

# Dominion Churchman.

Vol. 5.]

TORONTO, THURSDAY, MAY 29, 1879.

[No. 22.]

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**Illustrated**

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THURSDAY, MAY 29, 1879.

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Subscribers paying in advance can receive the DOMINION CHURCHMAN and *Scribner's Monthly* for \$5.00; or the CHURCHMAN and *St. Nicholas Monthly* for \$4.00. The publishers' price of *Scribner's* is \$4.00 and *St. Nicholas* is \$3.00.

## THE WEEK.

PRESIDENT Grevy has pardoned five hundred communists.

Cardinal Newman is now in Rome, and is suffering from inflammation of the lungs—a disease prevalent enough in this country, but which one would hardly expect to attack a newly made Cardinal in the balmy land of the Cesars.

The death is announced of William Lloyd Garrison, who was born at Newburyport in 1804. He worked in the cause of the emancipation of the negroes for many years. His associates were Charles Sumner, Horace Greeley, Henry Wilson, Wendell Phillips and others of a similar character.

The Queen has appointed the following gentlemen Knights Commanders of the most Distinguished Order of St Michael and St. George:—The Hon. Sir Narcisse F. Belleau, Knight, Q.C., of Quebec; The Hon. Wm. P. Howland, C.B., P.C., &c., of Toronto; The Hon. Charles Tupper, C.B., P.C., Minister of Public Works, &c., of Ottawa; The Hon. Samuel L. Tilley, C.B., P.C., Minister of Finance, &c., of St. John, New Brunswick; The Hon. George Brown, Senator, &c., of Toronto; The Hon. Alex. Campbell, Senator, P.C., Receiver-General, &c., of Toronto; and The Hon. Richard John Cartwright, P.C., M.P., &c., of Kingston.

The advance on Zululand commences in a few days. Col. Wood takes the offensive directly Lord Chelmsford reaches the Ambula Hill, where he is daily expected.—The great Kaffir mountain stronghold of Zlobani, confronting Col. Wood's camp, has been abandoned.—Sir Bartle Frere has announced that he has no intention of resigning.—A dispatch dated Maritzburg, says Sir Bartle Frere telegraphed asking that a battery be despatched to the Transvaal to overawe the Boers. Fever and dysentery prevail in Gen. Crealock's division. Col. Pearson is sick.—The *Daily News* correspondent, writing from Capetown, says Cateway threatens to make a raid into Natal.—Col. Wood's advance has been ordered to throw a bridge over the Tugela River to be ready for Col. Crealock's advance.—Lord Chelmsford reached Kambulshill on the 9th instant.—General Wolsely has been appointed to the Supreme command of the British forces in Zululand.

France is occupied with gigantic projects for public improvements, which will not only increase facilities for internal communication and for commerce, but also supply employment for laborers. The Minister of Public Works in France has outlined a scheme of railway, canal, and harbor extension which will cost about \$800,000,000—an

immense sum. He proposes to raise money for all these improvements by the issue of three per cent. bonds, redeemable in seventy-five years. He will probably receive legislative sanction for his proposed works, and can doubtless raise the necessary sum without difficulty. In fact, the enterprising Minister of Public Works has laid out a system of internal improvements of great magnitude, and one which, if adopted, will occupy France for many years to come, and be of immense advantage to the young republic.

Another explorer has crossed the "dark continent." Pinto, an enterprising Portuguese scientist, started from the coast in October, 1877, with 400 followers, only eight of whom survived the privations and hardships of the journey and the struggles with the natives. In a communication to the Portuguese government, Pinto says: "In concluding my journey across Africa, I struggled with hunger, thirst, the natives, floods, and drought. I have saved all my papers—twenty geographical charts, many topographical maps, three volumes of notes, meteorological studies, drawings, and a diary of the complete exploration of the Upper Zambesi with its seventy-two cataracts."

Russia is becoming more and more unsettled. Gen. Stolypine has ordered a search for Nihilists reported to be working among the Russian troops in Roumelia. Sophie von Herzfeld and a male accomplice were condemned at Kieff on the 19th inst., to be shot for belonging to an illegal society, forging passports, and attempting to kill numbers of the police. There has been a panic at Samasa in consequence of placards announcing that the town would be burned on the 13th of May. The fire brigade paraded all night, but there was no fire. The St. Petersburg police has been reinforced by 150 soldiers.

The feeling of irritation and impatience in France over the dilatory policy of England regarding the Greek frontier question continues undiminished. The Conservative and Republican journals of Paris taunt England with offering to France platonic demonstrations whilst keeping material realities for herself. The warfare at present is confined to the Paris and London newspapers. The diplomatic relations of both countries remain unchanged.

A copy of a telegram received for the Colonial Secretary from the commandant at Taggart's camp, opposite Cabus on the Orange River, via Victoria West, reports an attack upon an island upon which the enemy were in full force. Among the wounded are Lieut. Kohnelan Williams, Light Infantry, dangerously; private White, Sourthey's Rangers, dangerously; private Makie Sourthey's Rangers, slightly; trooper Thorpe, Northern Border Horse, severely; private Leon, Zulu Contingent, slightly."

The *New York Sun* says:—"The case of the black Edmund Kinney and his white wife, who are now serving a term in the Virginia penitentiary for getting married, has excited attention throughout the country, but everybody is not aware that Rhode Island, of the New England States, with a large Ethiopian majority, has a law on its statute books prohibiting intermarriage of white and coloured persons. The law is

not a dead letter, and arrests have been made under it within a few years past. Some difficulty was found, however, in enforcing the law, as the burden rests upon the prosecution of proving that the accused parties are respectively white and coloured, which it is hard to establish."

## WHITSUNDAY.

THE original name of this festival was Pentecost, with the same meaning as Quinquagesima, Pentecost being the fiftieth day from the morrow of the Passover Sabbath among the Jews, and therefore the fiftieth day from the Christian Easter Lord's Day. Its English name is probably derived from the custom of the newly baptized wearing their chrisoms on that day; although others have derived it from the outpouring of wisdom, (O. E. "wit") upon the Church by the Holy Ghost on this day.

The original feast of Pentecost was instituted by God as a memorial of the day on which He gave the law to Moses, and declared the Israelites "a peculiar treasure, a kingdom of priests, and a holy nation"; Ex. 19: 5, 6. The prominent character of the day, however, was that of a solemn harvest festival. On the morrow of the Passover Sabbath, fifty days before, the first cut sheaf of corn was offered to God, waved before the altar, with supplication for a blessing on the harvest then begun. On the day of Pentecost, two loaves of the first bread made from the new corn were offered, with appointed burnt offerings, in thanksgiving for the harvest now ended. And each of these objects of the festival has a significant typical application. It was on this day that the Divine Spirit descended to sanctify a new Israel that they too might be "a chosen generation, a royal priesthood, a holy nation, a peculiar people"; and this separation of a new Israel from the rest of the world began to be made when three thousand were added to the Church by baptism on the day of Pentecost. On this day, also, "the corn of wheat," (which had fallen into the ground and died on the day of the Passover, and had sprung up a new and perpetual sacrifice to God on Easter Day), sent forth the Holy Spirit to make those three thousand the "One Bread" of the Lord's mystical Body, a first-fruits offering to God of the Church which had been purchased with His blood.

## THE GIFT OF THE DIVINE SPIRIT.

THE importance of specially dwelling on this gift in the present day is undeniable, for we live at a time when men are more than ever disposed to ignore the very existence of the spiritual world and the presence and action of the Holy Comforter upon the souls of men. This is perhaps a reaction from some mistaken and fanatical ideas about His work which were to be occasionally found in a past generation; although it is much more largely due to the large place which the material universe holds in the imagination of the present generation. We have explored the realms of matter; and in many ways unknown to our forefathers we have made it at once our friend and our slave. Our telescopes report the surfaces of distant planets; our practical science places the great forces of steam and electricity under contribution to our daily and ordinary wants. We hourly converse with the inhabitants of other continents. We pass from point to point with amaz-

OR CALLENDER'S COMPOUND DENTIFRICE and preserving gums, and purifying. After more experience as a the subject of Mr. Callender's Wash which has gained a character. At the Association, 1877, the following—"Moved by n, and seconded Toronto, Having rite Compound fr. Callender, of m to fully meet their medicinal properties, and us for criticism, recommend these

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ing rapidity. The world of matter with all its vastness and mystery, with all its attractiveness and resources, presses around the human soul as never before, and makes the realization of a spiritual world and the agency of the Holy Spirit increasingly difficult. It is true that the action of that Spirit must always be incomprehensible; for who shall attempt to picture the process whereby He, the Eternal, the Uncreated, overshadows, penetrates, moulds and changes our finite and created spirits, bathing them with His light and warmth, and fitting them by anticipation here, amid the scenes of time and sense, for a higher and a better world? We can but recognize the fact, as a most real though invisible miracle daily, hourly taking place among us wherever the Divine Comforter breathes and works in souls, rendered certain to faith by the unfailing promises of the Divine Christ; rendered certain to experience by changes for which nothing natural will adequately account. From age to age the gifts of the Spirit may vary in form; substantially they are the same to the end of time. And next to the atoning death of Christ and the power of His blood to cleanse from sin, there is no other fact of equal practical importance to human beings who are living and who must die.

#### SALT.

IN both Old and New Testament we find many references to this great purifying agent. Every Sacrifice which was offered to the Lord Jehovah was mingled with salt. Thus we read in the second chapter of Leviticus, "And every oblation of thy meat offering thou shalt season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering, with all thy offerings thou shalt offer salt." So in Ezekiel we read, "And thou shalt offer them before the Lord, and the priests shall cast salt upon them and they shalt offer them up for a burnt offering unto the Lord." Turning to the pages of the New Testament, we find both our Lord and His Apostles referring to salt. St. Paul speaks of the strengthening, purifying influence by which the ordinary, every-day conversation of Christians should be distinguished under this emblem of salt "Let your speech be always with grace, *seasoned with salt.*" Our Saviour speaks three times over of salt, first, as representing the principal of life and purity which should exist in the soul of every true Christian; and, secondly, to teach how each separate Christian should spread abroad and diffuse that principle, and thus become an agent of life and purity to all with whom he has to do. First He spoke thus: "Every sacrifice shall be salted with salt," that is to say, every soul which is really given up to God must be full of this life-giving principle—this salt of the earth; meaning that individual Christians are to go forth, and by their love to, and their zeal for Christ are to neutralize the sin and to break down the wickedness, and to keep in check the corruption of this evil world. Thirdly, He speaks thus: "Salt is good: but if the salt have lost its savor, wherewith shall it be salted,"—that is, if by neglect or sinful living this quickening principle loses its power, its freshness, and its virtue, how can it again be restored to its former vigor? This useless, worthless, powerless salt is fit neither for the land, nor yet for the dunghill, but men cast it out.

And now the question arises, What is really meant by this emblem of salt? What is that state of soul so indispensable to every follower of Christ, and without which he must be rejected as useless, profitless, and worthless? We would answer, It is

the grace of God in the heart of man, whereby he is made holy and kept holy. What salt is to the body, that religion is to the soul. Salt purifies, renovates, invigorates; salt hinders corruption and arrests decay. So the love of God, which is religion, this, too, purifies, renovates, invigorates the soul; this hinders spiritual corruption, this arrests spiritual death. Religion is meant to make people *holy* as well as happy. Christianity, with all its blessings and privileges, comes to us and offers us not only pardon and peace, but purity and life. The true Christian is he who is most like his Lord. The true Christian is he who day by day grows in grace, in unselfishness, unworldliness, in courage, in truthfulness, in devotedness to God. A merely barren faith will be of little avail; a love of listening to what are sometimes called "Gospel sermons" a love of listening to heart-stirring declarations of the tender love of Christ for sinners, followed by no corresponding desire to follow Christ and to imitate Christ—this will not save the soul; every sacrifice must be salted with the salt of God's grace every Christian must be led by God's Holy Spirit; faith must never be divorced from works; the knowledge of Gospel truths must ever be accompanied by the "salt of a holy and a religious life."

#### THE BLESSEDNESS OF FELLOWSHIP.

What is the most precious gift to a man, of all the things that are around him here. Unquestionably the power of holding living intercourse with his fellows. The blind, who are deprived of the vision of the creation, if human lips can speak to them tenderly, bear the privation with wonderful cheerfulness. The deaf, to whom the music of human speech is silent, whose living fellowship with their human brethren is crippled, bear it bitterly; they know that the best gift of this life is lost. And the thing most precious to man, of all things which the vast universe can offer to him, is the power and the means of living fellowship with the Father of his spirit. Rob him of that, make him doubt His reality, persuade him that it is the shadow of himself that he seems to see, and the echo of his own cry that he seems to hear, when in Christ he thinks that he sees and communes with the Father of his spirit, and you plunge him into a misery which will deepen into madness, and will spend itself in orgies of brutal cruelty and lust; until, like the prodigal in the far wilderness, sick, starved, in an agony of inward pain and hunger, he cries, "I will arise and go unto my father," and sets his tottering steps towards the old and blessed home once more.

#### CORRECTION.

The article in our last issue addressed to "Subscribers to the Toronto Henderson Fund" should have been to "SUBSCRIBERS TO THE FUND FOR EXTINGUISHING THE MISSION DEBT."

### Diocesan Intelligence.

#### NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

HALIFAX.—The Institute has taken new rooms with every inducement for young men to amuse themselves in innocence.

The Lord Bishop goes to Liverpool, May 25; Eglehead, May 26; Lockeport, May 28; Shelburne, May 29; Church Cove, May 30; Tasket, May 31; Yarmouth, June 1; Weymouth, June 4; Barton, June 5; Bear and Moose Rivers, June 6.

ST. MARGARET'S BAY has a surpliced choir at the Parish Church; and intends having the same order in two chapels before long. The Bishop confirmed 67 here last week.

*Churchwomen's Missionary Association.*—This useful society presided over by the excellent wife of our Bishop, paid \$200 apiece last year towards the salaries of three clergymen.

WINDSOR.—We are expecting soon to build a new Church.

PARRSBORO is about to repair and improve its Church.

LONDONDERRY.—Rev. W. E. Harris, lately assistant at St Margaret's Hall, Halifax, succeeds Rev. F. J. H. Axford in this mission.

HORTON.—Under the returned Rector, Rev. J. O. Ruggles, is in a more prosperous condition than for some time.

PICTOU.—Ascension Day is named for the laying of the corner stone of the new Church. The stone has been purchased by the Sunday scholars.

ALBION MINES.—The Rector having lectured for the Odd Fellows' lodge, was presented by that body with a silver cake basket, as a token of their appreciation of his kindness.

BRIDGEWATER.—We are glad to notice the marriage of our former beloved clergyman, the Rev. W. H. E. Bullock, Chap. H.M.F., and wish for him and his bride every happiness.

#### FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

ST. JOHN.—The Rector, Church Wardens, and Vestry of Trinity Church, could not have chosen a more appropriate day on which to lay the foundation of the new church. It was the anniversary—the ninety-sixth anniversary—of the landing of the loyalists, of the founding of the city; and Trinity Church, not simply the old edifice, but the congregation, by reason of its descent, its connections, its associations, its tradition and history, is most clearly connected with the early life of the city. In time, Trinity became the mother of churches, and saw her children grow up around her flourishing and fertile in good work, whilst she still grew in strength, in power, and in usefulness, maintaining ever her proud position at the head of her organization. But, in what we may call the youth of a city that is still young, Trinity was emphatically *the Church*. She had traditions even in her infancy, the germs of history clustered around her cradle, and the associations of her youthful years were of that sober kind which grow out of the memories of struggles undertaken, and of trials supported and sustained, for the maintenance of principle. The succession of Ministers who have conducted the worship, who have shared in the sorrows, helped with the burdens, aided in the toil, or mayhap, basked in the sunshine of the venerable church, were all men of strong characters and marked individuality, and most of them have been heartily identified with the growth and progress of the city.

The corner stone was laid in the north-east corner, on Monday the 19th, by the Most Reverend the Metropolitan of this Ecclesiastical Province. Notwithstanding a heavy rain, a large number assembled on the occasion. The Clergy and Laity met in the Madras building, Duke St., and walked in procession to the site of the church. After versicles commenced by the Rev. Canon De Veber, the 84th Psalm was sung.

Rev. Canon De Veber next read the lesson from Zechariah, after which the following prayers were offered, the Rev. Canon De Veber first saying:

The Lord be with you;  
Ans. And with thy spirit.  
Let us pray;

Our Father, etc.

Almighty and everlasting God, whom the heavens, even the heaven of heavens cannot contain, yet who deignest to dwell with Thy Church here on earth; vouchsafe, we pray Thee, thy presence in this house of which we are about to lay the corner-stone, to the honor and praise of thy holy Name, through Jesus Christ, our Lord, who



ever liveth and reigneth with Thee and the Holy Ghost, ever one God, world without end. Amen.

O Lord Jesus Christ, who art the brightness of the Father's glory, and the express image of His Person, the chief Corner-Stone and immovable foundation of Thy Church, we would lay this Stone in Thy name. Be Thou, we beseech Thee, the beginning, the increase, and the consummation of this our work which is undertaken to the glory of Thy Name, who with the Father, and the Holy Ghost liveth, one God, for evermore. Amen.

The corner stone was then duly laid by the Most Rev. the Metropolitan, who said:

In the faith of Jesus Christ, and to the glory of His Holy Name, we lay this Corner-Stone in the Name of God the Father, God the Son, and God the Holy Ghost. Here let the true faith, the fear of God, and brotherly love ever remain; here may the Gospel of Salvation be freely proclaimed, and the rich and poor meet together to worship the Lord the Maker of them all. Amen.

A hymn was then sung, at the conclusion of which an address was delivered by the Most Rev. the Metropolitan. His Lordship, after a fitting reference to the famous day chosen for this ceremony, pointed out the principle of self-sacrifice that actuated the Loyalists, and expressed the hope that their descendants would not be wanting in that spirit. They are now about to erect a house for the praise of God; they should take care that their lives and ways of action will commend themselves to the Lord. In conclusion, His Lordship pointed out that the Church should be for the poor as well as for the rich, and he prayed for God's blessing on the work. Another hymn was then sung, a prayer was offered and the Metropolitan pronounced the benediction.

The singing was by the choirs of all the Churches in the City, Portland and Carleton, and was under the leadership of Prof. DeVine. The clergymen present were Rev. Canon DeVeber, Rev. Canon Brigstocke, Rev. Canon Walker, Revs. G. M. Armstrong, L. G. Stevens, E. H. Woodman, E. R. Warnerford, J. H. Campbell, Dr. Jarvis, Rev. Messrs. Pickett, Partridge, Love, Gardner, Handford, Alexander, Dowling, Sill, Wilkinson, Spike and Greer.

The trowel used was procured from the United States, and bore the following inscription, which was engraved by Mr. R. H. Green: "Presented by the Rector, Churchwardens and Vestry of Trinity Church, in the City of Saint John, N.B., Canada, to the Right Rev. John Medley, D.D., Lord Bishop of Fredericton, Metropolitan of Canada, May 19th, 1879, at the laying of the Corner Stone of Trinity Church in the said City, to replace the Church destroyed in the great fire, June 20, A.D. 1877." The presentation of the trowel to His Lordship was made by John Sears, Esq.

The new Church is to be built of lime stone, with cut free stone trimmings, and the entire length will be 170 feet, the width 52 feet, and the height to the stone cross 80 feet. The front on Germain street, as well as the front of the Schoolhouse on Charlotte street, will be of gray lime stone, laid rock face and pointed with colored cement. The sides and back will be of square lime stone, rubble work, and the front of the Church and tower, random coarse work with small stones. The sides and back of the spire are to be of square rubble work pointed with colored cement. The spire is to be 200 feet high, and is to contain the city clock, facing in four directions.

The architect is Mr. W. T. Thomas, of Montreal, and Mr. R. C. John Dunn acts as the superintending architect. The contractors for the entire work are Messrs J. G. McDonald & Co., and the contract price is \$55,000.

Trinity Church was the oldest sacred edifice in the City of St. John, having been commenced in 1788, and finished in 1791. Previous to 1791, the loyalists attended divine worship in a building on Germain Street, between Duke and Queen Streets. The erection of this building was one of the first acts of those who came here in 1788 from the revolted colonies. The work on old Trinity Church was begun in 1788. The corner-stone was laid on the 20th of August, by Bishop Charles Inglis, first Colonial Bishop of the Church of England, who on that day held his first confirmation and delivered his first charge to his clergy in New Brunswick. On Christmas day, 1791, the church was opened for service. The

structure was an unpretentious building, 86 by 56 feet in size, and it was found necessary more than once to enlarge it.

QUEBEC.

(FROM OUR OWN CORRESPONDENT.)

INTERCESSION FOR MISSIONS.—In obedience to the pastoral letter of the Bishop of the Province, special services were held on Tuesday the 20th in St. Matthew's, St. Paul's, and St. Peter's. At the latter church the Rev. H. H. Barber, of Newcastle, N. B., delivered a most interesting and suitable address. In St. Matthew's there were three special services on each of the Rogation days. On Ascension morning there were the usual services with celebrations of the Holy Communion in all the churches, and a united service of Intercession in the cathedral at eight o'clock in the evening. The Lord Bishop of the Diocese delivered the address. The offertory was devoted to the Algoma Diocesan Fund.

THE NORTH-WEST.—Arrangements are being made to hold a meeting during the Session of Synod on behalf of the mission work in the Diocese of Rupert's Land, when the Rev. Canon O'Meara will give an account of the needs of that vast mission field.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

BELLEVILLE.—St. Thomas'.—The work of restoration in the church is progressing rapidly. The whole edifice is now enclosed and ready to receive the slating.

Christ Church.—This church has been closed for a few weeks while the interior is undergoing repairs and improvements. The congregation will worship during the interval in the city hall.

MARMORA.—This mission, which was lately set apart from the Stirling mission, is building itself up and prospering under the incumbency of its estimable young clergyman, Rev. Mr. Harris.

KEMPTVILLE.—As the St. Lawrence Clerical Association happened to meet this week in this parish, it was thought a good opportunity to have the corner-stone of St. Augustine's church, Acton's Corners, laid in due form, and accordingly the whole number of the members present on Thursday the 15th May, drove to the spot, 4 miles west of Kemptville, where, on a very short notice, a goodly assemblage was gathered. The clergy, eight in number, robed in the Orange Hall, and thence walked in procession chanting the 122nd Psalm. After the corner-stone service was over, which was done by the rector, assisted by his two assistant curates, some excellent and appropriate speeches were delivered by the Rev. Wm. Lewin, of Prescott, and the Rev. Geo. White, of Iroquois. The offertory deposited on the stone as an earnest of good will, amounted to \$8.80. For many years divine service in that place has been performed on week-days in a rough school-house, and now in the Orange hall, and this little church has been started by the offer of Mr. Stannage to contribute \$600 towards it out of his English collection, if the people would do the rest. Such, however, is the backwardness of that part of the mission, and the present hard times, that only about \$100 could be raised in money; but the people have shewn much praiseworthy zeal in quarrying and hauling the stone and sand a long distance in deep snow, and in furnishing a good many of the timbers, &c., &c. This little free-seated stone church will be only 45 feet long and 24 wide in the nave. The want of funds will not permit the erection of the chancel at present, an arch being left in the east end ready to carry it out at some future day. The design and plans are by the Rev. A. Spencer, who also built St. Paul's and St. Anne's in this mission, and who has become quite an expert in ecclesiastical architecture. This church is to be called St. Augustine, after St. Augustine's College, Canterbury, where Mr. Read was educated, and where Mr. S. lived three years while raising funds for his four new churches.

THE ST. LAWRENCE CLERICAL UNION.—On Tuesday evening the 13th inst., this Union met at Kemptville, Ont. Evensong was said by Rev. G. J. Low, Merrickville; the lessons being read by Rev. G. W. White, of Iroquois, Ont., and the Venerable Archdeacon Clemson, of Waddington, N. Y. Rev. J. D. Morrison, of Ogdensburg, N. Y., delivered an address on "The Continuity of the Church," and was followed by Rev. E. P. Crawford, on "Music in relation to public worship." Both gentlemen were listened to with close attention by a large and very reverent congregation. Next morning the Holy Communion was celebrated at 7:30 by Rev. E. P. Crawford, assisted by Rev. A. Spencer, as Deacon, and Rev. G. W. White, as Sub-deacon. During the day the Union assembled for business, in the Parish Hall, under the presidency of the venerable Rector of the parish, Rev. John Stannage.

Rev. E. P. Crawford, Rector of Trinity Church, Brockville, who has acted as Secretary and Treasurer of the Union since its formation, and to whose untiring efforts the members have been largely indebted for much of the pleasure experienced in attending the meetings, resigned office, and on his nomination, Rev. W. J. W. Finlay, of Ogdensburg, N. Y., was elected Secretary and Treasurer.

The rest of the day was devoted to the consideration of the subjects of two essays appointed to be read.

Rev. Wm. Lewin, of Prescott, had been asked to read an essay on "The Epistle to the Colossians"; but was prevented from writing it by press of other work. In lieu thereof, however, he delivered an address on that subject, and the profound learning it displayed, no less than the eloquence with which he clothed his thoughts, drew forth hearty applause. The discussion which followed, and in which several took part, elicited additional valuable information, the result evidently of patient research. The Rev. J. D. Morrison then read an essay on "The Comprehensiveness of the Church," which was loudly applauded. A discussion of the subject ensued, and was joined in by nearly all present.

At 8 p.m., Evensong was again said by Rev. G. J. Low. Messrs. Serson & Finlay reading the Lessons. The addresses at this service were by Rev. Wm. Lewin and Archdeacon Clemson, on "The Systematic Teaching of the Church." Unfortunately a political meeting, held at the same hour by the rival candidates for Legislative honors, drew away large numbers of the sterner sex, so that, with few exceptions, the ladies only benefitted by the sound and practical instruction so ably given by both speakers.

The first meeting of the St. L. C. U. in the old parish church of St. James will probably be the last, as it is to be hoped the beautiful edifice—the exterior of which is already completed—will be opened for divine service before we again meet in Kemptville. But while the new church will be both a noble monument to the pious memory of the late Archdeacon Patton, and a standing witness to the devotion and zeal of the present rector and his senior curate, it will lack the hallowed associations belonging to its humble predecessor. For insignificant in appearance—and ugly, according to our modern ideas of ecclesiastical art—as the old frame building undoubtedly is, as it nestles under the eaves of the new temple, it suggests to our minds memories of its first rector that the new one never can.

The evidences of Church life in this parish are many and afford convincing proof of the good work already done, and being done, by the venerable rector and his earnest-minded and devoted curates, Revs. A. Spencer and W. A. Read. And if the late meeting of the St. L. C. U. is permitted, with God's blessing, to strengthen their hands, one at least of the objects for which the Union was formed has been secured. And it is certain that the other object, viz., the edification of its members, was realized on this, as well as all former occasions of our meeting together. The next meeting will be held (D.V.) in Waddington, N. Y., Diocese of Albany, sometime in August.

TORONTO.

Official Appointments.—The Lord Bishop has been pleased to make the following appointments:



The Rev. Henry Burnard Owen, F.R.S.L., to the incumbency of Newmarket, and the Rev. C. B. Dundas, B.A., to Streetsville.

SYNOD OFFICE.—Collections, &c., received during the week ending May 24th, 1879.

MISSION FUND.—James and Elmes Henderson, moiety of \$1000 subscription, \$500. *In answer to \$1000 offer*—Wm. A. Baldwin, \$50; Prof. Buckland, \$25; S. G. Wood, \$25; Peter Paterson, \$20; Col. Tyrwhitt, \$25. *Parochial Collections*—Bradford, \$31.72.

WIDOWS' AND ORPHANS' FUND.—*October Collection*—Christ Church, York Township, balance of assessment, 72 cents; Etobicoke, do., \$12.28; Holy Trinity, Toronto, do., \$20.82; York Mills do., \$8.10.

DIVINITY STUDENTS' FUND.—*April Collection*—Apsley, St. George's, 66 cents, St. Stephen's, 84 cents; Trinity College Chapel, Toronto, \$6.95; Uxbridge, \$3.50.

ALGOMA FUND.—Toronto, St. George's, collection on Ascension Day, \$77.40. *Day of Intercession collection*—Toronto, St. Anne's, \$12.21; Trinity College Chapel, \$13.00; St. Matthias, \$8.50; All Saints, \$12.00; Holy Trinity, on account, \$5.00; Newcastle, \$17.80; Etobicoke, St. George's, \$2.55, Christ Church, \$1.05; Uxbridge, \$6.85; Bradford, \$3.50; Orillia, \$9.75; Penetanguishene, All Saints, \$3.00; Berkeley, \$1.45; York Mills, \$2.89; St. Matthias, Toronto—collected by Mrs. Perram and Mrs. Wragge, "to help send a missionary to the Indians who have waited 80 years," \$5.50.

BOOK AND TRACT FUND.—Batteaux Sunday School for library books, \$10.00; Toronto, St. Thomas's, do., \$5.00.

INCORPORATED SYNOD OF THE DIOCESE OF TORONTO.—*Annual Meeting, June, 1879*—The Right Reverend the Lord Bishop of Toronto having signified his intention to assemble the Synod of his Diocese on Tuesday, 10th June, 1879, the Executive Committee hereby notify the Clergy and Lay Representatives of the Synod that they are summoned to meet at the City of Toronto on that day.

St. George's—A large congregation assembled in St. George's Church, on the evening of Ascension Day, when a special service of Intercession was held. The prayers were intoned by the Rev. J. D. Cayley, Rector, and the Rev. C. H. Mockridge, assistant minister, the lessons being read by the Rev. John Carry. The musical portion of the service was rendered by the choir in a most efficient manner. It included Dyke's *Magnificat* and *Nunc Dimittis*, and Dr. Stainer's beautiful anthem, "Leave us not," which was particularly well sung. During the offertory, the anthem, "Ye people rend your hearts," from "Elijah," was sung in an impressive manner by Mr. W. Mockridge.

The Bishop preached on behalf of the Diocese of Algoma, taking for his text:

"But ye shall receive power after the Holy Ghost is come upon you, and ye shall be witnesses unto me both in Jerusalem and in all Judea, and in Samaria, and unto the uttermost parts of the earth."—Acts i., 8.

He drew attention to the fact that these were the last words of our Saviour upon earth, and it was a great incentive to faith in the great work of missions that Jesus had at the very last commended them to the care of His disciples. His hearers would remember that the Lambeth Conference had decided that the day of intercession for missions should be changed so as to occur simultaneously with the Rogation days, as it was felt that the observance of this season, which had been in the old Church, a season of fasting and special supplication for the forgiveness of national sin and the aversion of war, famine and other national calamities, was not so earnestly observed as formerly. It was an inspiring thought that on this day not one hour of the twenty-four passed in which the incense of prayer did not ascend to the Throne of Grace, for the Anglican Churches girdled the world. And those who believed in the communion of saints could not but feel that their prayers would be answered. He alluded to the great influence which missions had upon the parent Churches in awakening their latent spirit.

In the United States the Church had been for many years in a state of languor, but when the first foreign mission was entered upon a revival took place, and new life was at once infused into it. The Algoma Mission was the only mission which had been started by the Canadian Church, and it was their duty to see that it was well supported. He was sorry to be compelled to say, however, that it was not supported in the generous manner it should be, and unless a greater effort were put forth it would have to be said that the Church had put its hand to a work which it was not prepared to carry out. He called upon them to support not only by their prayers but by their efforts and their gifts as well, the work which the Church had especially taken upon itself.

The offertory amounted to over \$77.

At the close of the service the congregation adjourned to the Sunday School room, where the following address to the Bishop was read by the Rector:—

*To the Right Reverend Father in God, Arthur, by Divine permission, Lord Bishop of Toronto.*

May it please your Lordship,

We, the congregation of St. George's Church, Toronto, desire to express the great pleasure with which we welcome you on the occasion of this your first visit amongst us.

We gratefully acknowledge the sacrifice which your Lordship has felt compelled to make in response to a call of duty, and recognize in this the more than ordinary claim which your Lordship has established to a loyal obedience and support. We are aware that the faithful discharge of the duties of a Bishop ever imposes a heavy burden on tender consciences, but we doubt not that He Who has called you to this work and ministry, will give you grace duly to execute the same to the edifying of His Church, and to the honour, praise, and glory of His name. We trust that in making your home amongst us, your own happiness, and that of those nearest and dearest to you, may be promoted: and with the assurance of our constant and earnest prayers on your behalf, we are your Lordship's faithful sons and servants, J. D'Arcy Cayley, Rector; C. H. Mockridge, Assistant Minister; E. M. Chadwick and E. Henderson, Churchwardens.

His Lordship, in replying, earnestly thanked the congregation for the cordial reception they had accorded to him in their address. He felt that he had made a sacrifice of personal ease and comfort in accepting the position of Bishop, and sometimes almost felt inclined to wish he could be in the position of their rector, in attending quietly to the well-being of a loving congregation. He had, however, acted upon a call of duty, and would do his best to discharge faithfully the arduous and responsible duties he had taken upon himself to perform. He thanked them for their assurance of prayers on his behalf, and assured them that he would ever bear mention of them before the Throne of Grace. He trusted that his relations with the members of this and other congregations would be of the most cordial nature, and that the bonds of friendship would strengthen as the time of their present relations passed.

A large number of the congregation were then presented to the Bishop, after which the meeting broke up.

TORONTO CHURCH SUNDAY SCHOOLS.—In a recent issue, we stated that an effort had been made to draw together those engaged in the Sunday Schools of the Church in Toronto to hear an address from the Bishop. The meeting took place on Monday night in St. James' School-room, attended by over one thousand teachers and their friends. After a hymn, Mr. John Hague, who originated and organized this gathering, stepped forward and read the following address:

*"To the Right Reverend Father in God, Arthur, by Divine Permission, Lord Bishop of Toronto.*

We, the Superintendents, Officers and Teachers of the Church Sunday Schools, of Toronto and its suburbs, desire to recognise in the elevation of your Lordship to the office of Bishop, an event full of hope to the work in which we are engaged, knowing that for so long a period you have been a fellow worker with us.

Set by the Holy Ghost, as Chief Overseer of the flock of Christ in this Diocese, upon you rests

especially the injunction of the Master, "feed My lambs." We rejoice that we may look to you for pastoral direction and encouragement in our efforts in a work so near to the heart of the Divine Shepherd, and one so necessary for building up His Church in the beauty of holiness and the strength of unity and concord.

As members of "the household of faith" we seek to teach those under our charge to realize and enjoy the sense of the Church being a spiritual home, ever instinct with peace, love, and mutual blessings. We therefore welcome your advent as the coming of a teacher and friend, who will be the centre, around whom all members of the Church in this Diocese may rally in all loyalty, respect and attachment to your person and office, one to whom we shall look to guide us by the still waters of peace, stir us up to more zeal, and restrain us by that godly discipline which is the bulwark against disorder and division, and so raise Sunday-school work amongst us to a higher plane of service to Him who is to Bishop and flock alike, Redeemer, Teacher and Shepherd."

The address is in book form, bound in morocco, each page (46) being illuminated; the signatures number over 500, being signed by the staff of every Church Sunday school in Toronto and its suburbs. The work is by Mr. Willing, and is pronounced the most artistic specimen of illumination ever produced in the city.

In reply, his Lordship expressed in eloquent terms his deep gratitude for the kind feeling shown by the address, and of its being a happy and welcome augury of future unity, peace, and concord. After a hymn, and prayer by Rev. Mr. Broughall (the Bishop's chaplain), His Lordship delivered a most interesting practical address on Sunday school work. The chief points in it were the necessity of self-devotion to the work of teaching from Christian motives, of careful preparation of lessons, of learning from model classes how to teach, and of training the young in Church principles, not neglecting the catechism as a means thereto. The best modes of retaining youths was discussed, and the establishment of youths' Institutes, where they can meet on week nights in rooms provided with games, papers, etc., and in which secular classes and Bible-classes can be held, was warmly and earnestly advocated. His Lordship also, by special request, strongly urged the founding of a Church Sunday School Institute, somewhat on the model of the English organization, to assist in training teachers and providing for them a Diocesan Sunday School Library. A vote of thanks was tendered His Lordship by V. C. Blake, seconded by Mr. Wood's (Supt. Holy Trinity S. School), and carried by a standing vote.

The Rev. Mr. Langtry moved that the Bishop be asked to take steps to establish such an Institute; this was seconded by Rev. Mr. Darling, and His Lordship, in reply, promised to comply by at once placing himself in communication with the one in England. The whole proceedings, from the initiation of the movement by Mr. Hague to the close, have been marked by the most cordial, harmonious spirit, and we pray that, in the words of the Bishop, it may all redound to the glory of God.

UXBRIDGE.—The incumbent of this parish, the Rev. J. Davidson, M.A., sailed for England on the 42th inst. A large number of his parishioners were present at the railway station on the departure of their pastor, and expressed their best wishes for a safe voyage. He intends being absent about three months, during which time his duty will be taken by Mr. J. Farncombe, B.A., of Trinity College.

#### NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

A cable despatch on Wednesday, announced the death at Naples, of Mrs. Macklem, widow of the late Mr. Oliver T. Macklem, of Chippewa, sister of the late Mr. T. C. Street, for many years member for Welland, and sister-in-law of the Bishop of Niagara. The deceased lady had been travelling on the Continent for about a year. It is supposed that her death is due to Roman fever, which prostrates so many strangers. Mrs. Mack-



lem's death will be regretted not only by her large circle of friends throughout the western portion of Ontario, but by the inhabitants of the neighborhood where so many years of her life were passed, to whom she was endeared by her benevolence and amiability.

GUELPH.—There was an early celebration of the Holy Communion in St. George's Church on Ascension Day, attended by a large number, and services at 11 a.m. and 7:30 p.m. Canon Dixon made earnest appeals on behalf of Algoma, and the offertory amounted to \$52.

There is to be a confirmation in this church on the second Sunday after Trinity, and on the Festival of St. John the Baptist. Two days after, the church is to be consecrated. Arrangements are being made for reduced fares on the railroads, so that a number of the clergy and laity may attend the ceremony. It is expected that Archdeacon Whitaker will preach the consecration sermon.

PALMERSTON.—On Monday evening, 19th inst., this Mission was favored with a visit from the Bishop, who delivered an address in St. Paul's Church on his visit to England and Ireland last year, and his attendance at the Lambeth Conference. The information given was of the most interesting and instructive nature, and showed that the Church in the mother country is making very rapid strides in the march of material and spiritual progress. The Bishop fully exposed the groundlessness of the fear entertained by many earnest people that the Church is becoming Romanized, and gave statistics to show that the lists of perverts published from time to time are gross exaggerations and entirely unworthy of credence. The address which occupied fully an hour in delivery was listened to with very close attention by the congregation; and a hearty vote of thanks was tendered the Bishop on behalf of the people by Rev. L. Spencer, the missionary in charge.

HURON.

BRANTFORD.—On Tuesday evening a large number of Grace Church congregation assembled at the Rectory to witness the presentation of an address and purse of money to the Rev. R. H. Starr, on the eve of his departure from this parish, the address was read by Mr. Lemmon and the purse of money, which amounted to \$106.41 was also presented by him. The address was beautifully illuminated by Mr. Ashmead. The following is the address:—Brantford May the 20th, 1879. To the Reverend Reginald H. Starr, M. A. Rector of Grace Church.—Rev. and Dear Sir,—As the time of your departure draws near, we, the undersigned on our own part and on the part of our warmest friends in the congregation, tender you our deep regret that you have thought fit to resign the Incumbency of Grace Church and accept for yourself a new sphere of labor. Your ministry to us during the past five years has been fraught with teachings of earnest truth and fervent zeal for God: in accents of loving tenderness you have ever warned those who were walking in their own ways to flee from evil and seek for mercy at the throne of grace, and with words of wisdom from on high, you have strengthened and upheld those who were endeavoring to walk in the path of holiness and peace. "May the love of God and the fellowship of the Holy Ghost" be with you as you go hence to minister to another flock and preach the glad tidings of a Saviour's love. We earnestly pray that your new flock will unite with you their shepherd in every good word and work and uphold you by their prayers in the duties that lie before you. Many prayers will follow you, dear sir when you leave us, and we trust that the seed you have sown during the past five years, will, by God's blessing, reap a rich reward, and in that day when the King of kings shall call upon His shepherds to present their flocks to him before His throne of judgement, may you be without fault and blameless, and receive as jewels in your crown of reward, the souls you have brought to Him in the Saviour's name. Accept, dear sir, the accompanying purse as a slight token of our regard, and know that each contributor thereto expressed deep sorrow at your departure.

In conclusion, we wish for yourself and Mrs. Starr every happiness in temporal as well as spiritual things. Signed on behalf of your Grace Church flock, Henry Lemmon, Fred. T. Wilkes. Rev. Mr. Starr replied in suitable terms.

Mrs. Starr was also the subject of a most gratifying surprise. Her Sunday School class came to the Rectory about 7 o'clock and presented the following address accompanied by their photographs tastefully grouped and beautifully framed: Brantford May 20th, 1879. Dear Mrs. Starr,—It is with inexpressible sorrow we learn that the tie which has bound us as teacher and pupils must be soon severed. It is hard to say "farewell." The untiring zeal and tender solitude with which you have cared for our spiritual welfare have won our love, and will ever be remembered with gratitude. We trust that the lessons which you have striven to inculcate, will guide us safely through life's joys and sorrows until we reach that haven of repose where in the light of God's ineffable sweetness we hope to spend an endless eternity. In parting, we ask your acceptance of this memento as a slight token of our affection, and beg that occasionally it may call to your remembrance the pupils of your Brantford Sunday School class. Signed, Amelia Tidman, Annie Toose, Julia Wells, Sarah Haslem, Louisa Smith, Annie Wilkes, Rosa King.

Mrs. Starr was visibly affected, and thanked the young ladies in a few words for this unexpected manifestation of their regard.

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

GRAVENHURST.—The Rev. Thos. Lloyd acknowledges, with warmest thanks, the receipt of a box of useful articles for his mission—also for a cup and paten from the Churchwoman's Mission Aid per Mrs. O'Reilly.

The Rev. W. Crompton, travelling clergyman, begs to acknowledge the receipt of a box containing books, pamphlets, and clothes for distribution from Mrs. O'Reilly and the ladies of the Church Women's Aid Society, Toronto, and to say, that the distribution will be gratefully undertaken. Aspdin P. O., May 23rd 1879.

British and Foreign.

GREAT BRITAIN AND IRELAND.

The Bishop of Killaloe, in his recent charge, refers to the protracted Revision discussions as an "obstruction" to the necessary work of building up the exterior fabric of the Church. The Bishop earnestly presses the duty of catechising the young. The express permission of the black gown in preaching, he remarks, has decidedly tended towards its extensive disuse: and bands, now that they are not enjoined, "will probably be regarded as a beauty by those who objected to being tied by such an ornament."

An Irish Churchman has just made the remarkable discovery that Lent is a relic of Paganism imported from Babylon, and that Rome, to conciliate pagans to nominal Christianity, "pursuing her usual policy, took measures to get the Christian and Pagan festival amalgamated." Its retention in the Prayer Book is easily explained. "Our Reformers," he says, "unfortunately failed to get entirely rid of this Pagan superstition, and were content with allowing it to remain in our formularies as a dead letter!" In other words, their heathenish sympathies overpowered their judgment! He consequently advocates the abolition of the forty days' fast. Perhaps the next discovery of this laborious investigator will be that the heathens worshipped the Deity and held the soul's immortality, and that Rome skilfully wrought these doctrines into the Christian system to gain converts. Couple such views as the above with the explanation given by another Irish Churchman in the same publication, why the clergy are kept on starving salaries by the laity—"their persistent opposition to the wishes of the laity in the matter of Revision,"—"The preference of the clergy for the Prayer Book to the Word of God," and truly the Irish Church seems to be in as much need as our own, of special prayers and supplications that she may be "delivered from absurd and wicked men."

The venerable Society for the Propagation of the Gospel, deeming the charter granted by William III in 1701 rather out of date, proposes to apply for a new one. The unnecessary and now practically disused

oaths it is proposed to abrogate, also to ask for the removal of the limitation of the S. P. G.'s real property to an annual value of \$10,000. If the Crown should object to withdraw a limit altogether, then the Society will consent to accept a yearly value of \$50,000 as the limit for its estate in fee simple, and of its leaseholds for any term exceeding 500 years.

A gift of the Queen, a beautiful heraldic stained glass window, designed by Mr. J. Clarke, F.S.A., and executed by Messrs. Clayton & Bell, has just been placed in the Edmund de Langley Chapel, attached to All Saints' Church, King's Langley. It is the gift of her Majesty, in memory of Prince Edmund de Langley, the fifth son of Edward III., and first Duke of York. The Prince is the direct ancestor of the Queen, and his remains lie by the side of those of his wife, Isabel de Castile, under a magnificent altar tomb within the chapel.

The churchwardens of St. Alban's Church, Manchester, inform the Manchester Examiner that they are authorized to say that the Rev. W. J. Knox-Little has at present neither resigned the rectory of St. Alban's nor accepted that of St. Barnabas', Pimlico. A memorial is in course of being signed requesting the rev. gentleman to remain in Manchester.

It is proposed to rebuild the parish church of Fulham in a style harmonising with the ancient tower. The present building is not only mean and ugly, but it has suffered from recent high tides to an extent that renders its reconstruction necessary. Plans have been prepared by Mr. Arthur Blomfield, and they include a beautiful east window, which the family wish to erect as a memorial to their distinguished father and to their deceased brothers and sisters.

The last number of The Wellingtonian, the school magazine of Wellington College, states that a subscription towards Truro Cathedral has been started by several of Dr. Benson's former colleagues, pupils, and other friends, with the view of marking the connection between Wellington College and the revived Cornish Bishopric.

Six tenders have been received for the restoration of Bangor Cathedral; but, all being much above the estimate, the plans have been returned to Mr. Scott for modification. Lord Penrhyn and Mr. Assheton Smith have each contributed £2,000 towards the carrying out of the work.

UNITED STATES.

The Society for the Increase of the Ministry is the almoner of the Church's donations in aid of her sons who are preparing for Holy Orders. The Executive Committee therefore announces that by recent changes in its management, all money received will be applied to the education of worthy applicants, with the least possible diminution in the way of expenses. There will in future be but one salaried officer—the Corresponding Secretary—who is charged with both office and field duties. They believe that in adopting this new basis, they are in accord with an evident feeling and purpose in the Church, that pious offerings should be more strictly voluntary, the fruit of general Christian conscientiousness in supplying every necessary service of the sanctuary and of Christ's kingdom. They accordingly appeal to rectors, Church officers, parish guilds, and benevolent individuals to recognize this work, as imperative in these times; and ask that they will faithfully send a yearly donation. The Secretary will promptly furnish information to be used in presenting the case, and will arrange to visit as many parishes as he can on Sundays and Holy Days. Whitsun-day, has come again to remind us of our obligations to preach the Gospel to every creature. The first manifested power of the descended Spirit, was in the marvellous utterance of the good news from heaven, so that every man was permitted to hear in "his own tongue wherein he was born the wonderful words of God." Shall we not hasten the full realization of the miracle of Pentecost by sending many more ambassadors of the Cross?

The Presiding Bishop has taken order for the Consecration of the Rev. Henry Chancey Riley, D.D., Bishop elect of the Valley of Mexico, as follows:—Place, Pittsburgh, Pa. Time, June 24th, St. John Baptist's Day. Consecrator, Bishop Lee, of Delaware. Preacher, Bishop Cox, of Western New York.

MISSION WORK.

ENTHRONIZATION OF THE BISHOP OF NASSAU.—The following is extracted from a letter in Monthly Gleanings:—Now about preparations for the Bishop's arrival. He had sent his cases of furniture by sailing vessel; these we unpacked, and were able to make things ready for his arrival. When the steamer was signalled, and a special flag told us that he was on board, I hastened up to the house to see that everything was ready. I then went down to the wharf at Rawson's Square, where we had a carriage and pair, and other carriages waiting. Mr. Swann (the Rector



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

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

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

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

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

Christ preaches pardon from the pulpit of the cross.

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

## Correspondence.

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

### PREACHERS AND PREACHING.

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

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

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

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

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

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

Montreal. Yours truly, E. L.

### WYKEHAM HALL.

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

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

A CLERGYMAN'S WIFE.

### ALMONTE.

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

### ALGOMA.

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

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

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



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

#### ALGOMA VS. HURON.

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

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

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

FROM THE “CHURCH QUARTERLY REVIEW.”

(Continued.)

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

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

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

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

(To be Continued.)

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

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

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



voice was heard nor a muscle moved in its rapt audience until, from a remote corner of the room, a subdued sob was heard, and the old gentleman (the host) stepped forward, with streaming eyes and tottering frame, and seized Booth by the hand. "Sir," said he in broken accents, "you have afforded me a pleasure for which my whole future life will feel grateful. I am an old man, and every day from my boyhood to the present time I thought I had repeated the Lord's Prayer; but I never heard it before."

"You are right," replied Booth; "to read the prayer as it should be read, caused me the severest study and labour for thirty years, and I am far from being satisfied with my rendering of that wonderful production. Hardly one person in ten thousand comprehends how much beauty, tenderness and grandeur can be condensed in a space so small and in words so simple. That prayer itself sufficiently illustrates the truth of the Bible, and stamps upon it the seal of divinity."

"So great was the effect produced, says our informant, that conversation was sustained but a short time longer, in subdued monosyllables, and almost entirely ceased; and soon after at an early hour, the company broke up and went to their homes, with sad faces and full hearts."

"Can these words live?" Let any man who thinks and almost says that they have lost their life by repetition, ask any one of the company that listened to Edwin Booth on that evening to say what is his opinion of the question. But some conscientious persons may possibly object that the effect he produced was dramatic; that he only gave to the words the force of acted feeling. Suppose this be granted; if artificial or counterfeit feeling could produce such an effect, what impression ought not genuine emotion in the utterance of that beautiful prayer to produce on a congregation?

### Family Reading.

RAYMOND.

CHAPTER XLV.

Raymond had spoken with such evident sincerity when he begged Harcourt and Kathleen to allude no more to the service he had rendered them, that they could make no further attempt to show their gratitude. They remained, however, sitting by him for some time longer, talking to him in a frank cordial manner of their plans for the future, as if they felt certain of his friendly interest in their concerns; and, in truth, it was a real pleasure to him to hear Kathleen describing so brightly the occupations and pleasures of a life which Harcourt seemed fully prepared to render as useful and harmless as his past career had been the reverse.

"You must come and stay with us in our country home," he said to Raymond; "we shall be established there very shortly, and no one will have a warmer welcome than yourself, if you will come."

"Thank you much," said Raymond; "but my future movements are very uncertain." He gave a heavy sigh.

Kathleen guessed his thoughts, and she gently took his hand, as she said, "I hope—with all my heart I hope—that you will not only come, but bring Estelle to visit us too—your own Estelle at last."

"Ah, if it might be!" exclaimed Raymond; but the bitterness of the contrast between so fair a dream of hope and the present, when Estelle seemed to have vanished away from him into impenetrable darkness, was almost more than he could bear, and he shaded his eyes with his hand, unable to speak. He had not yet recovered his physical strength, and the Harcourts saw that their visit had tired him, pleasant as it had been, and they rose to take leave. Then he made an effort to rally his spirits, and expressed a cordial hope that he might indeed come to see them one day in their future home; and so they parted—as friends in the truest sense of the word.

When they were gone, Raymond lay still on his couch for some time, pondering on the wonderful proof he had just received that the way of sacrifice is not only the way of peace, but also of purest bliss, changing, by its spiritual alchemy, evil for good and bitterness for love—since he, who on that night had

to struggle so fiercely with himself in order to overcome the temptation to take vengeance on his enemy, now found not only that he was his foe no longer, but that all his own hatred to Tracy Harcourt had melted away into honest friendship, and that the only real cause for animosity against him, which he might have had in the fear that he treated Kathleen unkindly, had been altogether removed by the change which the rescue from death had produced in Harcourt.

"Ah! Christ the King is indeed a royal Master," he said to himself, as he thought of these unexpected results of his brief struggle. "He repays us with eternal blessings for the effort of a moment, and the cup of cold water which we offer for his sake is returned to us in life-giving draughts from the river that shall make glad the city of God for ever and ever. And He is mine; my Lord and my God! I have found Him, and I will never let Him go; even though I see Estelle no more in this life, I know that my soul shall rest in peace and bliss upon His love—for human affection is in truth but a flickering ray from the glorious light of His eternal sympathy, and it can have its true consummation only in that union of all faithful souls in Him which shall be the portion of His own redeemed in the deathless home. Dear Estelle!" he continued, in his self-communing, "she has been to me, indeed, the star which has led me onward, and shown me where the divine One dwelt; and if now she is withdrawn, that I may look for the shining of the True Light only, I know that she will surely rise again for me on the horizon of the sinless land." He leant back, and closed his eyes, while an expression of pure serenity settled down upon his fine face. Raymond did not deceive himself so far as to believe that the entire turning of all his soul to God, which he was conscious had now taken place, was to render him impervious to human pain and sorrow, or banish all natural regret for his lost Estelle. No; he knew that he should long for her, and mourn here always if he found her not. If God gave her back to him he would rejoice with a thankful heart; if He withheld her, even to the end, then would he wait with patience till they met beyond the grave; but whatever might be the vicissitudes of his little hour of life, certain it was that neither earthly gain nor earthly loss could move him evermore from the peace that passes understanding. Estelle had counted the cost when she set herself, by the power of a mighty sacrifice, to draw Raymond to his God; and though it did indeed seem to have robbed her of all personal happiness, yet had she good reason to rejoice, wherever she might be, for she had won him to that Love for which the world and all that it contains were indeed well lost. But poor Estelle was far away, and she knew nothing of the complete victory her pure disinterested faith had achieved, though she might hope much from Raymond's conquest over himself on that memorable night, which wrought with such strange diversified effect upon them all alike.

The day following the Harcourts' visit to Raymond Mrs. Barrett brought her usual budget of news to enliven him, which, on this occasion, mainly consisted in the fact that Mrs. Carlton and the Harcourts had returned to London, as Hugh did not appear to be in any immediate danger, although his condition was undoubtedly precarious.

"The poor young gentleman is to be moved to town as soon as possible," said Mrs. Barrett; "but I believe the doctor says it will be some weeks yet before it can be attempted."

"Do you know whether he is quite conscious now, and can understand what is said to him?" asked Raymond, anxiously.

"Oh yes, sir, I know he can; for my boy heard one of the nurses telling the landlady that she was obliged to talk to him of anything she could think of to amuse him, because he was so very dull and low-spirited ever since he found out that the rheumatic fever had left him a heart complaint. When his aunt came he guessed there was something wrong, and he forced the doctor to tell him the truth as to what his state really was."

"He was quite right," said Raymond. "I think it very mistaken kindness to hide from a man all that it most imports him to know."

"Only, you know, sir, some people are very much afraid of death," said Mrs. Barrett.

"Very true; but as we all must certainly face it one day, don't you think it is best to look straight at it now, and make ready for it?" answered Raymond, smiling.

And Mrs. Barrett was obliged to admit that it might be wise, though it was a wisdom she did not seem much disposed to practice.

Later in the day Mr. Derwent came to the lodge when all were out excepting the invalid, and Raymond saw at once, from the peculiar gentleness of his manner, that he had tidings to communicate which he feared would pain him.

"You have something of importance to tell me," he said, anxiously, as the clergyman sat down beside him.

"Only this: that I have had a long conversation with poor Hugh Carlton, and I grieve to say you must give up all hope that he can enlighten you as to Miss Lingard's disappearance."

"Is it that he cannot, or that he will not?" asked Raymond, with a slight frown.

"He cannot, but he would gladly do so if he had it in his power. He is a broken-down conscience-stricken man; and with the prospect before him that his soul may be demanded of him suddenly at any moment, he desires nothing so much as to make atonement for a past which he feels to have been most erring and unrighteous."

"I am glad to hear this, for his own sake," said Raymond. "But does he really know nothing of Estelle?" Is it not true that he sought to influence her treacherously against my interests?"

"It is too true," said Mr. Derwent; "but she said no word to him which would lead him to think that she meant to separate herself from you by this sudden flight. He knew that she loved you intensely, and judging her by himself, he never dreamt that, in her delicate single-heartedness, she cared more to set you free from any fancied obligation towards her than to find happiness for herself by your side. But I will tell you all that passed between him and me, Raymond, for he wished that I should do so. He knows that it is you whom he has injured, more deeply even than Estelle, and he desires your forgiveness with all his heart."

"I must explain to you, first, that when I have called to see him since he has been so far himself as to be able to speak to me, he has always received my visits with languid indifference until to-day, when I was startled to find him completely altered. The nurse, who met me at the door, said she was thankful I was come, for her patient had been asking for me repeatedly, and she should have sent to summon me if I had not appeared at my usual hour. I went in, and found Hugh sitting up in bed, his eyes bright with excitement, his breathing quick, his whole appearance that of a man full of anxiety and suspense. He clutched hold of my hand, and made me sit down close beside him, while he said, quickly, 'I am so thankful you have come, if any one can help me it surely must be a true servant of God like thyself!' Then, without giving me time to answer, he went on—'Mr. Derwent, do you know what my position in the world is now?'"

"I do not know precisely what you mean by the question," I answered.

"I mean this: that I am like a soldier who goes out with a forlorn hope, knowing that a death, sudden and sure, is certain to overtake him, but not knowing at what hour or in what manner it will come to him. I have made the doctor tell me fully, and in complete detail, all the particulars of my case; and it lies in a nut-shell, he added, with a miserable attempt at a laugh—'I have heart disease, which must, sooner or later, carry me off without so much as a moment's notice.' It may be to-night, or it may be after many years; but never at any instant henceforward can I have even a reasonable security that a swift and sure death will not claim me in the next; and, anyhow, come when it may, there will be not an hour for repentance, not an hour to prepare for the judgment, in which I have never ceased to believe, even while I braved it. And I have need of repentance, Mr. Derwent, I can tell you, he added, with a choking sob. 'If I were nothing more than a careless good-for-nothing fellow up to the day that I met Estelle Lingard, the time that has elapsed since first I saw her face has blackened my soul with deceit and treachery, which, in the face of death, speedy as that of the soldier in battle, I may well shudder to contemplate.'"

"But life is still left to you," I said; "use it, whether long or short, to make your peace with God."

(To be continued.)



## Children's Department.

### THE SHADOW OF THE ROCK.

A hiding place from the wind and a covert from the tempest; as rivers of water in a dry place; as the shadow of a great rock in a weary land. Isa. xxxii., 2.

In the shadow of the Rock  
Let me rest,  
When I feel the tempest shock  
Thrill my breast;  
All in vain the storm shall sweep  
While I hide,  
And my tranquil station keep  
By thy side.

On the parched and desert way  
Where I tread,  
With the scorching noon-tide ray  
O'er my head;  
Let me find the welcome shade,  
Cool and still,  
And my weary steps be stayed  
While I will.

I in peace will rest me there  
Till I see  
That the skies again are fair  
Over me;  
That the burning heats are past,  
And the day  
Bids the traveler at last  
Go his way.

### THE EMBER DAYS.

The Ember Days (being the Wednesday, Friday, and Saturday after the first Sunday in Lent, Whitsun Day, September 14, and December 13, the four seasons at which Ordinations are held) are appointed as days of fasting and prayer that God will bless His Church by giving her faithful and true pastors. Before our Lord chose His twelve Apostles, He continued all night in prayer unto God (Luke vi. 12, 13). Before the Apostles chose Matthias into their number, they prayed; and before Barnabas and Saul were "separated" as Missionaries, the body of believers fasted and prayed (Acts xiii. 2, 3). All who love Christ should earnestly pray during the Ember seasons on behalf of those who are to be ordained.

Then my pilgrim staff I'll take,  
And once more  
I'll my onward journey make,  
As before;  
And with joyous heart and strong  
I will raise  
Unto Thee, O Rock, a song  
Glad with praise!

### "A PRACTISING CHRISTIAN."

A little boy called Ernest, who had just begun to love the Lord Jesus, said to his aunt, "Now I want to grow up a big man very fast and preach to lots of people about Jesus."

His aunt told him he need not wait to be a man before he might serve his loving Saviour, and showed him how he might, by doing his lessons well, by being kind and gentle, by overcoming his bad temper in God's strength, show that "he belonged to Jesus," as well as by telling children and others he met of the love of Jesus.

"Oh, auntie," he said, "those are all such baby little things; I want to do something really great—worth doing for Jesus."

Don't you think, dear children, many of us are like little Ernest, waiting to do some great thing for Jesus—forgetting that every day there are so many little things that we may do for his sake, and because we love him? A cup of cold water is a very little thing, and yet look what Jesus says about it in St. Mark ix. 41!

A little girl told me yesterday she went to the children's service because such a kind boy had asked her; she saw him stop a donkey that was frightened by a little boy, and then he picked up her ball that was rolling away, and when he returned it, he gave her a paper about the services and asked her to go. "I knew he was nice,"

she said, "because he was so kind, and he had such a happy face. I went to the services because he said he was sure I should like them. Papa said he was a 'practising' Christian."

Of course she meant "practical," but don't you think she explained it very well? And yet the boy did only little things, and did not know they would be the means of bringing a child to hear of the Good Shepherd's love. Won't you listen to Jesus to-day, who is asking you to give him your heart, and then even in the smallest things to be a "practising christian?"

### TRUE GENTLEMEN.

"I beg your pardon," and with a smile and a touch of his hat, Harry Edmund handed to an old man, against whom he had accidentally stumbled, the cane which he had knocked from his hand. "I hope I did not hurt you. We were playing too roughly."

"Not a bit! not a bit!" said the old man cheerily. "Boys will be boys, and it's best they should be. You didn't harm me."

"I'm glad to hear it," and lifting his hat again, Harry turned to join the playmate with whom he had been frolicking at the time of the accident.

"What do you raise your hat to that old fellow for?" asked his companion, Charles Gray. "He's only Giles, the huckster."

"That makes no difference," said Harry. "The question is not whether he is a gentleman, but whether I am one; and no true gentleman will be less polite to a man because he wears a shabby coat, or hawks vegetables through the streets, instead of sitting in a counting-house." Which was right?

### AN INTERESTING INCIDENT.

It was all but dark when a low knock called me to the door. What was my surprise to see a pleasant faced man and two small boys, who looked up eagerly as the father asked if I would be so kind as to keep them all night. It had been thawing all day, and the road was deep with mud and soft snow. It looked dismal enough as it wound around out of sight. The smallest boy was trying manfully not to cry, and it was most pitiful to see. My mother's heart could not resist such pleading, and soon they were cleaning and scraping and brushing their boots in a way that spoke volumes to a tidy housewife. I noted this, as I was to be alone through the evening: and having a dread of strangers and horror of bad men, I felt timid. "But who ever saw a bad man neat?" I argued: so I bustled around and made them comfortable by the warm fire, cut the last loaf in my pantry, and made them warm drink, my heart growing happier every minute as I found the man pleasant and thoughtful, watching the boys that they should not be in the way, etc., while the little fellows seemed to be perfect gentlemen. Poor little Fritz could hardly get over sighing all the evening. The man came up to stop with a friend, and try to get himself and the boys steady work in the mill but found the man had just moved away so they had been looking over the mills themselves without success, and were turning back homeward. He had tried for more than an hour to find a place, for Fritz could hardly walk. But alas for "the rarity of Christian charity," this poor German finds himself far from home and tired, and hungry for the first time in his life. When the boys arose from eating they said "thank you" in concert, in a way that seemed to me to be a custom with them, spoken earnest and frank—a charming practice, if so. I spread the table with books and pictures, and they enjoyed them hugely, especially Hans; his fine eyes would light up with true artistic pleasure as he caught sight of a nice picture. The father's solicitude for their good behaviour in all things would have been a profitable study for careless parents, could they have watched this man during the evening. Hans was twelve years old, he said; his pleasant, earnest face spoke for better things than the dull routine of mill work. What time is there, in the busy clanking and ceaseless whir, for boys to grow and expand body and mind? Their pleasant good-night rang in my ear a long time. It was subdued and childlike.

But a sound of cheer and trust was in it. They were very tired, but as I stood near the store-door I heard Hans skip along boy-fashion, saying over and over, "Goot, goot," I suppose the bed did look good to him. The boys came down quickly and carefully in the morning, and spoke their greeting in the same prompt, nice way which had so pleased me the night before. When with clean faces they sat at our breakfast table, I thought that we never entertained better appearing boys. The man said that this was "the first time they had ever lived on other people." He had been in this country sixteen years, and his trade had supported his family well until now. When he got up from the table he said, "I thank God for this breakfast." The boys did not forget their "Thank you," and Hans wrote down their name for us—a real German name. I often go to the book and spell it out, for it is written so beautifully by this twelve year old boy. It was with much interest and sympathy that we bade them good-bye as they started on their twenty mile walk home. Little Fritz was pretty small for so long a walk, but he trudged off sturdily. I imagine the simple German home, and know a careful, thrifty *fraulein* has given to her boys what is better than gold—a good basis on which to build manhood—just such careful, earnest men as Canada wants to-day, and will want in the years to come, when Hans and Fritz become men. But oh! me, is there ought but work, grinding work and poverty in these boys' future? I wonder if the bright children all over the land can find the two lessons contained in this little incident? One of them is for the boys, and girls too—for who does not admire, respect, and love the quiet, well-bred boy who is prompt in all the courtesies of life at home and abroad. The other lesson to those who have the grateful shelter of home, is one that is also taught in the Good Book. "Be not forgetful to entertain strangers." If ye have little or much, share it gladly with the needy.

### HOW TO GROW.

Once I read of a lively, fun-loving little fellow, who was found standing in the garden, with his face buried in the soil and his hands clasping a tall sunflower. His face was aglow with delight; and when his mother said, "Willie, dear, what pleases you so much?" he replied, "Mamma, I'm going to be a man; I've planted myself to grow."

Willie seemed to think that he was a plant, and could draw food for growth from the soil. In this he was mistaken, as you know. Boys grow into men by means of food taken into the mouth, but to be real, noble men, they must eat something more than mere bread and meat. They must feed on books. They must eat facts.

"Oh! how can we do that?" exclaims some wee Willie.

"By thinking of them, my dear boy. Reading is the spoon with which you get the facts into your head. By thinking, you learn to know what the facts really signify. Now, just as the bread, meat, vegetables, and fruit you put into your mouth make the body grow, so the facts you think about make your mind grow. Be a reader and a thinker."

### THE IE DEUM.

It was Easter night in the year 388; a renowned Bishop of the Church, Ambrose, stood with his convert Augustine, before the principal Christian altar in Milan. The latter had just been baptized—a mighty triumph of the truth over Manichean error; and the heart of Ambrose swelled with joy as he pronounced his new name of Augustine, and perhaps had some dim prevision of the greatness to which that name should attain in the army of the cross. He broke forth in the ascription of praise to the Author of all good.

"We praise Thee, O God! We acknowledge Thee to be the Lord!"

And the newly baptised answered in the same strain with uplifted eyes and hands:

"All the earth doth worship Thee, the Father everlasting!"

Thus in alternate strophes they sang, as men inspired by one Spirit, that sublime hymn of praise, which has since been the voice of the Church of Christ for nigh fifteen hundred years.



Church Directory.

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

St. Paul's.—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Dean Givens, Incumbent.

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

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

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

St. John's.—Corner Portland and Stewart streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Williams, M.A., Incumbent.

St. Stephen's.—Corner College street and Bellevue Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. A. J. Broughall, M.A., Rector.

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

Church of the Redeemer.—Bloor street West. Sunday services, 11 a. m. and 7 p. m. Rev. Septimus Jones, M.A., Rector.

St. Anne's.—Dufferin and Dundas Streets. Sunday services, 11 a. m. and 7 p. m. St. Mark's Mission Service, 11 a. m. and 7 p. m. C. L. Ing-His and T. W. Rawlinson, Lay Readers. Rev. J. McLean Ballard, B.A., Rector.

St. Luke's.—Corner Broadbalt and St. Vincent streets. Sunday services, 8 & 11 a. m. & 7 p. m. Rev. J. Langtry, M.A., Incumbent.

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

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

St. Bartholomew.—River St. Head of Beech Sunday Services, 11 a. m. and 7 p. m. St. Matthews.—East of Don Bridge. Sunday services, 11 a. m. and 7 p. m. Rev. G. I. Taylor, M.A., Incumbent.

St. Matthias.—Strachan St., Queen West. Sunday services, 8, 11 & 12 a. m. & 3 & 7 p. m. Daily Services, 7 a. m., (Holy Communion after Matins), & 2.30 p. m. Rev. B. 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 p. m. Rev. J. P. Lewis, Incumbent.

St. Philip's.—Corner Spadina and St. Patrick streets. Sunday services, 11 a. m. 7 p. m. Rev. W. Stone, Incumbent.

Church of the Ascension.—Richmond St. West, near York street. Sunday services, 11 a. m. & 7 p. m. Rev. S. W. Young, M.A., Incumbent

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