

Dominion Churchman.

Vol. 4.]

TORONTO, THURSDAY, DECEMBER 5, 1878.

No. 49.

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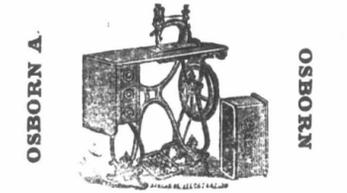
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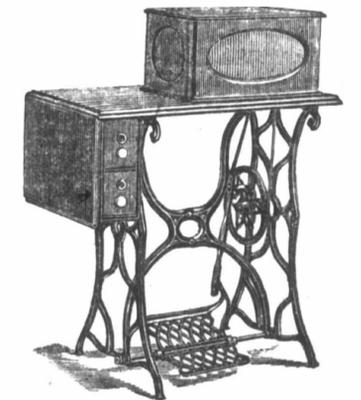
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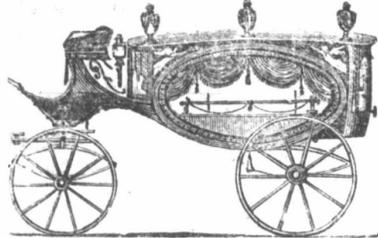
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Your obedient servant,
JAMES BEATTY, Jr.

1879 MAYORALTY. 1879

To the Electors of the City of Toronto.

GENTLEMEN,—Having been presented with a requisition signed by a very large number of the most influential Ratepayers of the City, asking me to allow myself to be put in nomination for the Mayoralty for 1879, I take this means of placing myself in your hands as a Candidate for that position, being assured, by the signatures to the Requisition (which I shall publish at an early day through the press) that I shall receive your hearty support. I remain, Gentlemen, your obedient servant,

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THURSDAY, DECEMBER 5, 1878.

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THE WEEK.

THE vice-regal party left Halifax on Friday. Their passage by rail to Montreal was attended with great outbursts of enthusiasm, and every where they were received with the warmest expressions of loyalty. All along the line, the demonstrations of loyalty and affection were unbounded. In fact their progress was one prolonged manifestation of the deepest and strongest feeling. At Richmond, the Marquis, in his reply to the addresses presented, testified to the gratification experienced by the party at their reception. At St. Hyacinthe the great preparations were made for the occasion. At St. Hilaire the band played "The Campbells are coming" as the train approached; and on the arrival of the party an address was presented in French, to which the Prince replied in the same language. Every railway crossing furnished its quota of inhabitants to cheer the train as it moved on its way, and every station was gay with evergreens. The hearty greetings every where given by all classes elicited frequent remarks from the Marquis and the Princess. After the train had passed Victoria Bridge, the scene fairly defied description, and at least three thousand people were assembled within the gates of the Bonaventure Station. A guard of honor was placed to receive the party. A royal salute was fired, and every possible demonstration of enthusiasm was made. An address was presented and a reply given; a magnificent procession was formed, and a military review took place. In the evening the city was illuminated on a grand scale, and a ball was given at the Windsor. An address was also presented from the St. Andrew's Society, to which the Marquis gave an extemporaneous reply. On Saturday morning, addresses were presented, deputations received, and a drawing room was held. In the afternoon his Excellency and Her Royal Highness visited Ville Marie and McGill College.

On Sunday, His Excellency and the Princess attended the English Cathedral at 11 a.m.

A telegram was received by Her Royal Highness from the Queen, dated Windsor Castle, Dec. 1st, expressing her delight at the reception of the Vice-regal party, and requesting the Princess to say so.

The Governor General and the Princess took their departure on Monday from Montreal for Ottawa. The weather was most inclement. The route to the capital was not interesting except from the congratulations of the populace everywhere assembled to receive the distinguished strangers. The conduct of the Princess during the journey was such as to give her a permanent place in the hearts of the people. The train reached Ottawa at half-past four, being an hour late. The inclemency of the weather prevented

any presentations or addresses that evening, except an address from the corporation, presented by the Mayor, to which the Governor General made a reply.

In Prussia, the sentiment is strongly expressed that the merit of having removed the danger of complications in the Balkan Peninsula is not due to the Earl of Beaconsfield, and that the danger was removed before the noble Earl announced his intentions or uttered his sentiments. They say the merit of a pacific understanding belonged to Prince Bismark, who asked the Powers in September to call upon the Porte to fulfil its engagements. They also say that at that time England frustrated the plan, and was punished for this want of foresight by the danger of the Afghanistano complications, as well as by failure in her endeavors to obtain Austro-French assistance. However that may be, it is something to admit that the pacific understanding has indeed been attained, whoever may have been the author of it. The said "pacific understanding" was a consummation most devoutly to be wished, provided that, at the same time, the interests of the Christian populations of European Turkey were not sacrificed to any other interests, nor the populations themselves left a prey either to Turkish savagery or Russian barbarism.

Among the troubles of the Celestial Empire, it is stated that fifty thousand troops have revolted in the province of Kevanzin. No pay and bad rations are reported to be the cause; and as these are pretty general throughout the army, the revolt is expected to become more extensive. The Chinese forces occupying the reconquered western territory have also met with some disasters, and complications are feared with the Russian authorities, in reference to some boundary questions. In Hong Kong, Governor Hennesey is meeting with considerable opposition.

It is expected that a ruling prince for Bulgaria will be elected on New Year's Day.

In Asiatic Turkey, the English Reform Scheme will be tried experimentally by the Sanjaks of Syria and Broussa. The Porte appears to have declined Austria's proposal for a Convention whereby the Austrians would be permitted to enter Novi Bayar immediately. It does not appear, however, that the arrangement is finally disposed of.

It is anticipated that the ensuing session of Parliament in England will be very brief, that a dissolution will speedily take place, and that there will be a general election in January. The Afghan question is supposed to be the motive influencing the decision at which the English Cabinet has arrived, and the various opinions expressed by noted Indian statesmen and military men, as well as the opposition displayed by the so-called Liberal party, appear to render it desirable that the sentiments of the English people should be ascertained.

It is announced that the marriage of the Duke of Cumberland with the Princess Thyra of Denmark, will take place shortly before Christmas.

A publication has been issued of the official correspondence relative to Afghanistan from 1855

to the present time. It occupies 260 pages. The Ameer's letter in reply to Lord Lytton's request for the reception of Sir Neville Chamberlain's mission, complains that before the Viceroy's letter was read or his messenger had an audience, other letters had reached the Ameer from the Commissioner at Peshawaura to the commandant of Ali Musjid, written threateningly. And "when any power shows animosity, the matter is left in the hands of God and to His will." The Viceroy telegraphed to the Home Government that this letter conveyed a direct challenge. He urgently advised an immediate advance up the Khurum valley and Khyber and Pishen passes, if necessary to Candahar. The Home Government, however, instructed the Viceroy to give the Ameer another opportunity to accept the British terms; and the result of the interview between Major Cavagnari and the Commandant of Ali Musjid is already known. Cavagnari asked "Will you oppose the passage of the mission by force?" The Commandant said, "Yes, and you may take it as a kindness, and because I remember our friendship, that I do not fire upon you for what you have done already."

It is said that Russia has announced her intention of actively supporting the Ameer in the event of the English occupying any forts in Afghanistan, from which the Russian dominions in Asia might be effectively threatened. This announcement is based upon the assertion England has violated the alleged Afghan agreement of Lord Clarendon by the occupation of Quettah. The intention of Russia to interfere in Afghanistan is apparently confirmed by the Moscow Gazette declaring that intervention is indispensable, now that the occupation of Quettah has been succeeded by expeditions in the direction of Candahar and Herat.

Some little difficulty has occurred with a small detachment of the British troops, which it appears has been greatly exaggerated, for since then, a single British officer rode the entire length of the Khyber Pass without molestation. It is expected that General Browne's force will winter at Dakka. General Roberts' advance on Peiwar pass will, it is anticipated, meet with complete success. It is also stated in the latest despatches, that no important fighting is expected this year.

The rumour of the dissolution of the Imperial Parliament has been since contradicted.

The recently expressed intention of the Archbishop of Canterbury as to the extended use of the "Lambeth Degree," will probably excite the curiosity of many in order to discover if possible, the motive which may have led to the change. In order that some idea may be formed upon the subject, we may mention that the only degrees conferred under the new arrangement are the following:—The degree of D.D. on the Rev. Samuel Dyson, Principal of the Cathedral College, Calcutta, in consideration of his distinguished services in the Missionary cause; the degree of B.D. on the Very Rev. Alexander Russell, Dean of Adelaide, Australia, in consideration of his distinguished services to the Colonial Church; and the degree of Bachelor of Divinity on the Rev. Arthur Evans Moule, of the Church Missionary College, Islington, and for seventeen years a Missionary in China,

in consideration of his distinguished services in the missionary cause.

The Turkish Redifs and Circassians sacked twelve hundred houses in Melnik district, in Macedonia, on the 20th instant, and massacred the inhabitants without distinction of age or sex.

Of all the kinds of tyranny, that of mob law is the most objectionable, as being the most galling. A county named Breathill, in Kentucky, is at present enjoying the blessings of that development of liberalism. At the last election great bitterness was manifested between two candidates for the county judgeship, J. W. Burnet and Edw. Strong. *Capt. Bill Strong*, a noted desperado, assisted by the freeman negroes, championed Ned Strong, while Burnet also had special supporters. Other families, known as the Allens and the Littles, became involved. On the 25th John Aikman, leading a dozen horsemen, dashed into the town of Lexington, and furiously attacked Strong's clan. Two men were shot, one of them fatally. Next day the opposing forces again met and a number of shots were exchanged, and Judge Burnet was shot through the heart. A posse of Allen's men attempted a rescue of Little, who had been taken to goal. A brother of the prisoner, begged them to desist, when he was shot dead. A guard was detailed to dig the grave of Judge Burnet by the side of his sweetheart, who died one year ago. The ladies and citizens who came to attend the funeral beat a hasty retreat. Lawlessness and disorder are rife. The Governor has been asked for troops. Communication with Jackson is almost entirely cut off. At last accounts the factions still hold the town, slaying each other as opportunity offers. The firing is principally maintained by sharpshooters from behind barricades and entrenchments. Several persons have been killed in revenge for the death of Tom Lytle, who was shot while addressing a mob at the gaol door. Several non-combating citizens have been hit by bullets, and some killed. The disturbance is not likely to abate without more bloodshed and violence. Nothing whatever has been done in regard to sending the military to the scene.

An offensive and defensive alliance is to be proposed between Turkey and Greece, provided that Greece can be prevailed upon to accept the cession of territory proposed by Turkey. Moukhtar Pasha, before taking command of the troops in Epines and Thessaly, is to proceed to Athens in reference to the subject.

The Marquis of Salisbury has informed Schouvaloff that Great Britain will not permit the slightest infringement of the Berlin Treaty, that she will not suffer any further prolongation of the time of the Russian evacuation of Bulgaria, nor any intermediary interference in the Afghan affair. The Marquis is also reported to have informed the Russian statesman that he was exceedingly surprised that so astute and clever a man should have blundered so much in his estimate of Great Britain's intentions. His mission in England created some uneasiness because the object of it as well as the success it was meeting were kept a profound secret at first.

Safvet Pasha has received information from Prince Lobanoff that the Russians have evacuated Bulgaria and Roumelia, in accordance with the Treaty of Berlin, but that she will continue to hold Adrianople and Thrace for the present, or at least until Turkey accept a definitive treaty.

THE SECOND SUNDAY IN ADVENT.

THE note sounded by the Church on this Sunday is "Heaven and earth shall pass away but my words shall not pass away," in connection with, "The kingdom of God is nigh at hand." The word of Christ to which we are now called upon to pay especial attention is that which tells of signs in the sun, and in the moon, and in the stars, with distress of nations when the powers of the Heavens shall be shaken on the approach of the Son of Man in a cloud with power and great glory. The kingdom of God as the ministration of grace and mercy is already in our midst, so that the signs of its spring tide beauty and strength are everywhere visible to the eye that will look for them. Viewed as the manifestation of glory and triumph, the kingdom of God may be considered nigh at hand to all, for all must soon pass out of one into the other. Although the Lord doubtless meant, in reference to the kingdom of glory that the direct preparation for it was then beginning, and should not cease until the consummation of all things should be realized.

And what though the second Advent which is to usher in the glory of Messiah's Kingdom, is to be accompanied with signs and attributes of terror, "Men's hearts failing them for fear!" There is One who has arisen to reign over the Gentiles and in whom the Gentiles are permitted to trust. The patience and comfort both of the personal Word and of the written word, give the church assurance and confidence to look up and lift up her head, knowing that her redemption draweth nigh; in agreement with the message to the church in Philadelphia, "Because you have kept the word of My patience, I also will keep thee from the hour of temptation which shall come upon all the earth"

That Messiah is the central figure under both the Mosaic and the Christian dispensation is clearly laid down. If the prophets uttered their mystic oracles, they all pointed to Him who was the root of Jesse; all their inspiration was directed to the gradual unfolding of the glory of His kingdom. And in the Christian economy, all the provisions made in connection with the redemption of the human race look onward to the time when the Tree of Life will give its fulness of fruit, and the kingdom of God be known in the completeness of its development, whereby his servants shall serve Him whose temple is all space; they shall dwell in the immediate presence of the King Eternal, Immortal, Invisible, and shall become changed into the image and likeness of Him Who has been their redemption.

WRITTEN OR UNWRITTEN SERMONS.

THE subject of preaching sermons from a manuscript or otherwise has often been discussed. Both practices doubtless have both their advantages and their disadvantages. At the recent diocesan conference held in Exeter, the majority of the speakers expressed their dislike to preaching from a written sermon, and a suggestion was humorously offered that the Bishops should make inquiry for all old sermons and burn them. James the First spoke of the practice of preaching from a manuscript as a "slothful practice;" and he directed the clergy to learn their sermons by heart and preach them from memory. After the Restoration, in order to prevent treason from being uttered in the pulpit, the clergyman had to give the manuscript of his sermon, as soon as he came down from the pulpit, to an officer of the crown for an examination; and from this circumstance it is understood that the adoption of the

present practice became so general. No one can conceive John Wesley, George Whitfield or Rowland Hill ascending the pulpit or the hillside with a carefully prepared manuscript. It is indeed said of Wesley that he seldom knew, when he ascended the pulpit, what text he should take.

It would doubtless be little for the benefit of the Church if either the written or the *extempore* method of preaching were made compulsory. Some of the most effective preachers the world has ever seen were wholly unable to preach without a manuscript. Dr. Chalmers was one of these. He once endeavoured to preach extempore, but his mind became so concentrated upon the treatment of his first head that he forgot all the others. Canon Melville is regarded by some as the greatest preacher in the Church since Jeremy Taylor; but he was equally unable to preach on the spur of the moment, and devoted the whole week to his two Sunday discourses. Dean Swift required three weeks for the composition of a sermon. Canon Dale could never preach extempore. Robert Hall always prepared with the greatest care his magnificent Johnsonian periods. Bishop Wilberforce employed both methods with nearly equal success, but his written sermons were the best. Dr. A. McCaul used a manuscript in the morning and preached extempore at night. Dean Archibald Boyd did the same, but his extempore sermons were best. The late Dean of Ripon, "the great and good Dr. McNeile," as he said he was, never used a note in the pulpit. The notorious Spurgeon says he "would rather be hanged than write a sermon." Many extempore sermons are very shallow and frothy; they are often three or four times as long as a sermon ought to be, and, if *really extempore*, are pretty sure to contain a great deal of repetition and nonsense. The late "Satan" Montgomery never used a note, and used to ask his brother clergymen in the vestry what he should preach about. His sermons, at least those we heard him preach, were, if possible, a little worse than his poetry. The greatest extempore preacher of the day is probably Dr. William Connor Magee, Bishop of Peterborough. Since the late Lord Derby and Bishop Wilberforce he is said to be the most eloquent debater in the House of Lords, with a pathos far exceeding that of John Bright. The Rev. Dr. Dale, of Birmingham, writes his sermon and commits it to memory, according to James the First's recipe. Dr. Talmage, of Brooklyn, does the same. To many this would be more difficult than extempore preaching.

A recent lecturer on preaching has the following: "Two such different methods must belong in general to two different kinds of men; some men are made for manuscripts, and some for extempore speaking; to exclude either class from the ministry or to compel either class to adopt the method of the other, would rob the pulpit of some of its best men. The real question about a sermon is not whether it is extemporaneous when you deliver it; but whether it was ever extemporaneous—whether there ever was a time when the discourse sprang fresh from your heart and mind."

A GREAT PREACHER.

THERE has lately passed away a man whom Dean Stanley declared to be "one of the first preachers of the day." Before his health robbed him of his vigour the Rev. Dr. Evans by his forcible original style of oratory, attracted to the Church of St. Mary le Strand in London, a congregation such as would be seen in no other church in the metropolis—a congregation of lear-

ned intellectual and thinking men. One who knows him well thus writes of him:—"He was a Catholic, and therefore was unable to wear the chains of a church party; a liberal, and therefore could not endure the fetters of a Broad Church party; an evangelical to the core, and therefore would not be in bondage to the Low Church party. Probably no other theologian in the Church of England had so extensive a knowledge of the modern history and biography of the various Dissenting communities. There was not one atom of ecclesiastical intolerance in his character. Perhaps the most remarkable feature at the celebration of that part of the Burial Office which was rendered in the Church was the strikingly intellectual aspect which characterised the large congregation. The men seemed for the most part to belong to the professional classes. It was a touching evidence of the late great preacher's power and hold over their affections to see the tears running down the cheeks of so many strong men. Tenderness, without feebleness; an unparalleled humour, without a touch of vulgarity; generous communications of his wide and unique stores of knowledge to all who asked to be helped out of his treasure; a theology which was never separated from humanity; intense devotion to the Church, without a fibre of bitterness to any who were outside it; the most conscientious, the most transparent, but most unpharisaic piety—these are but a few of the characteristics of the late Dr. Evans."

THE DUTY OF MUTUAL TOLERATION BY PARTIES WITHIN THE CHURCH.

LETTER VI.

IN my last letter I expressed the hope that I might strengthen and illustrate more fully the view of our Communion Office which is presented by Dean Hook, in certain extracts which I quoted from his writings.

In attempting to do this, I would first enquire, for what purpose, according to the teaching of our Church, the gift of the most precious body and blood of Christ is vouchsafed to us in the Supper of the Lord. We are taught, in the first exhortation, that God "hath given His Son, our Saviour Jesus Christ, not only to die for us, but also to be our spiritual food and sustenance in that holy sacrament:" we are again taught, in the prayer of humble access, to ask of God that we may so "eat the flesh of His dear Son Jesus Christ, and drink His blood, that our sinful bodies may be made clean by His body, and our souls washed through His most precious blood;" we are taught, in the second prayer in the post-communion office, to render thanks to God "that He vouchsafes to feed us with this spiritual food;" we are taught, in the Catechism, that "the body and blood of Christ are verily and indeed taken and received by the faithful in the Lord's Supper;" we are taught in the 28th Article that "the bread which we break is a partaking of the body of Christ, and likewise the cup of blessing is a partaking of the blood of Christ." I cannot think that the teaching of the Church of England, taken by itself, would ever suggest to her members any purpose for which these Divine gifts are vouchsafed to us other than that most gracious purpose which she has indicated in the passages cited. Yet it seems to be only too evident that, in consequence of the adoption of language which the Church has not authorized, expression has been given, or seems to have been given, to opinions which are alien to her teaching, and that serious offence has thus been occasioned, and the breach between opposing parties in the Church most unnecessarily, and

most disastrously, widened. We have been told (to cite the language of a pamphlet recently published in England) that "In whatever sense the body and blood of Christ are present in the Eucharist, in that sense we present them as a gift to God for the purpose of communion with Him, and in that consists the sacrifice." Our Church holds no such language—gives no such teaching. Nor let it be alleged that she has been restrained by any unworthy fears, arising out of the troubles of these latter days, from making to her children a distinct avowal of her faith on these high matters. She does not speak to us, as some have said, "with the stammering lips of ambiguous formularies;" if she is silent or reserved, it is because she knows full well that she is not authorized to dogmatize on the points on which she keeps silence; that faith and reverence are alike best secured by not intruding beyond the limits of clearly revealed truth.

I believe, further, that her teaching on the point in question may be most fully vindicated by an appeal to the earliest liturgical records—or indeed to the ancient liturgies as a whole. She teaches, by implication at least, all that was in early times taught more explicitly, and expresses, in subdued and chastened tones, all which was set forth in the more fervid utterance of early, and especially of Eastern, worship. What then was the subject of the oblation in the early liturgies? What did Christians then deem that they were in a position to offer to God? Omitting points respecting which there is no dispute, let us enquire respecting the oblation of the eucharistic elements. We are often told that the oblation of these took place before consecration. This statement is substantially correct; but, without explanation, it may easily be misconceived. The Creator was first acknowledged by the solemn presentation of His creatures of bread and wine, as He is in our own service; this oblation being found in the Proanaphoral, or introductory portion of the Greek Liturgies. But this was not all; the bread and wine, after they had been set apart to their most holy purpose, by reciting the solemn words of institution, were again presented or offered before God. The Liturgy which is found in the 8th book of the (so called) Apostolical Constitutions, and which represents the Oriental rite towards the end of the third or the beginning of the fourth century, makes this oblation in the following terms: "We offer unto Thee, our King and God, this bread and this cup, according to Christ's appointment;" but, after this presentation or offering before God, the prayer follows, "That Thou wouldst propitiously look upon these gifts which lie before Thee, and send down Thy Holy Spirit upon this sacrifice, that He may declare this bread the Body of Thy Christ, and this cup the Blood of Thy Christ."

The elements, be it observed, are offered, and are called a sacrifice, before the invocation of the Holy Ghost to make them the Body and Blood of Christ. The same order is uniformly observed in other liturgies; in the Liturgy of Alexandria, bearing the name of St. Mark; in that of Antioch or Jerusalem, bearing the name of St. James; in that of Cæsarea; in that of Constantinople, bearing the name of S. Chrysostom. The Liturgies of Rome and Italy contain an oblation, corresponding in position and in terms to the oblation of the Liturgies already mentioned, but they contain also another oblation, after the consecration has been completed, expressed in the following terms: "We do offer unto Thy most excellent majesty, out of thine own donations and gifts, a pure sacrifice, an immaculate sacrifice, the holy bread of eternal life,

and the cup of everlasting salvation, upon which vouchsafe to look propitiously, and to accept them. On this Sir William Palmer observes that it "is evidently an oblation of the elements as they are bread and wine, God's 'donations and gifts' for the use of man. For it would be altogether vain, and indeed impious, to beseech God to 'look propitiously' on the body of His own Son and to accept it." Other writers have pointed out the startling inconsistency between similar terms, which are still employed in the oblation which is found in the Roman Canon of the Mass, and the present doctrine of that Church as to the Eucharistic sacrifice. We may infer, then, that the usage of the Christian Church fully justifies our own branch of it in abstaining from using any language, suggestive of the belief that the most sacred gifts of our Lord's Body and Blood are vouchsafed to us to be offered to the Father in the Holy Supper. The Church ever seems to have recognized intuitively that all which it could offer must be the material earthly symbol, not the heavenly grace—the sign—not the thing signified. Even when, in the Liturgies of Rome and Italy, this oblation was misplaced after the consecration had been completed, the truth seems to have been recognized that the sacramental union between the sign and the thing signified did not identify the one with the other, and that God might still be entreated to accept and bless the symbols, in terms glaringly inappropriate, if referred to that which they signified.

It is then, I hold, a circumstance most carefully to be noted that, in the ancient liturgies, the bread and wine, as such, constituted that portion of the Eucharistic sacrifice, which stood in the nearest relation to the one Great Sacrifice commemorated: that the Church was wont to bring forth Bread and Wine—pronouncing over them before God her Lord's words of institution, and then to present these earthly things as the offering of her faith, having first hallowed them in obedience to her Lord's institution, and declaring them to be, as thus hallowed, a sacrifice to God.

Our own Church has probably designed to present the service itself to us, as being more truly the sacrifice than the elements are: the sanctifying of the bread and wine by the solemn words of her Lord and by prayer, being regarded as the oblation which we make to God; rather than the material substances which are thus sanctified. "A verbal oblation of the bread and wine," Sir R. Palmer observes, "is not essential to a real oblation." For they are offered to God, by the very act of fulfilling, in respect of them, our Lord's command. The Prayer of Consecration is itself a Christian sacrifice, and here be it observed that of this service, which the Church would teach us to regard as the sacrifice, communion is an essential portion, and, indeed, the crowning act; so that, as Mr. Scudamore has abundantly shown, by testimonies both ancient and comparatively modern, to "offer" was the same thing as to communicate; offering included partaking, and partaking implied offering."

Yet we are told that, if there be a Eucharistic offering, "the gift which we present to God is the Body and Blood of our Lord and Saviour Jesus Christ;" or, as Mede expressed it long ago, "a Real and Hypostatical oblation of Christ Himself" has been substituted in the Western Church for the oblation of the ancient Liturgies. It was not the Sacred Person of our Lord Himself—it was not the substance of His Blessed Body and Blood, which the Church of old throughout the world deemed herself to be instructed and empow-

ered to offer in her Divine Service: she offered then, with deep humility and solicitous reverence, the earthly symbols and pledges of her Lord's heavenly Presence, praying God so to accept and bless them, as that they might be made, to all her faithful children, the channels of His pardoning and renewing grace.

GEORGE WHITAKER.

BOOK NOTICES.

SERMONS. By the Rev. Phillips Brooks, Rector of Trinity Church, Boston. Crown 8vo., pp. 371, \$1.75. New York: E. P. Dutton & Co. Toronto: Rowsell & Hutchison, 1878.

The author, who is favorably known to us by his *Lectures on Preaching* published last year, has followed up that work by the present volume of Sermons.

In these discourses—twenty in number—we find the same power of analysis which formed so marked a feature in the *Lectures on Preaching*. The author's ideas are carefully and clearly brought out, yet in the treatment of the different subjects we are not offered mere theories but evident experiences, which as in the Sermon on *The Conqueror from Edom* and elsewhere, many readers will, we think, acknowledge as true pictures from the histories of their own lives. Nor are such experiences considered by the author as having a limited individual bearing, but as influential beyond our own life, and reaching out like that comfort of the Apostle by which he gained the power to comfort others also.

The spiritual reciprocity which should be a marked feature in the relations of the Christian with his fellow men, is presented as an aid to the "continued activity of their life around us, feeding our life and nourishing it with its own vitality," and this idea is further brought out under a different form in the *Sermon for All Saints Day*, when speaking of the great presence of the saints of God among us, the multitude who have found Him, "the waiters for God, each at his watching place in all the ages."

The positiveness of the Christian life and the ethical value of its actions are never lost sight of. "Let us," says our author, "pray God for a positive life. Not merely a life that is not bad, but a good life, truly and spiritually and deeply good. Set yourself where the manliest faith is living its bravest life. Set what little faith you have to doing its best work, so it will grow into more. So everywhere positives, not negatives. The way to get out of self-love is to love God. And to help us to this positive life we have this positive salvation, these positive things fairly revealed to us, God's will, Christ's love, and the eternal life. It is no hard master that stands over us. It is the King in His beauty. Before Him repentance and faith become but one perfect act. When we really get the scales off our eyes and see Him, the struggle of life will be over. We shall not have to leave our sins to go to Him, as if they were two acts. The going of the soul to Him will be itself the easy casting away of sin, the easy mastery of this world which masters us so now." "If you have any friend, whom you want to make believe the truth, for his sake, for the truth's sake, deal with him positively and not negatively. Make your truth live and convincing. Through every entrance force its life home on his life. Let him hear it in your voice, see it in your face, feel it in your whole life.

A loving sympathy breathes in every page and encourages to the duties of a noble Christian life,

whilst the truth is enforced "that we are at our best when we try to be it not for ourselves alone, but for our brethren; and that we take God's gifts most completely for ourselves when we realize that He sends them to us for the benefit of other men, who stand beyond us needing them."

Messrs. Rowsell & Hutchison have done well in obtaining "*Sermons for the Christian year*." By Rev. W. H. Lewis, D.D. Two vols., \$3.50. Published by E. P. Dutton & Co., New York. Dr. Lewis is well known to many of our readers through the columns of the *Hartford Churchman*. If we might offer the suggestion, we would say that we should be glad if Messrs. Dutton & Co. could see their way to issuing a volume of the collected writings of Dr. Lewis which from time to time appeared in the *New York Churchman*. The articles dealt ably with topics which for members of the Church have a permanent interest and value.

THE CHURCH OF ENGLAND IN THE EIGHTEENTH CENTURY.

FROM THE "CHURCH QUARTERLY REVIEW."

That the attitude of the state towards the religious condition of England during the eighteenth century reflects the deepest discredit on it, regarded as a Christian Polity, will be denied by few, and can be gainsayed by none. The way in which responsibility for the spiritual well-being of the people was ignored—the way in which great opportunities which offered themselves at home and abroad, opportunities which will never return, and which no nation can despise with impunity, were utterly neglected, is equally painful and astonishing.

At home, a population increasing with (for that age) unexampled rapidity, was permitted to grow up uncared for and uninstructed. The tendency of the people to gravitate towards the towns, which have since become the great centres of industry, had already begun to manifest itself. Manchester and Birmingham had doubled their population in thirty years. Liverpool, from a fishing village, had risen to be the third port in the kingdom, and that progress had begun which was to result in those festering masses of heathenism which have congregated in our larger towns, and are both a danger and a disgrace to our country.

Abroad, our dominion, whether by conquest or colonization, was rapidly extending itself, but no contemporaneous efforts were made either to convert the heathen, or to prevent the colonists from retrograding into barbarism. No collegiate institutions were fostered by a far-seeing government, no churches, no schools were planted in their midst. A few wandering priests from England represented the whole ecclesiastical staff of countries larger in extent than any European nation. As the century advanced, Clive brought under our sway a large portion of the vast empire of India, with which, as traders, we had long been connected. But it was the zeal of the Roman Catholics, and the liberality of the King of Denmark, that our grandest dependency was indebted for the knowledge of Christ. Such a blindness to the first duties of a Christian nation is almost incredible. And it is not the less so when we remember that the English people had but lately passed through the fiery trial of two revolutions, each of which had been due, at least ostensibly, to their burning zeal for true religion and the glory of God.

Now it is somewhat remarkable that while all agree alike to deplore such apathy and to condemn such a policy, few have troubled themselves to investigate the causes which had paralysed so strangely the spiritual energy of the nation. The majority, while they may attribute something to the frequent change of dynasties and the unsettled condition of mens' minds, yet incline to the belief that the true solution is to be found in the indifference and absence of zeal prevailing in the Church. It is, of course, easy to admit that the Church of that age fell short of its grand ideal, for in what age has it not been so? The question, as it appears to us, needs a far less general and a

far more specific answer; and inasmuch as our own age is still suffering from the effects of that torpor, and as ourselves are still struggling to counteract its mischief, it may be practically and not merely theoretically useful to investigate its causes, and to enquire how far the Church, of which we are members, was herself to blame, how far a sufferer from influences she could not control.

In the following paper we shall endeavor to sketch, 1. The progress of the Church's recovery, in spite of all obstacles, from the time of the great overthrow in the days of the Commonwealth, down to the accession of the first George. 2. The working of those hostile political influences which, with the reign of George the First, commenced a system which can only be called a secret strangulation of her very life. 3. The deplorably mistaken course taken by the fathers of the Evangelical movement, and the reasons why, while working for the revival of true religion, they succeeded chiefly in the propagation of dissent.

It will be on these last two heads that we must mainly dwell, as leading up to the answers which we seek; but it will be necessary to devote some space to the first in order to show (1) the enormous vitality of the Church as long as she had only external difficulties to contend with, and was left free to combat them on her own principles; and (2) to show how the introduction of a new set of influences in the days of George the First introduced also new results.

1. In any historical investigation as to the condition of the modern Church of England, the real point of departure is the death of the Protector, and the first question is, In what condition did he leave us? At least the Church cannot be responsible for the good or evil then existing. Puritanism for many years had reigned supreme; eight thousand clergy had been driven from their livings, a number which must have included well-nigh all the clergy in England. One hundred and fifty years after, the number was computed at ten thousand, so that we may well believe that when the rebellion broke out, it did not much exceed nine thousand. Now the places of these expelled clergy were filled by selected men of the Puritan faction, chiefly Presbyterians, but also not a few Independents, Baptists, and a sprinkling of various kinds of enthusiasts. Not only was public worship, according to the ritual of the Church of England forbidden, but to read the Book of Common Prayer by the bedside of the dying was a crime; while, lest the clergy should find other means to influence the public mind, all such offices as that of lecturer or school master, were prohibited them.

Cromwell treated churchmen as irreconcilables to be crushed out of existence. And so wisely were his measures devised, and so implicitly his commands executed, that Evelyn records that "the Church of England was brought so low, and, as many thought, utterly lost, that in Sir Richard Browne's chapel only, on the continent, was the service of the Church of England celebrated; and in the various controversies, both with Papists and Sectaries, our divines used to argue for the visibility of the Church from this chapel and congregation." After the expulsion of the clergy, all public catechising ceased, so that, as Evelyn writes, "People had no principles, and grew very ignorant of even the common points of Christianity: all devotion now being placed in hearing sermons and discourses of speculative and notional things." The Sacraments had fallen into disuse. Even Baxter, one of the best of the Puritan divines, is reproached in an anonymous pamphlet with neglecting to administer the Sacraments for many years together. In Edinburgh, in 1709-10, Calamy regrets that he cannot be an eye-witness of the administration of the Lord's Supper in that city, as it was only administered once in the year, in the Spring. Nicholson, Bishop of Gloucester, prefaces his exposition of the Catechism by a statement that "the precious Body and Blood of Christ our Saviour, exhibited in the Sacrament, hath been prohibited to be administered in public assemblies, and the ministers imprisoned and punished for doing their duty. There being no visible means left to continue in the memories of the aged the principles they had learned to bring to the memories of the younger sort, the foundation of the Christian religion."

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Therefore he sets forth his exposition of the Catechism. Stanhope corroborates these statements of the disuse of the Sacraments. Commenting on the Gospel for the Wednesday before Easter, he observes: "I know not whether the scandalous corruption of our own age and people be more justly imputable to any cause than the long and general disuse of this Sacrament, introduced by the confusions and hypocrisies of the last century."

(To be continued.)

Diocesan Intelligence.

NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

The Bishop sails from England on the 5th December, and may be expected in his diocese about the 15th of that month.

The following is a copy of the address presented to the Marquis of Lorne by the Church in this diocese:

To his Excellency, the most Honorable the Marquis of Lorne, Knight of the most Ancient and most Noble Order of the Thistle, Knight Grand Cross of the most distinguished Order of St. Michael and St. George, Governor General of Canada.

May it please your Excellency:

We, the Clergy of the Church in the Diocese of N. S., desire to approach your Excellency as the representative of our gracious Queen, with expressions of heartfelt welcome to Canada, and especially to this Province, whose name recalls the remembrance of that country with which your family is prominently connected. We believe your Lordship to be the second member of that honorable family appointed to discharge the duties of constitutional head among us; and we are confident that under your administration the progress of good works will be promoted and above all those which tend to the furtherance of true religion and virtue in our land. Our gratification at your arrival here is enhanced by the fact that our gracious Sovereign has entrusted to our care the illustrious member of the Royal Family who has consented to make this country her temporary home. We would entertain the hope that your residence in this Dominion may be productive not only of advantage to its people but also of much pleasure and satisfaction to yourselves. We gladly embrace this opportunity of expressing our unswerving loyalty, and our affection for Her Gracious Majesty Queen Victoria; whom may the Almighty God long preserve to rule over England and her dependencies. We pray that the great Head of the Church may so pour upon your Excellency His Spirit of Wisdom that your administration may be pre-eminent for the promotion of the best interests of the people committed to your charge, of the welfare of the Church and of the great honor and glory of God.

REPLY.

To the Clergy of the Church in the Diocese of Nova Scotia.

REV. SIRS,—I beg to thank you for the loyal address with which you have been good enough to welcome me as the representative of the British Crown, and for the assurance it contains of your devoted attachment to the person and rule of our most gracious Sovereign. I can assure you no pains shall be wanting on my part to acquaint myself with the wishes and to assist as far as may be the desires of the inhabitants of this vast Dominion, nor will I fail to seize every legitimate opportunity that may be afforded me of promoting the cause of public morality, religion and virtue.

My best acknowledgements are due to you not only for the kind expressions contained in your address which are personal to the Princess and myself, but also for your prayers on our behalf, and I am specially requested by the Princess to convey to you her heartfelt thanks for the very kind way in which you have alluded to her advent among you.

Halifax, 26th Nov., 1878.

The Eccles. Commissary has issued the following circular:—

Halifax, November 21st, 1878.—MY DEAR BROTHER,—The Dominion Government having appointed December 4th as a day of general Thanksgiving, the Bishop thinks that it will be convenient for us to observe the same time for that purpose. The Tuesday before Ascension-day is appointed in England for Intercession on behalf of Missions after this year, but the 30th of November is to be once more observed there, and it is recommended that we unite with the Church in England.—Yours respectively,
EDWIN GILPIN.

HALIFAX.—*St. Margaret's Hall*—We are rejoiced to know that the school so recently removed from Yarmouth, as well as its branch for boys, is prospering. They have now between them more than fifty pupils, and it is to be hoped that these institutions will be the means of extending education upon Church principles to hundreds of the young people of our Communion.

HALIFAX.—The city has been given up to festivities, on the occasion of the visit of H. R. H. the Princess Louise and the new Governor General, and H. R. H. the Duke of Edinburgh. At either levee or drawing room, (and some of them at both) the following clergy were present: The Ven. Archdeacon Gilpin, D.D., Ecc. Comm'y. Rev. G. W. Hill, Rector of St. Paul's; Rev. J. Abbott, Rector of St. Luke's; Rev. J. B. Uniacke, Rector of St. George's; Rev. J. Bell, Rector of Dartmouth; Rev. H. Stamer, Rector of Hubbards Cove; Rev. W. H. Grose, St. Margaret's Bay; Rev. G. B. Dodwell,—all of the city or county of Halifax—Rev. J. A. Kaulbach, Vicar of Truro, and Rev. Canon Ketchum, of Fredericton, were present also, and of course, the Garrison Chaplain, Rev. A. J. Townsend and Rev. Riddell Morrison.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

ARNPRIOR.—The ladies of the Guild of Emmanuel Church, are busy working for a bazaar, which is to be held on 23rd and 24th December, in aid of the debt on the parsonage. This building has been finished during the past summer, and is now a handsome and comfortable house—an ornament to the parish and the village.

OTTAWA.—The Clerical Union held its autumn meeting in Carleton Place, on Tuesday, Wednesday and Thursday, November 19th, 20 and 21st ult.

In reply to the circular issued by the Secretary, some twenty members had expressed their intention of being present, nine of whom were from some cause prevented. The clergy assembled in St. John's Church, Tuesday evening, at 7.30 o'clock, and having robed in the vestry at the west end of this venerable and much dilapidated structure, proceeded, by the centre aisle, to the chancel, singing the Processional Hymn, "Onward Christian Soldiers," to the popular tune composed by Arthur Sullivan.

Litany was sung by Rev. C. P. Emery, of Smith Falls, after which addresses were delivered on the following subjects: By Rev. S. Tighe, on "Absolution;" Rev. H. Pollard, "Church Revival in England;" Rev. C. P. Emery, "The Doctrine of Baptismal Regeneration the Foundation of the Catholic Revival;" Rev. K. L. Jones, "The Church's Foreign Mission Work one of the Secondary Causes of the Revival;" Rev. A. C. Nesbitt, "Church Doctrine the Truth Spoken by the Authorized Ministry."

The singing of the choir, under the able direction of their organist, Mr. McArton, was especially noticeable for its heartiness.

Wednesday morning, the Union met at 10 o'clock for the celebration of the Holy Eucharist, the Ven. Archdeacon Lauder, being celebrant, assisted by Rev. H. Pollard, the Epistle being read by the Rev. K. L. Jones, and the Gospel by Rev. A. C. Nesbitt. At this service Archdeacon Lauder preached an eloquent and practical sermon on "Devotion and Action, the Features of a Living Church"—making a special appeal to children to consecrate themselves at an early age to Christ's work, and to women to choose rather

a life of charity than a life spent in the frivolous pleasures of the world.

After service the Union met in private session, for the discussion of the subjects for which it had been convened. The morning was occupied by "The Preparation for Confirmation," and, after dinner, at the Rectory, a paper by Rev. C. P. Emery, on "Archdeacon," formed the basis of an animated debate.

After evening in St. John's Church, at 7.30, addresses were delivered by the clergy who had not spoken the previous evening—Rev. S. McMorine, "The Faith, where it is to be found;" Rev. F. Codd, "The Ritual of the Tabernacle a Type of the Christian Church;" Rev. W. Cruden, "The Influence of Church Teaching in Practical Life;" Rev. A. Cooke, "The Tender Passion;" Ven. Archdeacon Lauder, "Growth of Church Doctrine."

Too much praise cannot be bestowed upon the congregation for the heartiness with which they entered into these services, and for the interest manifested in the addresses.

Allusions were made by several of the clergy to the great necessity of having a new Church in Carleton Place, and the Rev. G. Grout, the Rector, explained that a movement in that direction was to be inaugurated during the winter, and invited the clergy to be present at the opening of a new gothic Church next summer.

Thursday morning the Union met for the transaction of business. The following subjects were selected for next meeting, which is to be held in Ottawa, in February—"Evening Communions;" "How to Promote Reverence among Clergy and People," a paper by Rev. K. L. Jones; "Origin and Meaning of the Doctrine of Prayers for the Dead, and how far Countenanced by the Church;" "Thirty-nine Articles;" "Burial Services."

The Union then separated with general expressions of pleasure at the success of their Conference, and with a warm appreciation of the hospitality of the Rector and people of Carleton Place.

KINGSTON.—The Lord Bishop held a general ordination at the Cathedral on St. Andrew's day; the following clergy being present:—The Venerable Archdeacon Parnell, Very Rev. Dean Lyster, Revs. Canon Bleasdel, Dr. Boswell, R. Garrett, H. Wilson, and W. B. Carey. Hymn 356 was first sung, when Canon Bleasdel presented the following candidates for deacons:—H. Farrar, literate, C. M. Harris, Theological student, Trinity College, Toronto. For Priests:—Revs. H. B. Patton, B. A., Trin. Coll., J. R. Serson, B. A., Trin. Coll., H. J. Leslie, B. A. Trin. Coll., Joseph Leslie, Theological student, Trin. Coll. The Rev. Henry Wilson sang the Litany; the Bishop said the ante Communion service, the Rev. Dr. Boswell read the epistle, and the Rev. H. Farrar, the gospel. His Lordship was assisted in the imposition of hands in the ordination for the priesthood, by the Archdeacon, the Dean, Canon Bleasdale, and Dr. Boswell. The music was rendered by Prof. Oldham's boy choir. The Rev. J. J. Bogert of Napanee was unable to be present to preach the sermon for the occasion.

INCORPORATED SYNOD.—We have been instructed by the Lord Bishop of the Diocese to inform you that, for reasons which will be explained by his Lordship, the Synod which has been summoned to meet at Kingston on the 3rd December next will not meet for the transaction of business, but will be immediately prorogued.—T. A. PARNELL, Clerical Secretary. R. V. ROGERS, Lay Secretary. Synod Office Kingston, November 28th 1878.

TORONTO.

The Lord Bishop of Toronto will (D.V.) hold ordination in Toronto, on Sunday, December 22. Candidates for Priests, and Deacon's orders will present themselves for examination at St. James' Schoolhouse, on Wednesday, at 9.30 a.m., and come provided with the usual *Si Quis* and *Testamur*.—W. STENNETT, Examining Chaplain.

QUARTERLY MEETING OF THE STANDING COMMITTEES OF SYNOD.—(Continued.) Widows' and Orphans' Fund, and Theological Students' Fund Committee.

—*Present*:—Rev. Canon Treymane, Chairman; Revs. John Pearson, Dr. O'Meara and John Fletcher; Dr. Hodgins and Capt. Blain.

The Sub-Committee, to whom was referred the consideration of the condition of the Widows' and Orphans' Fund, and the preparation of a Canon to amend the Canon now in force, presented their Report with the Canon annexed, and it was ordered that the Report and Canon be received, and that a copy of the Canon be sent to the Church newspaper for publication, with a request that as the Canon will be taken into consideration at the next meeting of the committee in February, parties interested would send to the Chairman (Rev. Canon Tremayne, Lambton Mills) such remarks and suggestions as may appear to them advisable.

Report.—The Sub-Committee beg leave to report that they have given the subject referred to them their fullest consideration, and have come to the following conclusions thereupon:—

1. That the present unsatisfactory state of the Fund has arisen from various causes, of which the following are the chief:

The admission into the Diocese or ordination therein of gentlemen of advanced years, who, after labouring but a short time, die, leaving their widows and orphans beneficiaries upon the Fund.

The facility with which licenses have been granted to Grammar School Teachers, under the plea of being assistant ministers to the clergyman in whose parishes they were engaged in teaching.

The granting annuities to widows whose husbands had neglected to fulfil the terms on which their widows should be entitled to be placed upon the Fund.

And the provisions of the present Canon which permits clergymen to neglect the payment of their annual subscriptions on the condition that such arrears shall be deducted from the annuities payable to their widows. On account, apparently, of this provision, more than one-half of the clergy of the diocese neglected to pay their subscriptions during the past year.

2. The Sub-Committee consider further: That the annual payments required of clergymen are much lower than is compatible with a healthy condition of the Fund.

That Clergymen who marry a second time, with the probability of leaving young widows upon the Fund, should not be placed on a par with those who have lived many years with the wives of their youth and whose widows cannot be expected to survive them many years.

And that payments from the Fund should, in strict justice, be proportionate to the services in the diocese of the Clergymen whose widows may be expected to be placed upon it.

3. They have procured copies of the Canons on this subject of the various dioceses of this Ecclesiastical Province and also the by-laws of bodies outside the communion of the Church, and from these several sources they have made such amendments to the present Canon as will, in their opinion, have the effect of placing the Fund in a satisfactory condition, and they herewith submit for the consideration of the Committee the Canon as thus prepared.

4. They further suggest that a sum, not less than \$200 per annum, should be added to the ordinary liabilities of the Fund, towards the repayment with interest of the amount withdrawn from the capital to meet previous deficiencies.

5. They also beg leave to report that they do not find it practicable to graft the principle of life insurance upon the present Canon, and leave this matter in the hands of the Committee for further action thereupon.

The Chairman was requested to urge upon the Assessment Committee the necessity for striking the W. & O. assessment at once, and a memorandum was prepared showing \$3,000 to be the balance required to be provided for by assessment in order to pay the pensions for the current year.

The applications of Messrs. John Wilson McCleary and C. O'Dell Baylee for Divinity Exhibitions having been again laid before the Committee, it was resolved: That the applications of Messrs. McCleary and Baylee be acceded to on condition of their first satisfying the examiners; and that Mr. Baylee be required, according to his suggestion, to enter into bonds to repay the amount advanced to him during his divinity course, and that

the Secretary-Treasurer be instructed to take steps to procure the execution of the bond.

Resolved.—That the Chairman, Rev. John Pearson, and Dr. Hodgins be appointed a Sub-Committee to consider what modifications are necessary in the present By-law for the administration of the fund for supporting divinity students, and to prepare such forms as may be necessary in connection with such applications; to report to the next meeting of this Committee.

General Purposes Fund, Statistics and Assessment Committee.—*Present*.—Marcellus Combie, Esq., Chairman; Revs. S. J. Boddy, Septimus Jones, John Vicars and Thomas Ball; Dr. O'Reilly, and Mr. F. A. Ball.

The Chairman presented and read the following report:—"The Sub-Committee appointed at the last meeting of this Committee to consider the statistical questions to be submitted to the clergy and churchwardens of the various parishes in the diocese, for the purposes of assessment, have carefully considered the same, and recommend the list of questions set forth in the schedule hereto annexed as fit and proper questions to be put to such clergy and churchwardens respectively."

Resolved.—That the statistical questions be printed and sent to the various clergymen and churchwardens with a request that answers thereto be returned before the 15th December.

A communication having been received from the W. & O. Fund Committee urging the necessity of striking the W. & O. assessment at once, and stating \$3,000 to be the balance required to be provided by assessment in order to pay the pensions for the current year.

Resolved.—That the Sub-Committee named at the last meeting of this Committee be instructed to estimate the expenses of the coming Synod and levy the necessary Synod assessment to meet the same, and also to meet the required sum for Widows' and Orphans' Fund, as directed by the Synod.

Sunday School and Book and Tract Committee.—*Present*.—The Rev. S. J. Boddy, Chairman; Revs. A. Sanson, W. M. C. Clarke, J. D. Cayley and J. M. Ballard. Messrs. J. C. Morgan, S. G. Wood and J. H. Knight.

The Secretary presented the quarterly financial statement of the Book and Tract Fund, showing the account overdrawn, and no funds at present available for making grants of books.

Sunday School and Service Books applications were received from Cavan, Lloydstown, North Essa, Oakridges, Sunderland and West Brock, Penetanguishene (All Saints'), Tullamore, and St. Thomas' Toronto, but the same were not entertained, the Committee being of opinion that the applicants do not come within the scope of the regulations which limit the grants of the Committee to newly-established congregations and Sunday Schools, or to congregations and Sunday Schools in new or poor neighbourhoods.

Similar applications having been also received from the missions of Atherley and Beaverton, West Mono, Galway, Cameron and Dunsford, Vespra, and St. Luke's, Penetanguishene, it was *Resolved*.—That in view of the want of funds, we do not feel warranted in entertaining any of the last mentioned applications for grants of books, for the present.

Resolved.—That in view of the urgent want of funds wherewith to make grants of books and tracts to congregations and Sunday Schools in poor and new missions, the members of the Church throughout the Diocese are earnestly requested to send in contributions in aid of the Book and Tract Fund.

Audit Committee.—*Present*.—Rev. John Fletcher, Chairman; Revs. R. W. E. Greene, and Mr. N. W. Hoyles.

The following report of the official auditors was read:—"We beg to report for your information that we have made the usual audit of the Secretary-Treasurer's books and accounts for the quarter ending 31st October, 1878. In doing so we have pursued our usual course of taking the vouchers as the basis of our investigation, tracing them up to their proper accounts in the ledger; and we now enclose you the balance sheets of the Synod General Accounts, Rectory Lands and Clergy Trust Funds, which we have certified as being correctly extracted from the respective ledger accounts. The bank-book balances agree with

the ledger accounts, and the balance of cash as represented by the cash-books has been duly verified. We have ascertained that all the interest on the debentures and mortgages has been regularly credited to the proper funds, and the mortgages have severally passed through our hands and are intact. Our audit has been quite satisfactory."

The Committee adopted the report and examined all the mortgages in the hands of the Secretary-Treasurer, giving instructions for the collection of arrears of interest on some of the mortgages.

Church Music Committee.—*Present*.—Rev. J. D. Cayley, Chairman; Revs. C. R. Bell and J. M. Ballard; Messrs. John Carter, H. G. Collins and T. H. Knight.

The Secretary was instructed to call upon all those in arrear for subscriptions to the book of Canticles and Chants for payment of the sums severally due.

Printing Committee.—Rev. T. Walker, Chairman; Revs. Joseph Fletcher and Alex. Williams, and the Hon. Lay Secretary, Dr. Hodgins.

Ordered.—That the statistical questions, as approved by the Committee on Statistics, be printed in a sufficient quantity for the current year; also, the Thanksgiving and Day of Intercession Circular and the Bishop's Christmas Pastoral. Of the Christmas Pastoral, only 5,000 copies to be printed.

SYNOD OFFICE.—Collections, &c., received during the week ending November 30th, 1878:—

WIDOWS' AND ORPHANS' FUND.—*October Collection*—Apsley, \$1.74; Berkeley, \$3.42; Toronto, St. James's Cathedral, \$427.00. *Subscription*.—The Lord Bishop of Toronto, \$10.00.

MISSION FUND.—*July Collection*.—Fenelon Falls, \$9.19.

ALGOMA FUND.—*Day of Intercession Collection*.—Trinity College Chapel, Toronto, \$16.45.

Central Prison.—On Sunday, the Lord Bishop of Algoma confirmed eighteen of the prisoners, two of whom had been baptized by the Rev. R. Harrison. Mr. H. Softly prepared the class and assisted in the service.

HURON.

(FROM OUR OWN CORRESPONDENT.)

ST. THOMAS.—The commencement of the Christian year is not without observance here. A course of Advent lectures is announced to be delivered in Trinity Church on Wednesday and Sunday evenings. The first was on Wednesday, the 27th ult., by the Ven. Archdeacon Sweatman, M.A. The other lecturers will be Rev. Carson, M.A., on Dec. 4th; the Rector, Rev. M. Ballard on the 11th, and the Rev. T. B. Richardson, M.A., on the 18th. On next Sunday Rev. M. Ballard's subject will be "The grace of Christ in Advent;" on the 6th, "Christ's Advent to the City;" 15th, "Christ's Advent to the Temple;" 22nd, "Advent to judge the World." We see with great pleasure Mr. Ballard's realization of our anticipations of his ministry in St. Thomas.

Died at Sandwich, on Monday the 18th instant, Madame Fluette, in the 68th year of her age. Madame Fluette was born at Petite Cote, July 12, 1811. She was the daughter of Antoine Reaume and Josette Chapu, both of old French families. She was educated in the Roman Catholic Church, became a faithful earnest member of the Church of England in the town of Sandwich in 1831. She was married to Louis Fluette of Amherstburg. From the day of her conversion till she ended her earthly sojourn she was a consistent member of the Church, manifesting her Christian faith and love in her life and conversation, and ever kind and charitable to the afflicted and distressed.

SEAFORTH.—The enlargement of St. Thomas' Church is nearly completed. It will be reopened on next Sunday, December 8th. The Ven. Archdeacon Sandys, D.D., of Chatham, will preach at morning service; in the afternoon there will be held a special children's service; and at evening service the preacher will be Ven. Archdeacon Sweatman, of Woodstock, the Bishop's Commis-

sary. The service in the town hall, while the church was undergoing repairs, was large, and we may safely predict the enlarged church will not be found more than sufficient for the increasing numbers of the congregation.

Sunday the 1st of Dec. was observed throughout the Diocese as the Day of Intercession for Foreign Missions in accordance with a pastoral from his Lordship the Bishop, agreeable to a pastoral from His Grace the Archbishop of Canterbury.

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

DEAR SIR,—I beg to publish through the medium of your paper the immediate result of the visit I made to Toronto, at the request of the Ladies' Missionary Society. St. Luke's, \$8.19; St. George's \$48; St. Paul's \$57; St. Peter's \$40; Holy Trinity, \$20.25; All Saints', \$16.25; Rev. Mr. Hallen, \$1; W. Warwick, Esq., \$5; Trinity Church, Galt, \$14.44; Mrs. Tassie, Galt, \$2.00; Mr. A. H. Ladell, (Stisted) \$8; Mr. R. W. Crompton, \$4. I have forwarded receipts signed by the Bishop of Algoma to the clergy of the respective Churches, with a request that they would kindly read them to their congregations. But it is far beyond my poor power to speak as is deserving, of the general readiness to help me, the courtesy and excessive kindness with which all met me, both clergy and laity, and the interest every one manifested in the cause for which I appeared was warm in the extreme. During my visit to Galt, I received as special contributions—Mr. Wilks, \$10; by envelopes at offertory, \$28; and a quantity of clothing from Mr. Woods, to be distributed. In Toronto—W. Warwick, Esq., gave me a parcel of books as a nucleus to the Settlers' Library, I am so anxious to form; S. Trees, Esq., presented me with a whip, a Russian sleigh-bell, and a driving bridle. Mrs. O'Reilly and several other ladies subscribed for and gave me a splendid buffalo robe, which J. Gillespie had specially lined; from H. Rowsell, Esq., I received an excellent overcoat, so that I think Mr. Jack Frost will have to pass me by this winter. I was highly blessed and favored during my visits, the success of which I must say I feel due mostly to the efforts of Miss Girdlestone in Galt, and to the ladies of the missionary society in Toronto; and I can but pray for a continual blessing on them and their labors, whilst doing what little in me lies towards our common object.—WM. CROMPTON, Travelling Clergyman, Diocese of Algoma, Aspin P.O.

The Missionary Bishop of Algoma acknowledges with thanks the following donations for Mission work in his Diocese during the months of October and November:—Per Ed. Journeaux, Melbourne, P.Q., \$24.50; per Rev. F. Kirkpatrick, Sec. Treas. Diocese Ontario, \$65.00; per Rev. W. Crompton, collected in Toronto and Galt, \$208.50; per Rev. T. H. Bartlett, Sec. Treas. Diocese of Niagara, \$83.64; Per S. P. G. F. P., £6 stg., \$29.16.

British and Foreign.

ENGLAND.

The establishment of a Diocesan Conference was agreed upon at a large meeting of clergy and laity, held lately at Norwich. The Dean of Norwich opposed the suggestion, but was outvoted by a large majority of both orders.

A similar subject was discussed at a large meeting at Bristol, when the principle of a Conference, to be held triennially, was adopted, and a draft constitution for the election of members adopted. It is difficult to see why the Lord Lieutenant, resident Peers and M.P.'s should be *ex officio* members of the Conference.

The Church of England seems to be steadily advancing in North Wales. On Oct. 29 the Bishop of St. Asaph consecrated a new church at Halkin, Flintshire, and next day the foundation stone of a new church was laid at Mold by the Duke of Westminster. The dean of Lichfield preached in the morning, and pointed out the claims that the Welsh, the protectors of the Ancient British Church, had upon Churchmen, especially as the English settlers had taken possession of the Churches, and by having only English service

in them, had been to a great extent responsible for the mass of the native population leaving the Church. In the evening the Bishop of St. Asaph preached in Welsh.

A new brotherhood is being established by the Rev. P. B. Simeon, with the approval of the Rev. R. C. Kirkpatrick, Vicar of St. Augustine's, Kilburn, near whose church the house which is to form the headquarters of the fraternity is situated. It is proposed that the Brothers shall devote themselves to mission work among the youths and men of densely-populated districts; and it is also intended to provide rooms in the house for young men who, without actually joining the brotherhood, may like to live in common, and to conform to some simple rules: a plan which is thought to be of great value in keeping young men from temptation when they come to London for the first time. The vicar of St. Augustine's, and many well-known clergy and laity, have given their hearty approval to the scheme in behalf of which funds are being collected.

Convocation stands prorogued until December 2nd.

The approaching mission at York is to be held from the 17th to the 24th inst.

The Dowager Duchess of Cleveland has given a second £1000 towards the endowment of the new see of Southwell.

The *Bristol Times* says:—We have authority for stating that the report by the President of Trinity College, Oxford (the Rev. S. W. Wayte, B.A.), has joined the Church of Rome is wholly unfounded, and that his leaving Oxford is owing to purely personal and domestic reasons, wholly unconnected with religion.

Dr. Pusey's health is stated to be satisfactory, although he did not feel equal to the exertion of preaching in the University Church at Oxford on Sunday, when Canon Liddon read his sermon for him.

The Bishop of St. Alban's requests the publication of the English papers of the following note which he has addressed to Dr. Gregg:—

"Danbury, Nov. 6, 1878. Rev. Sir,—You assert that the Bishop through whom the historical succession reached you had his consecration directly through the Anglican communion, and had not been deposed when the succession was transmitted through him to the three Bishops by whom you were 'validly and canonically consecrated.' And you call upon me to correct my statement that your consecration was derived from a deposed Bishop. I presume that the Bishop to whom you refer was Dr. Cummins. My statement was that this Bishop, though not yet formally deposed, lay under prohibition from performing any episcopal act, which prohibition was publicly notified December 1, 1873, just a fortnight before he proceeded to consecrate that Bishop through whom, as you say, you derived the historical succession. I have authority to state that none of the American Bishops have ever recognized as valid the act of pretended consecration performed by Dr. Cummins, or any act growing out of it.—And I am, Rev. Sir, your obedient servant,
"T. L. ST. ALBANS."

The Irish correspondent of *Church Bells* writes:—"It is all idle speculation at present as to who is likely to be Cardinal Cullen's successor in Dublin. If an extreme Ultramontane of the same type is appointed, the wretched system of isolation and mutual suspicion will go on, Protestants and Roman Catholics occupying different and hostile camps. A prelate of really Catholic and genial temper, ready to co-operate with others in every good work, would be a true blessing to the city and country. The late Cardinal would not allow his co-religionists to take part in the great Hospital Sunday movement, because some of the money would go to Protestant institutions, although for one Protestant relieved in the Dublin hospitals there are a dozen Roman Catholics."

Referring to the touching allusion made to the death of Mr. Justice Keogh by the Lord Chief Justice and the Attorney General, the same writer says:—"The general impression is that Judge Keogh's heart was broken under the incessant and cruel slanders heaped on him, on all sides at once, by the Fenian and priest-ridden journals of the day."

The Bishop of Durham is seriously ill, and has appointed Bishop Ryan to act for him.

At a meeting of Church-workers in the rural deanery of Wolyerhampton last week, the Bishop of Lichfield said that the few months of his labors as Bishop had shown him that sadly too much of the clergyman's time was occupied in little matters which could be better attended to by laymen. In speaking to the members of the church choirs his lordship deprecated the employment of opera singers in the church choir. He much regretted that such engage-

ments were made in what were most misappropriately called fashionable churches.

A general Church Mission is to take place in Liverpool during the week following Advent Sunday. The Bishop of Chichester issued on All Saints' Day a pastoral letter, in which he recommends certain prayers to be used in families and in private devotion previously to and during the Mission. The Bishop also says:—"The wretchedness and degradation of a considerable portion of the population of this great town are in painful contrast with the wealth and prosperity which many in it have been permitted to attain; and whatever success may be granted to the best considered measures of our philanthropists and statesmen, it is to the constraining love of Him who gave himself a ransom for all that we must look for real and permanent improvement. We must feel that, whatever may be regarded as likely at all to help towards the recovering of any out of the unbelief and ungodliness into which they have fallen, is worth far more than all the labor and pains which we can any of us give."

Ely Cathedral must be numbered amongst those which are aiming at increased usefulness, by supplementing the ordinary Morning and Evening Prayer by special services of a popular character. Three weeks ago we recorded the celebration of such a service, in honor of the Founder's Day, attended by 2,500 people. A further step has just been taken in the same direction. The first of a course of lectures on Ecclesiastical History was given by Dean Merivale, in the Cathedral, on Wednesday week, in connection with the theological college which the Bishop has lately instituted there.

The Bishop of St. Albans concluded his visitation yesterday week at Halstead, after having been engaged for ten consecutive days in delivering his charge and attending the visitation dinner at different centres. With the exception of Southend, there has been a large muster of influential laity as well as clergy at each place of visitation.

We regret to hear that the Rev. Prebendary Bullock, Secretary of the S. P. G., has, owing to illness, been ordered by his physician to abstain from work for some months. Churchmen at home and abroad will cordially unite in wishing Mr. Bullock a speedy restoration to health.

The Bishop of Rochester in his recent pastoral asks his clergy for justice and sympathy. He asks them to be slow to accuse the bishops of a change of front, or of levity of principle, because they mean to be fair all round, and to refuse to try to govern the great Anglican Church as if she was no more than an obscure sect. The Bishop states that the first great function of his office is to continue the transmission of the Apostolic doctrine and fellowship by ordaining an efficient clergy—to confirm, to preach, and to sustain the continued administration of the diocese. He is expected to be a leader bold and elastic enough to initiate new schemes for ever-changing time, yet prudent enough, while he can stir their enthusiasm, not to lead his followers into a quicksand. After sketching the work of the first year of his episcopate, the Bishop lays down the lines of "work in front," including plans for an organization of lay-helpers, evangelists, readers, workers, a Diocesan Temperance Society, the encouragement of theological study amongst the younger clergy by offering prizes of books—the bishop himself offering one of ten guineas—Diocesan bursaries to help candidates for the ministry—the bishop offering one of fifty pounds a year for four years—a system of Book Colportage, and a Charitable Donation Fund. The concluding portion of the Pastoral treats of "our present distress," in which the bishop deals clearly and firmly with those who oppose themselves to authority—and he sets forth "our duty" to be, to check the bitter party spirit—to be quiet, firm, and wise—to see the difference between what is merely Anglican and more than Anglican; to bear with those who differ from us; and he closes by urging the younger clergy especially to seek diligence, patience, and humility.

It is stated that the Rev. St. George French, rector of Still Organ, Blackrock, Ireland, has surrendered his living from being unable to accept the revised Prayer-book of the Irish Church for his future ministrations.

In the diocese of Down, Sir J. Hogg, having contributed over £4,000 for the endowment of a church, has had the right of presentation assigned to himself and his successors, and this act has given rise to a very warm discussion. It is contended that the right of the laity to have a voice in the nomination of ministers is one of the most valuable which has been conferred by the Church Act, and that it is contrary to the intention of the Legislature to deprive them of it and assign it for ever to a lay patron.

A very interesting service was held at Cambridge on the occasion of two more graduates of the Univer-

sity, going to India to join the Delhi Mission, which is an especially Cambridge undertaking. The Bishop of Ely in the course of his sermon remarked: "The true missionary is the closest follower of the princely Twelve; his work the nearest approximation to the special office of his Lord. Over his whole enterprise, from the beginning to the end, over the departure from home, the casting himself into the midst of a people with a strange speech and hard languages—over the conflict with foul superstitions and degraded natures—aye, over, it may be, a death incurred like Mackenzie's in some fever-stricken jungle, or inflicted like Patteson's by the hands of those he came to bless, hangs the awful cloud of the Master's own dedication of Himself—not to a career of victory, but of exile and sacrifice—as the Apostle of our profession." At the close of the sermon the two missionaries knelt before the altar rails and the Bishop placed in the hands of each of them a copy of the Holy Scriptures in Hindustanee, continuing: "Give heed unto reading, exhortation, doctrine. Think upon the things contained in this Book. Be diligent in them, that the increase coming thereby may appear unto all men." It is announced that two more men have offered themselves for the work and will be sent out next Autumn.

A bust of the late Commodore Goodenough, who was killed by the natives on landing at Santa Cruz Island, in August, 1875, has been placed in the Painted Hall at Greenwich Hospital. The bust has been executed by Rear-Admiral Count Gleichen, at the request of the Goodenough Memorial Committee.

MISSION WORK.

ISLANDS OF THE PACIFIC.—Tidings of the Melanesian Mission, down to May 25, have been received from Norfolk Island. The *Southern Cross* left on April 13th for her first cruise, taking Bishop Selwyn, Messrs. Palmer, Still, Penny, and Comins, and the first detachment of Melanesians. They were to leave the Rev. R. B. Comins at Mae on one end of the group, and Rev. A. Penny at Florida near the other end; Mr. Still at St. Cristoval, and Mr. Palmer at Mota. The vessel then being empty would make her way back to Norfolk Island, bringing some of the chiefs and parents of the scholars to see the school there, and leaving the Bishop at Maewo (Aurora Island). This voyage was expected to occupy about ten weeks. On the second trip the clergy and scholars from all islands north of the Banks Group would return to Norfolk Island and the third voyage would only be as far north as Mota, to bring Mr. Palmer and scholars from the Banks Group; those from New Hebrides being picked up on the return voyage. The Bishop held his first Mota Confirmation in April. The Memorial Chapel at St. Barnabas was progressing well and was near completion, the masonry part being expected to be finished by October. The marble pavement that was sent down in the *Southern Cross* had arrived in fair order. It was hoped that the Bishop of Auckland and others would visit Norfolk Island by the Mission vessel for the consecration.

EAST AFRICA.—A rumor had got into circulation that the Mission to King Mtesa is going to be abandoned, but the statements published by the C. M. S. give no hint of such a design. A recent number of the *Intelligencer* contains a series of letters from the Rev. C. T. Wilson, the clergyman left alone at Mtesa's court, after his companions, Lieutenant Smith and Mr. O'Neill, had been killed at Ukerewe. Mtesa's chiefs, if not Mtesa himself, were getting tired of his company, and beginning to be slack in the attentions which at first flowed so plentifully. Nevertheless they attended his service every Sunday, and showed an interest in his teaching, until the sad news of his companions' murder obliged him to depart in quest of further intelligence and more stores. This expedition took him as far back as Unyanyembe. Since then another letter has been received from Mr. Wilson, dated the 1st of April, which has come from Uganda by way of the Nile. In this he says he has been kindly received by Mtesa, and has succeeded in persuading the king to entertain a more reasonable view of the peaceable intentions of the Egyptians, and to consent to opening friendly communications with Colonel Gordon. Mr. Wilson will shortly, it is hoped, be joined by another agent, Mr. Mackay. A further party of three were on their way by the east coast, and the remainder of the Mission party were expected at Khartoum early last month, whence they would proceed via the Nile to Gondokora and Uganda.

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.

PUBLIC BAPTISM.

SIR,—I am sure that some of the clergy must

have read with pleasure the remarks made by the Venerable Provost some little time since regarding the practice of ignoring the Church's rule, which requires baptism to be performed publicly—in God's house—but how much more forcibly do not his words apply to that other common practice of ignoring the Church's rule of the solemnization of holy matrimony! The Church knows but one place for that solemnization and that is the house of God; and yet many of the clergy are ready, and some even go so far as to declare their readiness to marry people *anywhere*. It is not as though this was a rule that could not be observed, for in cities and in parishes which have been in existence forty or fifty years, marriages repeatedly take place at "the residence of the father of the bride," or at "the parsonage." Now, if it is thought well, this our Church's rule should not hold in this country, then by all means let the Provincial Synod pass some permissive canon to that effect, and relieve those of the clergy who do not see their way to ignore laws they have promised to obey. As it is, for a parish priest to carry out the Church's rule is but to cause him to be "suspected," and entails many a struggle, for his parishioners think it but some whim of his own; for they cannot understand how that can be a law of the Church which binds so few. If the Church's rule is to remain as it is, would it not be well for the bishops in their respective dioceses to call attention to the subject? The Bishop of Quebec has already done so, and done so in the following forcible language:—"Our Church knows no other place for the celebration of the marriage service than the house of God. This wholesome rule, in the early days of the Province, when the churches were few, it was perhaps impossible rigidly to observe. For a long time, however, and over by far the greater part of the diocese, there has been no other reason for the practice of marrying in private houses than the inveterateness of the custom, which had grown out of the necessities of a sparsely settled country. Marriage is indeed a civil contract; but it so happens that the State, for its own convenience, empowers the minister to register that contract, and for the purpose of the civil contract the State regards it as a matter indifferent whether the contract be made in a private house or in a church. With all this we have nothing to do. But besides this the marriage has another aspect for us. It is a religious rite—a contract made before God—and it little becomes us, as God's ministers, to lend ourselves to assist in the perpetuation of any custom of which the tendency is to sink this part of the ceremony, and to derogate from the sacredness—the religious character—of the marriage relation. Nor can it be a right or a seemly thing for one minister of the Church, moved by no necessity, but only in gratification of a popular whim, to fly in the face of the Church's rule."

Yours, &c. BETA.

ROMANISM IN "PUNCH."

SIR,—It is a peculiarity of so-called "Evangelical" newspapers and orators that they triumphantly quote *Punch*, whenever an opportunity offers, against "Ritualists" and "High Churchmen" generally. Not seldom do they have that opportunity, for *Punch* is as anti-ritualistic as the *Rock* itself, and brings its potent engines of ridicule and caricature to bear upon the object of hate. The reason of this has been a mystery to many people, but at last the secret is out—the leading contributors to *Punch* are Roman Catholics, who persistently ridicule in its pages *everything opposed to the influence and progress of Romanism*. They can afford to pass by the Low Church party and Dissenters generally, because the power exerted by them against Romanism is so puny as to be beneath contempt; but they are keenly alive to the fact that a staunch and true High Churchman is invulnerable to Popery.

The cloven foot was never more evident than in an article in a recent number, where the writer (F. C. Burnaud, a Roman Catholic) deprecates the use of the term "pervert" as applied by High Churchmen to those Low Churchmen who (not believing in the Apostolic succession of the Anglican clergy, leave the Church and join the Roman Catholics. He insinuates the idea that they should be called "Reverts," on the ground that

they return to the religion of their forefathers! coolly ignoring the fact that Romanism was a foreign importation upon the original Christianity of the Church of England, and that the "Revert" proper is the person who having been "perverted" from Churchmanship to Romanism, returns afterwards to the Church.

This jesuitical use of *Punch* is only of a piece with what goes on to a very large extent in the secular papers generally, whenever we see the position of the High Churchman impugned or ridiculed, exactly in the tone and style of articles in the confessed Roman Catholic organs—articles which are triumphantly quoted by the Low Church writers and speakers against true Churchmen. That these same Low Churchmen should be so easily gulled into *making common cause*—for that is what it amounts to—with the Jesuits, would be incredible, if we were not aware of the exceeding cunning of the propagators of Romish views against the position of the historic protestantism of the Church of England. The Romanists discredit the Catholicism of the Church of England and ridicule its claims: the Evangelicals cry ditto joyously, and so join the enemy in trying to injure their own Church.—R. H.

Family Reading.

RAYMOND.

CHAPTER XXI.

Stretched on her bed, during the weary hours of the sleepless night which followed the day of her decisive interview with Kathleen Carlton, Estelle set herself, with all the energy of her well-balanced mind, to look the whole matter fairly in the face, and strive to discover what gleam of light might yet be discerned for Raymond, in the dark conspiracy which had undermined his happiness.

The burning indignation which she still felt at the treatment he had received was now directed against Tracy Harcourt rather than Kathleen, for she saw clearly the process by which the young impressive girl had been led to transfer her affections—lightly won and lightly lost—from him who had attracted her fancy when little more than a thoughtless child, to the man who came to her backed by the strong support of her parents, and with glittering offers of what seemed to her a happiness far beyond any that Raymond had power to give.

They had traded successfully on her weakness of character, and although such fickleness was as incomprehensible as it was contemptible in Estelle's eyes, she was yet just enough to acquit Kathleen of intentional deception, or of any thing worse, indeed, than utter shallowness and instability.

Such a character was no meet companion for Raymond, if he could but have seen the truth; but Estelle knew only too well that his intense love for Kathleen had glorified her in his eyes, till she had become for him the one peerless treasure without whom life would be an insupportable burden to him.

Not for one moment did Estelle imagine that she, who had given him all her heart's most deep affections, could ever take the place of the cherished darling he had loved and lost.

Even as she had judged Kathleen by herself, so did she now judge Raymond.

She knew that neither treachery nor death itself could have torn her heart away from him, and she did not doubt that he would cling as persistently to Kathleen's memory, even when she was fatally parted from him for ever. And well did she know, by the aching pain that was eating her own life away, how terribly he would suffer in the unexpected overthrow of all his hopes.

She trembled as she remembered the words he had spoken that last night when they walked together in the moonlight, declaring that if ever he lost Kathleen, he could not, would not live.

She writhed in her bed in bitterest distress as she thought of this, and asked herself what she could do for him. She had done all she could; her very best to save Kathleen for him, and she had failed; and now what remained for her to do?

Alas! too probably she never would have the opportunity of speaking so much as a word to him

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ever again in this mortal life, for her conviction was strong that when he received Kathleen's fatal letter—telling him that, at the very time when he read it, she would already be the wife of another man—he would at once give up all idea of returning to England, and remain in the West Indies—to endure or succumb, to live or to die—wholly out of her reach, who would have purchased his happiness with her own heart's blood; if it could have availed him to shed it all.

No; she could but wait to hear what would be the result on his mind and life of the terrible tidings which were even then, as she supposed, being borne to him in Kathleen's promised letter.

And then there came down upon Estelle with crushing weight, an overwhelming sense of the hapless desolation that had fallen upon her own existence, in consequence of that intense sympathy with Raymond, which made her suffer in every pang she could even dream that he endured.

It seemed to her so hard that all her life should, for his sake, be destroyed, and yet avail him nothing. She had been so light-hearted, so happy, before she knew him, hope had gilded all her future, and contentment shone upon her present.

Why could she not return to the joyous freedom of those happy days? Why could she not shake off the useless chains that bound her to one who loved her not, and set her aching heart at liberty? In vain! for good or for evil, while she lived, all of her being that might be given to human affections she knew would be lavished upon Raymond, even though she never more saw his face on earth, or heard his voice.

But not long did Estelle Lingard give way to this natural cry of her warm young heart for happiness.

She had learnt well, before this time, by the earnest upward seeking of her own true spirit, that those strong earthly sympathies which allure us so intensely by their sweetness, are but the dimmest shadows of that eternal love and joy to which they ever lead us on, as much by the anguish of their failure as by their powerlessness to satisfy us when we hold them in possession—deeper even than her love for Raymond, and deeper far than any desire for personal happiness, Estelle held earnestly in her heart the burning wish that he might be brought to know and desire the high destinies that waited him beyond that grave, on which, as yet, his eyes were stayed as the final limits of his range of vision.

It might be that the very calamity which had knocked him down suddenly from his pinnacle of earthly bliss, bore within it for him the germ of a hope that could not die; and in any case Estelle resolved, as the final outcome of her long night-struggle, that she would use all the influence she yet might be able to exercise over him, in order to lead him, by the very pangs of his betrayal, to that serene security of peace and love which rests on the foundation of the everlasting hills.

Morning broke, while still Estelle had not closed her sleepless eyes; but she rose calm and refreshed, for she had bathed her spirit in the living waters, and could face the future, strong in the purpose still to be to Raymond the true unswerving friend, who would not measure her service to him by the confines of time. If she could do no more for him, she could, at least, concentrate all the intense devotion of her heart in one ceaseless intercession with her Lord for his eternal welfare.

She went through her usual duty of visiting her uncle before he rose, and received Moss's account of his condition through the night; and then she turned to her room, to try and occupy her thoughts with some of her ordinary employments.

But the first glance through the open window showed her Hugh Carlton, hurrying up from the gate, in evident haste to see her. He had asked to be received the evening before, but she had been too much beaten down by the overwhelming nature of her interview with Kathleen to feel equal for any further conversation that night, and had sent him a gentle message, begging him to wait till the next morning, when she would welcome his visit gladly.

Estelle little guessed the feverish anxiety which was consuming poor Hugh in his dread as to the effect which the tidings of Raymond's final release might have on her mind; and now he came, with beating heart and straining eyes, longing to catch

the first glimpse of her face, that he might know how it fared with her.

Should he find her radiant with hope that Kathleen's marriage would in the end bring about the fulfilment of her heart's desire, and the utter loss and destruction of his own?

She came forward to meet him from the window by which she was standing, as he went in, and he saw that in her clear dark eyes there were patient courage and traces of deep feeling in the tremulousness of her delicate lips, but not the faintest gleam of personal satisfaction.

"You know, I suppose," she said as she gave him her hand, "that it is indeed all over with Raymond's happiness?"

"Yes, truly, I hear of nothing else at home; they are open-mouthed in their triumph and pleasure. It must be a terrible blow to him, for he literally doted on Kathleen. I suppose you are so heartily his friend that you are thinking now how best you can help him to bear it?"

"I should try with all my might, no doubt," she answered quietly, "if I thought I could still have the opportunity, but I do not now ever expect to see Raymond again." And there was a pathetic ring in her tone as she spoke, which thrilled painfully through the young man's heart even while it leaped in the exultation at the sense of her words.

"What reason can you have for such an idea, Estelle?"

"Only my knowledge of Raymond; judging by that, I believe the first result of these terrible tidings will be his determined exile from England—if indeed the evil consequences stop there;" and she shuddered.

"You think he will remain in the West Indies?" said Hugh, eagerly. "True, he has his estates there; and I know he has strong theories of duty towards the negroes on his plantations which would give him occupation and interest in that country. But, Estelle, do you not think he will wish very much to see you again?"

"I think he will wish nothing but to put as much space between himself and those who have dealt him this cruel treachery as possible. He will want only to be sure that he shall never breathe the same air with Tracy Harcourt's wife; it will be hard for him to endure the breath of life at all. Oh, Hugh! if Kathleen had such a mind as could understand the torture she is inflicting on a noble spirit, she could never have carried out this bitter wrong; but she is a weak unthinking child, caught by the glitter of the world's most dazzling gifts, and flinging from her the priceless pearl of that true and tender heart!" A sob broke from her lips as she spoke.

"How it hurts you, Estelle!" said Hugh, with the astonishment which her utter forgetfulness of self always woke in her; "but you give me credit, do you not, for having done my utmost to avert this calamity from Raymond?"

"Yes, I do indeed; and I thank you for his sake. I too did all I could; even, I suppose, to the extent of a final breach between myself and Kathleen?"

"No, you are mistaken there," said Hugh. "I heard her say to my aunt this morning that she loved you all the better for being so warm a defender of those to whom you gave your friendship, and that she should like, if she dared to ask you, to be her bridesmaid at the wedding."

"Never!" exclaimed Estelle with a crimson flush of indignation glowing in her face. "Do not let Kathleen even so much as hint a wish that I should stand by and see her bound to Tracy Harcourt. And they can talk already of the details of the wedding? I could hardly have believed it!"

"Why, it is to be in three weeks, and all arrangements are made—special licence, and a bishop to marry them, and Harcourt's titled relations all promising to be present. I feel inclined to follow your example, Estelle, and refuse to witness the ceremony," he added, anxious to throw himself into entire sympathy with the feelings he saw written on her expressive face.

"No, Hugh," she said, "that would not be right, you would needlessly pain your uncle and aunt. You are going with them to London to-day, I suppose?"

"They have made me promise to do so, but I mean to come back as soon as I can."

To be Continued.

Children's Department.

THE LITTLE BIRD.

Oh, mother, see what I have found,
All by itself upon the ground—
A little tiny bird!
It cannot move a single bit,
But squeaks so loud and cries "Twit, twit,"
Quite piteous to be heard.

It's crying out for food, I know;
I cannot bear to see it so;
I'm sure that it will die;
Or sly old Puss will snatch it up,
And on the little creature sup,
When next she passes by.

Oh, Rosie darling, do not fear,
The parent birds are very near—
I saw them pass this way:
Let's hide a minute out of sight,
Now peep—you see that I was right;
They've taken it away!

A CHILD'S SERMON.

Limpy, Limpy! go home or you'll lose your supper.

A lame man, who was walking slowly with staggering steps, leaned upon his staff, and looked round to see who spoke thus to him.

But no one was in sight; and he growled and shuffled on. Again he heard the same words, and this time he was quite sure they were spoken by some one in the field from which he was separated by a high wall, and he made his way towards it. Very angry was he, and he shouted, "Who calls me names? I won't be called names by anybody."

"Please, sir, I'm sorry if anybody calls you names," said a child; and, finding the voice to be the same he had heard before, he was still more angry.

"Then what did you do it for?" he growled, raising his hand as if to strike the beautiful child, who looked up in wonder into his face.

"I, sir? I wouldn't call you names for anything. Did you think I would?" And little May Bemis went nearer to her companion. "I didn't hear anybody speak to you."

"I did. Somebody called me Limpy."
"Why, that's my lame chicken! I call him Limpy. I was trying to drive him home. He runs away ever so much, for all he's so lame. Please, sir, are you Mr. French?"

"Yes," replied the man, although he could hardly remember when he had been addressed as Mister. "What of it?"

"I've seen a lame man go by Aunt Mary's, and I thought it was you. Aunt Mary said you used to be as straight as brother Harry. Please, sir, I'm sorry you're lame."

"I expect I am, too. But then it doesn't make much difference to me."

"Why doesn't it?" asked May Bemis. "Please, sir, Aunt Mary said you would be a good man if you didn't drink rum. And now a tiny hand rested on the poor man's arm. "Please, sir, don't drink any more. I wouldn't, if I were you; you won't, will you?"

"What do you care, child? I'm nothing to you."

This was not a hopeful reply, but May was so much in earnest that she did not mind it, as she said sweetly, "I want you to be good, so that God will take you up to Heaven when you die. Don't you want to go there?"

"Yes, child, I want to go there. And the hardened heart grew tender. "I didn't know that anybody cared for Tom French; but perhaps God hasn't forgotten me, after all. I'll think of what you've said."

He did think of it. Many a sermon he had heard, yet none like this; and when May Bemis grew to womanhood she knew that old Mr. French had died blessing her name.

MARRIED.

At Bristol, on the 27th November, by the Rev. A. C. Nesbitt, Rector of Richmond, W. P. Sweatman, Esq., of Pembroke, to Elizabeth, second daughter of Mr. Robert Angus, of North Bristol.

Church Directory.

ST. JAMES' CATHEDRAL.—Corner King East and Church streets. Sunday services, 11 a. m., 3.30 and 7 p. m. Rev. Dean Grissett, B. D., Rector. Rev. Jos. Williams and Rev. H. B. Greene, Assistants.

ST. PAUL'S.—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Dean Givens, Incumbent. Rev. W. F. Checkley, M.A., Curate.

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 Bellvue 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. Parkdale Mission Service, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, B.A., Rector.

ST. LUKE'S.—Corner Breadalbane 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. Rev. T. W. Paterson, 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 Beech Street. Sunday services, 11 a. m. and 7 p. m. Rev. J. Matthews, East of Don Bridge. Sunday services, 11 a. m. and 7 p. m. Rev. G. I. Taylor, M.A., Incumbent.

ST. MATTHEW'S.—Strachan St., Queen West. Sunday services, 8, 11 & 12 a. m., & 3 & 7 p. m. Daily Services, 7 a. m., (Holy Communion after Mass), & 2.30 p. m. Rev. R. Harrison, M.A., Incumbent.

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.

ST. PHILIP'S.—Corner Spadina and St. Patrick streets. Sunday services, 11 a. m. & 7 p. m.

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.

TRINITY COLLEGE CHAPEL.—Sunday services, 11 a. m. and 3.30 p. m. Ven. Archdeacon Whitaker, M.A., Provost; Rev. Professor Jones, M.A.; Rev. Professor Boys, M.A.

THE MAGNETICON.

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ENGLISH MAGNETIC
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