. And then we need for a grammar school of seventy or eighty boys, including a preparatory department for efficient instruction in forms and classes suited to the progress of the pupils, almost as large a staff as for 150 to 170 boys. Our staff is very sufficient at this moment for the work, but I cannot conceal from you that it will be with difficulty that we shall maintain this efficiency and meet our expenses. We can scarcely add to the number of our boarders, but we would be greatly helped by a largely increased number of day-boys. The fees are small for the education offered. A good walk is by no means unhealthy. I often wonder that we have not more day-boys. These remarks apply equally to St. John's College Ladies School. We have had unexpected calls from the failure of arrangements that were made in it with the view of lessening labor and other charges. There still remains a good deal to be done in putting the building and grounds in order. I venture then in acknowledging your kind remarks on our educational work to commend our educational institutions to your thoughtful remembrance. Help is very desirable both for the general endowment and for the formation of scholarships and prizes for deserving students.

Our educational work is a necessity, and yet it is but a step to a greater work—to that which is the real work of the Church of Christ—the ministering of the Gospel of the grace of God. The affording of this ministrations to members scattered throughout our growing settlements becomes daily a more serious and anxious question. We have happily received a number of new grants from the Society for the Propagation of the Gospel, which will be available after January. There is also a new grant of £50 from the Colonial and Continental Church Society, at present tenable for mission work, by a student of Theology, which will I trust be raised to £100 in the course of the year. We shall then have the means of ministering to our present settlements, often very imperfectly, but still, perhaps, as efficiently as can be at all expected in the yet sparse state of our population. But the grants we receive are in themselves altogether unequal to the support of our Missionary Clergy. Unless our people will give for religion as they give for education and the necessities of this life, we cannot look for an efficient body of clergy, and we shall have continual difficulties and changes. I know some self-denial will have to be exercised. There must be energy and regularity in raising

the salaries of the clergy. The diocesan fund will also have to be strengthened. The only way I see for that is the formation of an effective organization for subscriptions in every parish and mission. There are few subscribers, if any, at present under \$5.00 a year. We must learn to trust to many small subscriptions.

I have felt that one great difficulty pressing on our clergy is the want of means for educating their children. You have been pleased to present me with a valuable purse. I thank you heartily for your kind gift. Some of the donors I believe are not members of the Church. I hear that some of them are old boys of St. John's College School, not latterly connected with us. Their kind remembrance is very pleasing. You all know my way of living is very simple. I do not require the money for personal objects. I trust it will be agreeable to the subscribers that I should mark my strong feeling of the need of some means for helping the education of the clergy by giving the money to be a nucleus of a fund, to be called "Bishop Machray's exhibitions for the sons of the clergy." I shall hereafter draw up a deed for the foundation arranging for its government. The memory of your kind gifts will thus, I hope, be happily commemorated. Perhaps other friends may, by gifts of land or money, add to this endowment, and thus I believe in a most economical way materially assist our clergy. I am afraid I have too long detained you by these remarks. I have only again to thank you, and to bid both myself and you remember, that however we labor, we must look upward to God for the blessing. "Paul may plant and Apollos water, but God giveth the increase."

British and Foreign.

GREAT BRITAIN.

The navvies of the Kettering and Manton Line have presented the Bishop of Peterborough, who started a Mission among them, with a handsomely bound Bible.—*Scottish Guardian*.

The Visitation of the Kilmore dioceses will be held in the second week of September. The Right Hon. W. Brooke presided last week at the annual meeting of the Church Training College, in Kildare-place, for the distribution of prizes and certificates. He spoke as to the progress of the institution, and the success of its scholars, as tested by the recent examinations. Canon Leeper, who is mainly responsible for the conduct of the college, gave a very good account of its progress; and the answering at the examination was specially commended of one of the young lady students, who, both in Scripture evidences and the questions on the Prayer-book, had obtained very nearly the possible maximum of marks. The *Express* states that the Bishops and clergy generally are responding to a special appeal for the support of this school; and that a sum of £2,000 has lately been contributed for this object. But this is only a temporary relief. The school, although a necessary auxiliary to the Irish Church is not supported as it ought to be. The required sum is not large; it being computed that a yearly contribution of £1 only from each of the 1,500 parishes of the Church of Ireland would suffice to maintain it in an efficient state. It is stated that the Roman Catholics maintain their own central college for school teachers by a fixed contribution of £2 yearly from each of their parishes through the country.

The Rev. E. F. Campbell, one of the curates of Kilmore cathedral, and the Editor of the *Irish Ecclesiastical Gazette*, have respectively published in the *Express* their opposite views as to recent ordinations of "literate." The former points out that six out of seven of the literates at the Kilmore ordination were qualified for the B. A. degree, which happened this year to be conferred after Trinity Sunday, and have since obtained it. The Editor, on the other hand, insists that he was right in styling them "literate;" and touches on the much wider question of the danger of an unlearned clergy in the future. The Bishop of Cashel (he states) will only ordain graduates who have obtained the *Divinity Testimonium*, a different view prevailing in some other dioceses, in which a number of parish schoolmasters, "excellent men, but hardly fitted for the new position by birth or education," have lately obtained holy orders.

Trinity Church at Ballymore, in the diocese of Ferns, was consecrated on Wednesday last by the Bishop. Although the dimensions are small, the design is said to be very good. This Church owes its erection to a bequest of £1,600 by Mr. Kinch, a farmer, supplemented by the contributions of Church-

people of the neighbourhood. The Bishop preached, his text being fitly taken from the history of Araunah (2 Sam. xxiv.)

The Archbishop of Canterbury has signified his intention to preach the inaugural sermon at the Church Congress to be held at Swansea, Oct. 7, 8, 9, and 10. A special interest will attach to this Congress from its being the first held in the Principality.

Mr. Richard Foster has made an offer to the Bishop of London to lend his house at Upper Clapton for either one, two, or three years, free of rent, for the use of the Suffragan Bishop. The offer has been accepted.

The Curates' Augmentation Fund has, during the last month, received three legacies, amounting to £1,903 sterling.

The nine churches pulled down in London have realized £229,324; of that sum £85,955 has been appropriated for the erection of new churches, and further grants to the amount of \$35,357 have been promised.

UNITED STATES.

Bishop Scarborough consecrated the new chapel at Edberon, Long Branch, New Jersey, June 15. He was assisted by Rev. E. D. Tomkins, the rector of St. James' Church, Long Branch, in whose parish it is located.

MICHIGAN.—A majority of the Standing Committees have consented to the consecration of Dr. Harris, Bishop elect of this Diocese.

DETROIT. On the 13th inst. John Prosser, B.D., a graduate of Nashotah, was ordained Deacon in St. John's Church by the Bishop of Michigan.

CONNECTICUT.—The venerable rector of St. Paul's Church, Norwalk, the Rev. Wm. Cooper Mead, D.D., LL.D., died at his residence, a few days after the forty-third anniversary of his connection with his parish was commemorated. His death was occasioned by his horse having taken fright. He had great influence in the Councils of the Church, and did much to regulate its canonical legislation.

MISSION WORK.

CHINA.—*Shanghai*—On Easter Monday last was performed the interesting and, in a variety of senses, important ceremony of laying the corner stone of an educational institute for Chinese youth, at the well-known rural retreat—fitting in every respect for the purpose, as well by its retirement, and yet easy distance, from the noise and turmoil of the settlements—*Jessfield*.

The inception of the idea and development of the plan, so far as it has progressed, are due to Bishop Schereschewsky, of the American Episcopal Mission. When paying a visit recently to the United States, the Bishop suggested the scheme to the consideration of the Church. On his return to Shanghai he proceeded at once to carry his scheme into effect. The pleasant and well-known estate of *Jessfield* being for sale, was purchased, and here it was that the unostentatious but significant ceremony of laying the corner stone of the intended new buildings was performed by Bishop Schereschewsky himself, assisted by several clergymen, foreign and native, and in the presence of a numerous company of ladies and gentlemen from the American and British settlements—Chinese from the surrounding agricultural district of course assembled in large numbers and watching the, to them, novel proceedings with apparently wondering interest.

The new buildings, being intended exclusively for the occupation and instruction of Chinese youth, will be erected purely in Chinese style. They will occupy a space of 220 feet by 130 feet—*Jessfield* House itself being reserved for the Bishop's residence. It is intended to assemble together, as speedily as possible, no fewer than 200 Chinese youths as students, and these, while undergoing preparation for the Church ministry, with a view to missionary labor among their fellow-countrymen, will also receive a sound secular education, including the sciences, etc., the whole being an undertaking of considerable magnitude, while, if successful, its future good influence as an educational institution for natives can hardly be overlooked.

In the course of his address the Bishop, after drawing a comparison between the civilization of Russia, which he characterized as the least advanced nation in the world, and that of China, which was the oldest, stated that he would say that the least advanced Christian country was better than China and its gigantic paganism. What had Europe superior to Asia? It was not in race that the cause of difference lay. There was something more than that. It was the Christian religion that made the difference, and every right thinking man must acknowledge it. After a reference to the educational systems of Greece and

Rome, and an allusion to the labors of the Apostle Paul and the mode in which the gospel was spread by preaching in the first and second centuries, by first influencing kings and rulers, whose mandates the people followed, the Bishop went on to say that the youth were afterward got hold of and trained and educated, and so the work went on. But he firmly believed in getting hold of and educating the youth of any nation, and that was the plan he said should be followed in China. Christianity began in China many years ago, but missionary work did not flourish much until the country was in some degree opened by the British arms in 1842. That was not so very long ago, and they ought not to be disappointed at what little had been done, but rather astonished at what had been accomplished, looking at all the difficulties in the way. The number of Christians in China now number 14,000—like John the Baptist, the missionaries had but gone before and prepared the way, for more would follow. The time had now come for greater effort, and what they should do was to endeavor to educate Chinese youth in sound learning and Christian truth—in everything that was good in the Western systems of true science, which he believed was not opposed to religion, but ought to go hand in hand with it. Secular education of itself, however, was not enough, and their aim was to connect it with an education suited for Christian work. They wanted an institution in which to train for the service of Christ, but he believed the true Apostles of China must be natives. It is our endeavour to raise the institution of St. John's College with that view. In the year 1875 he brought the matter before the Church when on a visit home, and got money and a great many promises of help, which he hoped would be kept. At any rate he had obtained enough to make a beginning. They propose to educate 200 Chinese students; and as to the buildings, they would be built in the Chinese style, and would be 200 feet in length by 130 feet wide. Two American gentlemen had come to China with the view of becoming professors in the college; and one Chinese gentleman who had been educated in America was ready to begin. He [the Bishop] hoped that all who took an interest in such work would come forward and help it. This was but a beginning, but many great institutions had had as small a beginning as this. Relying upon the goodness of God for success, he hoped He would put it in the hearts of all to help.

COLOMBO.—The June number of the *Church Missionary Intelligencer* contained an elaborate historical summary of the unhappy dispute between the Tamil missionaries of the society and the Bishop of Colombo. At that time a diocesan conference was impending, which was to be preceded by Holy Communion. From this Communion the missionaries desired to absent themselves, on the ground that the following practices, being usual in the Ceylon cathedral, were likely then to be observed, viz.:—1. The placing of a cross on or above the communion table; 2. The placing of flowers or other ornaments on the table; 3. The eastward position; 4. The elevation of the elements; 5. The mixing of water with the wine; 6. The washing of vessels at the table and partaking of the water. Bishop Coplestone replied at some length, and concluded his letter by saying that if they did not come to Holy Communion he could not ask them to join either in the conference or in the triennial visitation. A rupture seemed imminent, but the Bishop, anxious to conciliate, consented, on further consideration, to give up the cross, the flowers, and the mixed chalice, and to consent that "the breaking of the bread and other manual acts are performed in such a way that the congregation can see them," and also that "the consumption of the remainder of the consecrated bread and wine will be performed in the simplest manner compatible with the reverence required by the rubric." These very considerable concessions, which certainly indicated an earnest desire on the part of the Bishop to come to some agreement with his objectors, did not satisfy the missionaries, who insisted on nothing short of a total abandonment of the eastward position. There the matter stood last month. But the July number of the *Intelligencer* prints a letter from the Rev. J. J. Jones, one of the Church Missionary Society missionaries, in which it appears that the difficulty has, for the present at least, been surmounted. For this happy result we are indebted entirely to the Christian moderation of the Bishop. The missionaries persisted in their refusal to join in the communion which preceded the conference. The Bishop, nevertheless, not only admitted them to the Visitation and the conference, but even contrived a way in which the whole party might unite in the sacrament of love by inviting Mr. Jones "to administer the Lord's Supper in the cathedral, in our (i.e., the missionaries') usual way, so that all may have an opportunity of communicating." This invitation was accepted, and accordingly Mr. Jones writes—"We went over this morning and I administered the Holy Communion to the Bishop and presbytery, the Archdeacon assisting."

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.

CALVIN AND EPISCOPACY.

DEAR SIR,—In answer to the communication of "C. C." in your last issue, I observe: It appears that John Calvin and other learned men wrote in 1549 to King Edward vi., offering to make him their defender, and to have Bishops as there were in England. Unfortunately, this letter was intercepted by Gardiner and Bonner, two Romish Bishops, and it never reached its destination. Calvin received an answer purporting to be from the reformed Divines, declining his overtures. The letter was discovered in the sixth year of Queen Elizabeth's reign, but Calvin was dead.

The following account of it was found among the papers of Archbishop Parker—"and whereas John Calvin had sent a letter in King Edward the sixth's reign, to have conferred with the clergy of England about some things to this effect, two Bishops, viz., Gardiner and Bonner, intercepted the same; whereby Mr. Calvin's overture perished. And he received an answer as if it had been from the reformed Divines of those times, wherein they checked him and slighted his proposals: from which time John Calvin and the Church of England were at variance in several points; which otherwise through God's mercy had been qualified, if those papers of his proposals had been discovered unto the Queen's Majesty during John Calvin's life, but being not discovered until or about the sixth year of her Majesty's reign, her Majesty much lamented it had not been found sooner: which she expressed before her Council at the same time, in the presence of her great friends, Sir Henry Sidney and Sir William Cecil. (Styne's Life of Archbishop Parker, p. 141.) Yours truly,

W. P. S.

THE CHURCH OF ENGLAND IN THE EIGHTEENTH CENTURY.

FROM "THE CHURCH QUARTERLY REVIEW."

(Continued.)

After Walpole's treatment of Berkeley, Drs. Welton and Talbot, the oldest missionaries of the Society for the Propagation of the Gospel, despairing of consecration at the hands of the Archbishop of Canterbury, and feeling that Episcopacy was absolutely needful to the existence of the Church in America, solicited and obtained consecration from a non-juring Bishop. On this being known, Dr. Welton was commanded on his allegiance to return, and Talbot was dismissed by the Society—Talbot, a man of wonderful nobility of soul, who would have been canonized in any other communion! A Bishop of London was bold enough to make one more attempt: he sent for a clergyman from Maryland to consecrate him his suffragan. The Government speedily quashed this design by serving Mr. Colbatch with a writ *ne exeat regno*.*

*NOTE.—Archbishop Secker writes, 1754: "We have done all we can here in vain, and so long as the Dissenters are uneasy and remonstrate, regard will be paid to them and their friends here by our Ministers of State."—Hawkins' *Mission* p. 392. Butler pressed the Government to allow the establishment of Episcopacy; he proposed in his fourth article that no bishop should be settled in places where the government was in the hands of Dissenters, as New England. This was pitiful. Happily for us, his plan was rejected.

What could men do against such determined opposition as this? We ascribe these acts to Walpole advisedly. Walpole would never brook an equal in his ministry, and George the First was ignorant of our language, laws, and constitution. Under a government so arbitrary and suspicious, ever fearing conspiracies and plots, all associations were regarded with jealousy; even those valuable organizations which had done such good work under Anne, and had been esteemed the very mainstay of the Church. In a few

favoured spots they lingered yet a little longer, but throughout the country generally they were speedily dissolved. The Queen had been a warm supporter of these Religious Societies, and her Court, being favorable to virtue, had given a great impulse to such associations. The Court of George was, unhappily the reverse. The King could hardly stand forth as the upholder of virtue when his own palace was not without reproach.†

†NOTE.—Why persons should condone the conjugal infidelities of William III. and George we are at a loss to understand. William added cruelty to vice in his treatment of the Queen, and was so lavish of his gifts to his mistress that Parliament interfered. George the First installed the Duchess of Kendall in his palace; and in her apartments, for she was the incarnation of covetousness, the great offices of England were bought and sold. His cruelty to his Queen was matter of history.

And now the Latitudinarian school, so much encouraged, began to grow in power. We have seen that its evil leaven had long existed, but the Church, during the late reign, having been allowed liberty of action, which she had not scrupled to use, Latitudinarianism had made but little progress; and even now, owing to the teaching of the Creeds and Formularies, although there was a perceptible movement, its advance was, comparatively speaking, slow—so slow that the Church was regarded by a multitude of Nonconformists as a very Zoar of orthodoxy, a city of refuge to flee unto, from the destruction which threatened their own communities, from the Antinomianism and Arianism which was eating out the life of the sects. The Dissenting historian says that while "in the Established Church the effects were not very powerful," error was the destroying angel of the Dissenting congregations. Again, Socinianism was the abomination of desolation, and consigned what had formerly been houses of prayer and the assemblies of the saints, as an undisturbed abode to the spiders and the bats. Calamy declares that the heats among Dissenting ministers were perfectly scandalous, and that people weary of Dissent passed from the Presbyterians to the bosom of the Established Church. From all sides there was a large influx into the Church. Calamy mentions with amazement the names of more than thirty persons, men highly educated and some of great intellect, who at this juncture conformed; among these names we find Secker's and Butler's. It must have been more than sad to the earnest Churchmen of that day, that at such a crisis, with such an opening for gathering into one fold the great mass of the English people, the Church's arm was so miserably shortened, and this grand opportunity so wholly lost.

For a brief period the Church party had lived in hope that the influence of Walpole might wane, and certainly that the death of the King would bring about a change of ministry. Never were men doomed to more bitter disappointment. With the King's death, the shadows deepened. The Queen, who was omnipotent, became Walpole's fast friend; Dr. Clarke, the Arian (the Queen being an Arian), her favorite preacher and guide. Bitterly did Gibson lament the mischief this man wrought. Vice stalked abroad with brazen front, and Latitudinarianism in every form multiplied and prospered. Very many works issued from the press boldly attacking the doctrines of Christianity, especially that of the Trinity. The defenders were neither few nor weak, yet withal Unitarianism gained ground, and the year 1772 is made memorable by the presentation of a petition signed not only by lawyers and physicians, but by nearly two hundred and fifty clergy, asking to be relieved from subscribing to dogmas which they could not accept.‡

‡NOTE.—It would be impossible, in the space allotted, to enter into the Latitudinarian controversy. It extended through the whole century. We would briefly observe that Dr. S. Clarke impugned the doctrine of the Trinity, for which he was censured; Collins, 1714, endeavored to destroy the evidence of prophecy; Woolstan, 1727, the credibility of our Lord's miracles; Tindall extolled reason as a perfect guide. To these publications Tindall alludes: "In some late writing," he says, "public stews have been openly vindicated, and public vices commended to the protection of the Government as public benefits; great pains have been taken to make men easy in their vices, and to deliver them from the restraints of conscience by undermining all religion." Waterland, Bishop Pearce, Sherlock, etc., replied to these authors. Hume appears in the field 1788. Peter Annet ridiculed the resurrection, and was pilloried in 1762, the last who suffered for such an offence. The Liturgical Controversy commenced about

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1750. It was set on foot by one man, the Rev. J. Jones, who falsely gave out that he was the mouthpiece of a large party. He was a man of no character. Archdeacon Blackburn, author of the *Confessional*, was the chief writer on this subject. In a pamphlet, signed "J. D.," are enumerated 43 publications on the *Confessional*, and 102 on the Clerical Petition Controversy.

As the century rolled on, the disastrous consequences of Walpole's policy became more and more apparent. As the old generation of clergy died out, the old traditions and single hearted devotion to the Church died with them; churches one by one were closed; communions dwindled to three times a year; catechising ceased; and the lack of earnestness in the priest begat unbelief in the people. The bishops, chosen now for the first time from one party, and from mere political motives, had no longer the confidence of the clergy. There were several learned and godly men on the Bench, but they seemed powerless for good. Non-residence became the rule, not the exception. Hooply for six years never set foot in the Diocese of Bangor, and, during the twenty-one years he held Winchester, visited only once. Watson could not find a convenient habitation in the Diocese of Llandaff, and so made his home in the Lake district, dividing his time between that delightful country and London. He offered himself as a candidate for the Divinity Professorship at Cambridge, because he had no bias in favor of the Church and none against it. He thought Unitarians good Christians, and never sought to convince them of their error. The consequence of this non-residence was that confirmations were rarely administered, and then so irreverently and to such masses that it brought contempt on the rite. A Bishop has confirmed eight thousand in one day. Necessarily, discipline slept. We look in vain during the remainder of this dreary age for signs of Church life. No churches were built, no schools established; no legitimate attempt made to multiply clergy to keep pace with the growing population, much less to provide adequate endowments. Before the century closed, the belief in a Church and the true ideal of a Church had faded from the English mind.

(To be continued.)

"THE EVANGELICAL PARTY."

At a meeting of the so-called "Evangelical Party" in London, on the 16th ult., Canon Garrett, one of the most prominent leaders of the "party," read a remarkable paper, from which we give the following extracts:—

"Far be from us the assumption that we have nothing more to learn; far away the time when we shall stagnate on our lees. There has been a tendency to get as far as possible away from Popery; and many a man in avoiding Scylla has fallen into Charybdis. I believe that a nobler object has now taken possession of us, and it is to get as close as possible to the revealed mind of God. In doing this we not only breathe the very spirit of our sainted founders, but in result we come back to the principles they maintained and from which some of their successors had unconsciously slipped aside. I can but give a few hasty illustrations of a matter which well deserves to be thoroughly worked out. First, in regard to the sacraments. I remember, some years ago, our honoured friend, Dr. Miller, on this platform, expressing his belief that the sacraments were means of grace, but accompanying the statement with a half apology, as if he feared that the words would cause alarm. I suppose none of us would now shrink from such a phrase. At all events, Richard Cecil describes them as instituted means of conveying grace, and the same statement occurs in the *Eclectic Notes*, with the full concurrence of the assembled brethren. James Harvey uses language of baptism at which I should strongly hesitate, and speaks of 'the feeble infant washing away its native impurity in the laver of regeneration.' Dean Milner asserts that 'some good thing happens to children that are baptised.' Simeon had strong views on baptism, and expresses his belief that all 'penitent adults have in baptism the remission of their sins sealed to them, and the Spirit in a more abundant measure communicated. Infants dedicated to God by baptism may, and often do, though in a way not discoverable by us, save by its fruits, receive a new nature

from the Spirit of God in, and with, and by, that ordinance.' A little later in his life he wrote more cautiously and accepted baptismal regeneration as a change of state, but not a change of nature. Fry, Lloyd, Goode, Woode, and Pratt all maintained grace in baptism. The value of the primitive fathers, as helps to the interpretation of Scripture, is strongly maintained by John Newton, and in his *Apologia* he vindicates the Divine institution of the Christian Church. The whole line of Evangelical fathers were strongly attached to the English liturgy, and Simeon speaks of its 'inexpressible sweetness.' They were strong maintainers of Church and State to a man. Venn, Foster, Cecil, and Scott all spoke very strongly of the sin of schism. They utterly repudiated Methodism, and firmly maintained Church order. So strong were Simeon's views that he was charged in the religious periodicals of his day with being rather a Churchman than a Gospel man. Richard Cecil was most precise in requiring exact order and reverence in the whole conduct of public worship, and I know from personal conversation that our last surviving link with that age, Canon Carus, is strongly in favor of the honourable order and becoming ornamentation of the material house of God. Simeon approved of fasting as an outward help to the spiritual life, and the same sentiment is expressed in the *Eclectic Notes* by Venn, Foster and Scott. In regard to the priestly benediction Simeon had a high estimate of its value. 'When I pronounce the Benediction I feel that I am actually dispensing peace from God.' In short, the Evangelical school, as presented in the teaching of its founders, has no alliance whatever with neglect of the sacraments, depreciation of human learning in its just place and office, with violation of Church order and discipline, with the careless performance of divine worship, with a low appreciation of ministerial authority, or with neglect of outward means and a humanitarian conception of the institution and authority of the Church. Such tendencies form no part of the Evangelical school nor follow in the slightest degree from its principles. More or less, however, they indisputably grew up within the Evangelical party. But they constituted a departure from the system of their founders. In maintaining that while we are Evangelicals to the backbone, we are also Churchmen by virtue of our deepest and liveliest convictions, we do but claim to stand on the platform of Romaine and Venn and Scott and Cecil and Milner and Simeon. Why should we fall short of their Churchmanship because we craved to be endowed with their holy courage, and to be clothed with the beauty of their holiness?"

We call attention to the advertisement announcing the removal of Mrs. W. D. Murray, of "The Pinafore," to her residence, 78 McCaul St. The public generally will find they can obtain what they require in the departments mentioned as advantageously and as cheaply as in any part of the city.

Family Reading.

GOLD IN THE SKY.

CHAPTER II.

Basil Crawford was, as we have before said, the godson of Dr. Majendie. He was a man with few relations, little money, and less interest, such as could help him on in the world. His profession was that of a barrister, and he was wont to boast that he had held two briefs. His first experience in that line had been in an action relating to a pair of boots, and although he had gained his cause, astonishingly little interest or excitement had been roused by the success. His second brief had contained full particulars of the shooting of a pet cat, with a green collar and three brass bells round its neck; and whilst his mind was deeply employed in the subject, a messenger arrived bearing the tidings that the cat was resuscitated, proving the adage, that a cat has nine lives (as Basil Crawford bitterly thought), and that, consequently, the neighbors (owner of, and shooter at, the cat) had shaken hands over the garden-wall, vowed a life-long friendship, and finally wished to withdraw the action.

Basil Crawford's intimates discussed the matter; some deciding that it was "aggravating to say the least of it;" others took to calling him "Puss and boots;" and the rest remarked that, as far as briefs went, he was going "from bad to worse." But the one most concerned took these and all other ills of life cheerfully and pleasantly, manfully resisting depression and low spirits, even when times looked most unkind and prospects darkest.

And earnest work and determination of purpose are seldom in vain. It was surmised that Basil Crawford was beginning to get on, and to be well spoken of, but he made no boast of this, for he well knew how much yet remained for him to do; that he had barely set the wheel of his fortunes moving with feeble pulsations which would fade and die out if he relaxed his energy; the world, and his life in it, would be for many a long day yet a struggle and a battle for him. It was not often therefore that he took a holiday; but when he did so, his first thoughts always went to his godfather's house at Atherton, for a welcome awaited him there whenever he could avail himself of it. There was a mutual respect and liking between him and his godfather; moreover Birdshill was a pleasant place to stay at; and, lastly there was Gwendoline or, probably chiefly, there was Gwendoline!

There was an indefinable something about her which made people fall in love with her, and it would be hard to give an exact cause for it, but certainly it was not entirely her beauty which made her so attractive; but the fact was felt and acknowledged, and by none more than by Basil Crawford, who found her face coming between him and his law-books, and things which she said interfering with the most pungent bits of his briefs. He had therefore found it absolutely necessary at times to run down to Atherton, to assure himself that his recollections of her face had been correct, and to hear whether she had come to the end of her original ideas, or whether she had still something fresh and bright to say on things in general.

And each time that he re-visited Atherton he had been fully satisfied on both points, only the aggravating thing was, that instead of their clearing up matters it involved them in the most tangled confusion, particularly after he had assured himself that Claude Egerton entertained the same feelings regarding her that he himself held; for while he was a comparatively poor and struggling man, was not Claude Egerton rich and prosperous, a match therefore to be desired for her by all her friends?

He was not in a good temper on the second morning of his visit, the day after the croquet-party; he shut himself up, for the purpose of letter-writing, in a little cupboard of a room, wherein he knew that he would have solitude. This was unsociable, and although business must of course claim to be first, it is astonishing how even that Leviathan can conveniently subside on occasion. Gwendoline instinctively felt this, and accordingly made some parade of going out, demonstrating but little interest in his proceedings, only a little later, calling for her boots as she passed the closed door of the little cupboard of a room.

On the other side of the door Basil Crawford wondered where she was going, and rather gloried in the thought that she must naturally have expected him to volunteer to accompany her; he wondered whether she would see the squire when she was out; and, finally, he turned his head over so slightly in the direction of the window, but cautiously, in case she should see him watching her. No need for the caution; she neither turned as she passed the window, nor loitered as she went along the drive, till she disappeared amongst the shrubs.

She was "a sight for sair een," he said to himself, as she walked in the spring morning, bright and fresh as the early flowers, the sunshine on her fair hair making it look like the primroses themselves.

It was very strange, but no sooner had she disappeared amongst the thick shrubs which grew on each side of the drive, than Basil Crawford's writing came to an end; the pen full of ink was thrown on to the table-cloth. His next impulse was to throw open the window, and let some of the fresh air into the room. He had no sooner done this than he stepped deliberately out into the garden; he had formed no plan to do this, only, whilst opening the window, the thought flashed across him to

go the length of the gate, and just observe the direction she had taken for her walk.

It is also strange to relate, but Gwendoline had no sooner reached the gate than she determined to pass and re-pass that suddenly-closed window once more—it was easy to pretend that she had forgotten something—and so give him an opportunity of altering his mind, and joining her, if he should think fit to do so.

At the turn in the drive they came face to face; and, to say the least of it, each was considerably astonished.

"Dear me, I did not know you were going out," she said.

"Neither am I going out. It smelt so sweet and fresh when I opened the window I thought I would just step out for a minute to—see how things looked."

"I hope I did not interrupt you," she said, "by walking past the window on the gravel; I will go back the other way."

"Interrupt me! oh dear no! I was not doing anything which signified in the very least."

"Indeed! I understood that you had important business which obliged you to shut yourself up till it was finished!"

Gwendoline said this with some emphasis, and Basil Crawford felt decidedly embarrassed. Before he had recovered breath or presence of mind she had passed into the house, and he was left standing on the gravel path, with plenty of time to consider the "situation."

One thing was clear enough: she was offended, and not without some reason; he would wait till she came out again, and make peace between them. He had barely made up his mind as to what he should say when she reappeared.

"Gwendoline," he said, going up to her, "my words must have sounded strange to you just now; I am sure you misunderstood them. I meant only to convey to you that your passing the window could not in the least interrupt anything I was doing; if it did distract me somewhat, it was but too pleasantly, therefore a fault on the right side." He said this in his usual pleasant manner, and Gwendoline immediately thawed to it, and with an answering smile said, "Basil, you have been dreadfully cross all the morning, and I think you have just woke up to the fact, and are a little ashamed of yourself, is not that the truth?"

"Of course I must say yes. Ladies always dislike any one to differ in opinion from them; you would say I was cross again if I contradicted you."

"I should say you were rude as well!" By this time they had both arrived at the gate, and she added, "Now, Basil, confess it was all nonsense about business obliging you to shut yourself up this morning, wasn't it?"

"You wish me to say you are right, I suppose, and that there was no necessity for me to make a hermit of myself?"

"Not only a hermit, but a hermit crab, and the crosser of his kind" but, honour bright, Basil, you need not have gone to such lengths, need you?"

"Honour bright, you are right now, and I believe at all times," was the answer, in his bright ready tones. "How shall I make atonement? how will you punish me?"

A merry mischievous look came over her face, and hastily dropping her open sun-shade on to the gravel path, she held out her hands, and in mock solemn tones said, "Lay your two hands here and say after me, 'I do humbly confess that there was no necessity for me to shut myself up this morning or to have been so disgracefully cross; I acknowledge that my behaviour was absurd, and that I am a very ridiculous person.'"

"I would rather say that I have been an idiot!" said Basil Crawford, who had repeated everything after her until she came to the last sentence, where he halted.

"I would rather you said 'a very ridiculous person,'" she said, gravely.

He then repeated the words after her, when she abruptly dropped his hands, and, with a satisfied smile, picked up her sun-shade, and added, "Now will you come with me; I am going to the Vernons'?"

"Of course I will go with you," he said; but you are always going to see those girls. I cannot see that they are anything out of the common, or worth so much trouble; but I shall be delighted to go anywhere you like to take me."

"Then you can just go and sit quietly and nicely in that little cupboard of a room wherein you elected to find your morning's entertainmet."

"But you just told me I might come with you."

"I only wished to find out if you would like to come with me. You have gone through your 'atonement; my 'punishment' is yet to come!"

"You surely will not be so hard-hearted now as to forbid me to go with you! I will fetch my hat in a moment, and—"

"Put it on if you think the atmosphere of the room requires it. Yes, I can be hard-hearted when I think the education of the young requires it, so stern a sense of duty have I!"

"But supposing I say I will come with you, and I won't be left behind?"

"And supposing I say I won't have you? Good-bye crab—I mean hermit—good-bye!" The hill descended on the left-hand side of the gate, and she ran a few springy steps downwards, looking back laughingly twice, and waving her sun-shade to him.

She was a very aggravating girl, and certainly a tease, but she was pretty enough to be easily forgiven. For a moment or two Basil Crawford, with uncovered head, hung over the gate, looking after her; he unfastened the latch, and stood in the road watching her quick steps down-hill, then, before the rustling movements of her garments had quite passed away, he turned hastily back to the house. Who was to say she intended her stern commands to be obeyed? He would take the reins in his own hand, fetch his hat, and—

"Basil!"

He stood still on the gravel walk, looking all round.

"Basil!—here!"

This time he turned his head to one of the upper windows of the house. Mrs. Majendie's fair well-dressed head was visible amongst the white muslin curtains of an open window.

"I am coming down—I am finished already," she said, in a well-satisfied voice.

"Indeed!" he replied, not much overcome. It was half-past eleven, and about time for any one to "come down" he thought.

"I do not usually come down till lunch time," she said, "but when any one is staying in the house I try to make an effort to do my duty and see after wants, and entertain them. Go into the drawing room, my dear boy, I shall join you there in a few minutes, and we will have a comfortable little chat."

The fair self-satisfied head disappeared, and Basil considered once more upon the general tendency "things had to be aggravating." He stood almost precisely upon the same spot he had stood when Gwendoline delivered her first shaft at him; but he felt almost less amiable now than he had felt then.

Mrs. Majendie, from the upstairs window had watched the small scene at the garden-gate, and before Gwendolin had bidden him good-bye, she had arrived at a conclusion, and made up her mind. Like most weak and silly people, she was cunning, and at the same time very capable when she thought occasion demanded it, of taking the law into her own hands and acting peremptorily.

Basil Crawford had not hurried himself in any way, and Mrs. Majendie was in the drawing room and comfortably established there before he made his appearance.

Any stranger entering the room then would have taken Mrs. Majendie for a much younger woman than she really was; her pretty hair becomingly arranged in front, and a little knot of golden curls behind; her clear white skin and beautiful features; her tasteful dress arranged on the blue sofa—to any stranger she would have been a pleasant sight to look on. Basil Crawford, who was, of course, only a "crab," and whose opinion did not signify, failed to see any beauty in her features, because he had never yet seen any expression on them save that of a perfect self-satisfaction.

"Basil, my dear boy, where are they all gone to? Is there no one to look after you and amuse you? Where is Gwendoline?"

"Gone out," he said somewhat shortly, and taking up a photographic album from the table.

"Very thoughtless of her; but she has so many plans of her own that she seldom consults any one else's pleasure but her own."

"She has gone to Heathcot to see the Vernon girls," he replied.

"And most uninteresting girls they are, in my opinion. Bessie is the most conceited girl I ever knew, and Naomi is—well she is difficult to describe but she goes in for cleverness. You know that sort of person, and how obnoxious they are."

"They ought not to be encouraged; the only way is to avoid meeting them if you possibly can," he said.

"Now I think a woman should be feminine, and leave those trying sort of things to men. Do you ever notice how disagreeable women who try to be too clever get? Just ring the bell, dear boy; it is so far from luncheon-time that we shall be all the better of a little refreshment. I have tried to train up Gwendoline in the way I thought she should go, but I had long ago had to give up the task of trying to bend her will to mine; she is so entirely like her father, so unlike me."

(To be continued.)

—Without grace you can do nothing; you can neither feel the burden of your sins nor seek to be eased of them, nor perceive when they are forgiven; you cannot read your heart, and set apart from you the vanities and lusts of the flesh, which doth even more fight against the soul; you cannot discern the word of God, and by it enter the way of everlasting life; you cannot abhor that which is evil and cleave to that which is good; without the grace of God you cannot continue steadfast and constant in the faith and in the hope of the mercies of God, through our Saviour Jesus Christ.—Bishop Jewell.

—The story is told of an infidel who said to a clergyman: "I always spend Sunday in settling my accounts," to which the good man replied: "And you will probably spend the day of judgment in the same way." We know of women who always put their houses in order, who write up all the letters for the week, go to ride, or read trashy books on that day; and they are not infidels either. In the hearts of many professedly good people God seems to dwell less on Sundays than on week days.

—What greater thing is there for two human souls than to feel that they are joined for life—to strengthen each other in all labor, to rest on each other in all sorrow, to minister to each other in silent, unspeakable memories at the moment of the last parting.

Children's Department.

COURTESY EXEMPLIFIED.

While at Providence, R. I., says a writer in the *Springfield Review*, I met Mrs. Mary A. Livermore at the house of a friend. At table the conversation fell upon the subject of politeness. The hostess told of a friend of hers, a little antique in her manners, for whom a reception was given by one of the Beacon-street aristocracy of Boston. At dinner the guest poured out her tea in her saucer to cool it—a method of refrigeration which was quite *au fait* thirty years ago. The guests looked surprised, and some were inclined to smile at her simplicity and ignorance of high toned propriety, but the lady of the house poured some tea into her saucer and drank it therefrom. This was considered a hint to all, and the guest was immediately placed at her ease. Mrs. Livermore said: "I was once the recipient of a very marked politeness of a similar sort. When I was in London, my husband and I received a verbal invitation from Lady Viliers, whom I had met once or twice pleasantly, to come to her house next evening and meet a few friends of hers. We accepted and went. But I was deceived by the informality of the invitation, and supposed it was merely to meet half a dozen neighbors or intimate friends. Judge of my amazement to find the house illuminated and a very large and brilliant party assembled in full dress in my honor. There I was in a plain carriage, dress, bonnet, black gloves!"

"What in the world did you do?" inquired a young girl.

"Why, I went right into the house and to the ladies' dressing-room, whence I sent a note to the hostess saying that I had misapprehended her invitation and was not in appropriate costume. She ran up and reassured me by telling me they had come to see me, and didn't care for the dress, and carried me right down with her. All were in full dress; the ladies without hats, and hair elaborately dressed; I with brown dress, bare hands, bonnet on. I soon recovered the self-possession which the *faux pas* somewhat disturbed, and was greeted with splendid cordiality. In a few minutes Mr. Livermore edged around behind me and whispered, 'Didn't you think, Mary, that all these ladies had on white kids when you came in?' I looked around and they were all bare-handed! Moreover, I observed that half a dozen had bonnets on. This half a dozen rapidly increased till we were in a majority; and I soon discovered that no lady who arrived after I did had removed her hat. Now, that is what I call politeness!"

MY WAY.

They told me of a way
That I must go;
Whether 'twas long or short
They did not know.

I did not listen then,
Nor understand,
Until my Father came
And took my hand.

"I am thy guide," He said:
"Leave all with Me."
And so I went with Him
All trustingly.

And now we journey on,
Day after day;
I have no need of care,
He knows the way.

My sandals are His strength;
And His great love
The staff that helps me toward
The home above.

He holds my hand in His:
How can I fear?
It is not hard to trust
While he is near.

I do not know how long
The way will be;
I only know it is
The best for me,

And when no longer here
He bids me roam
I shall behold with joy
My Father's home.

HOW TO SEE A SEED GROW.

Many little folks wonder how a seed grows. Some boys and girls have taken up the seed after planting it in the ground, and thereby preventing it from taking root. We may, however, see the roots shooting out from the hyacinths and other bulbs that we grow in glasses in our windows. And in this way we may see other seeds sprout and shoot.

A gentleman, to gratify his little sons, took a glass tumbler, round which he tied a bit of common lace, allowing the lace to hang or drop down in the centre of the glass. He then put water in the glass to cover the lower part of the lace, and in this hollow he dropped two sweet-peas. The little boys were told to look at them every day, and they would learn what was going on underground with similar seeds.

Next morning the boys hurried from the breakfast-room to look at the glass with the peas in the south window. They found that while they were fast asleep the little brown skin had burst, and a tiny white sprout was seen on the side of each pea. The little sprouts soon grew long enough to reach through the holes in the lace, and on the tops of the top of the peas two little green leaves were seen.

In time the boys saw the white thread-like roots reach almost to the bottom of the glass, while the green leaves grew large and gave way to a stalk or stem.

In this way most seeds may be seen to grow. But just stop and think a moment. How little

do we know about that wonderful power of life which works inside the seed, and pushes out the root and the blade, and which keeps pushing till the blossoms comes.

BISHOP WILSON AND THE SOLDIER.

Bishop Wilson's manner in his confirmations were most impressive and the words used by him most earnest and affecting. While Bishop of Calcutta he usually gave two addresses. The full assent of the catechumens he almost always required to be repeated twice, and sometimes thrice, till the church resounded with the words "I do." In the second address he was accustomed to deliver "seven rules," which were to be repeated after him at the time, and afterwards written in the Bible or the Prayer Book of those who had been confirmed. They were as follows:

"1. Pray every day of your life for more and more of God's Holy Spirit. "2. Prepare at once for receiving aright the Holy Sacrament of the body and blood of Christ. "3. Read every day some portion of God's holy word. "4. Reverence and observe the Lord's day. "5. Keep in the unity of the Church. "6. Avoid bad company and seek the company of the good. "7. When you have got wrong, confess it, and get right as soon as you can."

In many a Bible and Prayer Book throughout India these words may still be found written. "Please, sir, will you give us our 'Seven Rules?'" was the constant request to the Bishop's chaplain after service. "On one occasion," says his biographer, "when the confirmation was concluded in a large military station, and the Bishop was resting for a few minutes in the vestry, a young English soldier hastily entered and made his military salute. On being questioned, it appeared that he had been a candidate for confirmation, and was duly prepared, but having been on guard he was too late for the ceremony, and he came now to express his sorrow, and to see if his case admitted of no remedy. For a while the Bishop doubted, but his interest was aroused by hearing the soldier plead that he had been a boy in the Islington parochial schools, that he had often been catechised in that church, and that he had heard the Bishop's last sermon on leaving London.

"'Kneel down,' said the Bishop. He knelt down, and was confirmed and admitted to the full communion of the 'Church militant on earth.'"

THE CHILD DIKE.

Holland is a beautiful country, full of green fields, with cattle and sheep grazing in the pastures; but there are few trees and no hills to be seen. The ground is so flat and low that two or three times the sea has rushed in over parts of it and destroyed whole towns. In one of these floods, about two hundred years ago, more than twenty thousand people were drowned. In some of the towns that were flooded not a creature of any kind was left alive.

A large part of the water that came in at the time of that flood still remains. It is known as "the Maas," and in one part of it there is a little green island—a part of an old dike or dam—which is called the "kinder dike," or "child dike," and got its name in this way:

The waters rushed in over one of the little Friesland villages, and no one had any warning. In one of the houses there lay a child asleep in its cradle—an old fashioned cradle, made tight and strong of good sound wood.

By the side of the cradle lay the old cat, baby's friend, probably purring away as comfortably as possible. In came the waters with a fearful roar. The old cat, in her fright, jumped into the cradle with the baby, who slept through all the turmoil as quietly as ever. The people were drowned in their beds. The houses were torn from their foundations and broken in pieces. But the little cradle floated out on an angry sea in that dark night bearing safely its precious burden.

When morning came there was nothing to be seen of the villages and green meadows. All was water. Hundreds of people were out in boats trying to save as many lives as possible; and on this little bit of an island that I have spoken of, what do you think they found? Why, that same old cradle, with the baby asleep in it and the old cat curled up at her feet, all safe and sound.

Where the little voyagers came from, and to whom they belonged, no one could tell. But in memory of them this little island was called "kinder dike"—the child dike—and it goes by that name to this day; and the story is told to thousands of little people all over Holland as a remarkable instance of God's providence.

NAMES OF FINGERS.—Here are the names formerly given the fingers:

First comes "Thumb."
"But that isn't a finger!" we say.
"Well, perhaps that is why it was called 'Thumb.'"

Then come "Toucher," or "Foreman," "Longman," "Leechman," and "Littleman." It's plain enough how Toucher, Longman, and Littleman came by their names, but Leechman got his in this roundabout way:

It appears that, in the misty past, folks believed that a nerve ran straight from the third finger to the heart. Likewise, they thought that this finger felt the effects of poison more quickly and delicately than any of the other fingers. Thirdly, and lastly, they made a point of stirring up their physic with it.

So, you see, this finger had a great deal to do with sickness, and getting well, and physic, and such matters, and as they called the man who physicked them—the doctor—a "leech," it saved trouble to give the same name to the physic finger, and call it "Leechman."—*St. Nicholas for June.*

WATCH-WORDS.

Through gathering clouds and stormy seas of fate
Two golden watch-words guide and comfort me;
Toiling along my path, early and late,
I cling to patience and fidelity.

In all the weary changes of my day
I strive to follow duty faithfully;
And when I falter, fainting, by the way,
With subtle influence patience strengthens me,

So onward through what suffering God may send.
I walk with faith and feet that shall not tire,
Trusting with patience, strong unto the end,
To reach at last, O Lord, my soul's desire.

HOW HARD IT IS TO BE CONTENT!—When I was young, an old gentleman asked me, "When is a person rich enough?" I replied, "When he has a thousand pounds." "No." "When he has ten thousand?" I asked. "No." "A hundred thousand?" "No." "When, then?" "When he has a little more than he has got—and that is never." So it too often is. If we once allow the beginnings of a covetous spirit, our desires will always keep in advance of our possessions. He only is truly rich who is truly contented.

"FATHER DOES IT."—Then it is no wonder if sons do it too. If father reads the newspaper on Sunday, John will be likely to read his toy-book. If father drinks a dram, or uses an oath, the little ones are in a fair way to do the same. If father pollutes his lips with an ugly word, it will go down in regular course to the barn and the kitchen. On the other hand, if father reads his Bible every morning before he opens his newspaper, his children will never forget it.

WILL HE SUCCEED?—In nine cases out of ten a man's life will not be a success if he does not bear burdens in his childhood. If the fondness or vanity of father or mother has kept him from hard work; if another always helped him out at the end of his row; if instead of pitching off he stowed away all the time—in short, if what was light fell upon him, and what was heavy about the work to some one else; if he has been permitted to shirk, until shirking has become a habit, unless a miracle has been wrought, his life will be a failure, and the blame will not be half so much his as that of his weak and foolish parents.

On the other hand, if a boy has been brought up to do his part, never allowed to shirk his responsibility, or to dodge work whether or not it made his head ache, or soiled his hands, until bearing burdens had become a matter of pride, the heavy end of the wood his choice, parents as they bid him good-by may dismiss their fear. The elements of success are his, and at some time and in some way the world will recognise his capacity.

Church Directory.

ST. JAMES' CATHEDRAL.—Corner King East and Church streets. Sunday services, 11 a. m., 3.30 and 7 p. m. Rev. Dean Grasset, B. D., Rector. Rev. S. Rainsford and Rev. R. H. E. Greene, Assistants.

ST. PAUL'S.—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. T. C. DesBarres, Incumbent.

TRINITY.—Corner King Street East and Erin streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Sanson, Incumbent.

ST. GEORGE'S.—John street, north of Queen. Sunday services, at 8 a. m. (except on the 2nd & 4th Sundays of each month) and 11 a. m. and 7 p. m. Evensong daily at 5.30 p. m. Rev. J. D. Cayley, M.A., Rector. Rev. C. H. Mockridge B.D., Assistant.

HOLY TRINITY.—Trinity Square, Yonge street. Sunday services, 8 and 11 a. m., and 7 p. m. Daily services, 9 a. m. and 5 p. m. Rev. W. S. Darling, M. A., Rector. Rev. John Pearson, Rector Assistant.

ST. JOHN'S.—Corner Portland and Stewart streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Williams, M. A., Incumbent.

ST. STEPHEN'S.—Corner College street and Bellevue Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. A. J. Broughall, M. A., Rector.

ST. PETER'S.—Corner Carleton & Bleeker streets. Sunday services, 11 a. m. and 7 p. m. Rev. S. J. Boddy, M. A., Rector.

CHURCH OF THE REDEEMER.—Bloor street West. Sunday services, 11 a. m. and 7 p. m. Rev. Septimus Jones, M. A., Rector.

ST. ANNE'S.—Dufferin and Dundas streets. Sunday services, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, M.A., Incumbent.

ST. LUKE'S.—Corner Broadalbane and St. Vincent streets. Sunday services, 8 & 11 a. m. & 7 p. m. Rev. J. Langtry, M. A., Incumbent.

CHRIST CHURCH.—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. T. W. Paterson, M.A., Incumbent.

ALL SAINTS.—Corner Sherbourne and Beech streets. Sunday services, 11 a. m. and 7 p. m. Rev. A. H. Baldwin, B.A., Rector.

ST. BARTHOLOMEW.—River St. Head of Wilton Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. J. H. McCollum, M.A., Incumbent.

ST. MATTHEWS.—East of Don Bridge. Sunday services, 11 a. m. and 7 p. m. Rev. G. I. Taylor, M.A., Incumbent.

ST. MATTHIAS.—Strachan St., Queen West. Sunday services, 8, 11 & 12 a. m., & 4 & 7 p. m. Daily Services, 6.30 & 9 a. m., (Holy Communion after Matins), and 2 & 8 p. m. Rev. R. Harrison, M.A., Incumbent, 38 Lumley St.

ST. THOMAS.—Bathurst St., North of Bloor. Sunday services, 11 a. m. and 7 p. m. Rev. J. H. McCollum, M.A., Incumbent.

GRACE CHURCH.—Elm street, near Price's Lane. Sunday services 11 a. m. and 7 p. m. Rev. J. P. Lewis, Incumbent.

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CHURCH OF THE ASCENSION.—Richmond St. West, near York street. Sunday services, 11 a. m. & 7 p. m. Rev. S. W. Young, M.A., Incumbent.

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