

# Dominion Churchman.

Vol. 4.]

TORONTO, THURSDAY, OCTOBER 3, 1878.

[No. 40.]

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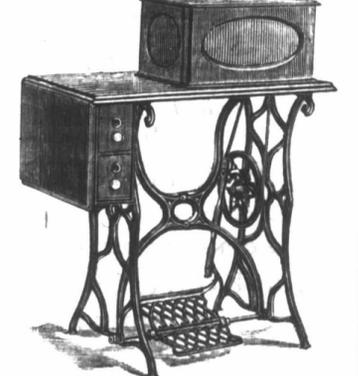
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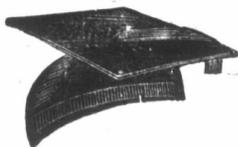
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## THE WEEK.

THE efforts made by Darwinians and others to degrade man to the level of the brutes meet with a counterpart in the endeavors made by some to raise the brute to a level with humanity. What man is, as distinguished from other living creatures, in the world, may be a question. It has been supposed to be scarcely sufficient to speak of him as the only rational animal in the face of some facts which look very much like the possession of a certain kind and degree of the reasoning faculty in some other animals, as dogs and elephants. Some speak of man as a laughing animal; and others with an assurance which defies contradiction, assert that the great distinction is shown by declaring him to be a religious animal. To meet this idea, however, a speaker at the recent meeting of the British Association is reported to have said: "That animals may possess the moral sense in a rudimentary form was illustrated by a striking anecdote of a Skye terrier, who having stolen a cutlet off the table and kept it in his possession for some minutes, was impelled by a pure sense of remorse to bring it back uneaten." That was supposed positively to look like conscience, until a lady suggested there might have been too much pepper placed on the cutlet. It is not stated, however, whether the dog was hungry, whether it had been in the habit of pilfering, or whether it had been taught to bring its food to its owner before eating it. Indeed a vast number of facts of a much stronger character than this would be required before the principle could for a moment be entertained that the dog, like man, is a religious animal.

The political atmosphere has continued during the week pretty much the same. Astonishment has been expressed by all, consternation by some, notes of triumph by others. "How the battle was lost" and how it was won are topics that have been speculated upon without any very definite prac-

tical result. It is supposed to have been lost by selfishness, as it is believed to have been gained by the desire of a large mass of electors to secure a change of government. One thing is certain, that the new Administration, whenever it may be formed and of whomsoever it may consist, will have to walk very warily if it will desire to retain the large majority indicated by the result of the elections. "Great expectations" have been formed. A new government must heal all the ills of humanity; it is expected to make the desert rejoice, and blossom as the rose; and woe to its members if these desires are not gratified! But who ever heard of the great expectations indulged in by a change of ministry being half of them ever gratified? The principles contended for out of office are generally ignored when the sweets of official emolument begin to be tasted. On two questions, however, a great deal of curiosity will be manifested as to the mode in which they will be taken up. One will be, how the Pacific Railroad will be carried on so as to become most serviceable to the Dominion, and yet satisfy local interests and former engagements. The other is, what system of protection can be adopted to foster rising industries and yet be of service to the community at large. We venture to say that these two problems will be quite enough to occupy the wisest heads in any Administration that may be formed.

An effort is spoken of as being made to give the island of Crete to Greece in consideration of her renouncing her claim to a portion of the mainland awarded to her by the Berlin Treaty. Midhat Pasha is reported to have suggested this basis, and England is said to be endeavoring to make the arrangement with the Powers. A correspondent at Constantinople states that the project of a treaty proposed by Russia for enforcing those portions of the treaty of Stefano not abrogated by the Berlin Congress, fixes the amount of war indemnity to be paid by Turkey, exclusive of territorial accessions, at 310,500,000 francs. The Russians have selected Sofia as the capital of Bulgaria, instead of Tirnova, and are otherwise seeking to contravene the Treaty of Berlin and thwart the International Commissioners in Eastern Roumania. A Bucharest despatch of the 27th says: The Chambers met in special session to-day. The message of Prince Charles advises the maintenance of a dignified attitude relative to Bessarabia, in the hope that the territory may eventually be restored by the more clearly informed justice of Europe. It is reported that 30,000 insurgents are concentrated in the neighborhood of Vichegrad.

The Hungarian Radicators held a mass meeting at Perth on the 29th to protest against the occupation of Bosnia. Deputies Helby and Simonji, leaders of the movement, and many other members of the Hungarian Diet were present at the meeting, which was

largely attended. Resolutions were unanimously adopted declaring the occupation of Bosnia by Austria fatal to the Hungarian nation, protesting against the sacrifice of the blood and money of the Hungarians against their wishes, and demanding the withdrawal of their army from Bosnia. The resolutions will be forwarded to the Ministers, and Parliament will be asked to pass a vote of want of confidence in the Cabinet.

At a recent Church consecration the Bishop of Manchester took occasion to draw attention to the progress which has been made of late years in the free and open church system. He stated that his predecessor, Bishop Lee, between the years 1847 and 1869 consecrated 130 churches, and of these only 19 were free and open. He said that this year (1878) was the ninth year of his own episcopate; and he found that up to the end of last year he had consecrated sixty-six churches, and twenty-nine of these were free and open, and many of those which were not absolutely so, might almost be considered free in consequence of the large proportion of free seats in comparison with those which were appropriated. Last year out of eight churches which he had consecrated, six were entirely free. This year he had consecrated twelve churches, the majority of which were free and open.

The southern pestilence continues unabated in some parts of the States. In New Orleans there are now three thousand five hundred corpses within the city, most of them covered by only about six inches of loose clods, the others being above ground in vaults through the crevices of which the noxious gases of putrefaction escape; and, such is the present progress of the pestilence there, that we are told "aid is still urgently solicited." In one day last week the Howard Association forwarded ten thousand dollars to the Peabody Relief Association, and five thousand dollars to the New Orleans Central Relief Committee. At Holly Springs, we are told the magnitude of the plague is much greater than was supposed. Twelve physicians there have been seized with the fever, four of whom have died. At Water Valley the fever is fast increasing. At Memphis, the fever is described as of the most malignant type; one hundred and seventeen new cases occurring in one day. The cemeteries being in the heart of the city are supposed to have caused the malignancy in the character of the fever. Several nurses have died there. At Vicksburg on the 28th the fever was reported to have continued attacking the refugees who had returned. The mercury on that day stood at 94. At Bovina the fever is increasing. At New Orleans, the additional cases on the 28th were three hundred and twenty-six. Senator Morgan telegraphed to the effect that the Secretary of War declined to issue Government rations while the benevolent societies have means. But this is surely a miserable excuse for a government neglecting its duty. For the

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accounts from all quarters certainly convey the idea that the benevolent societies are under the necessity of husbanding their resources lest they should be too soon exhausted; and they clearly show that a much larger amount of relief could be furnished to great advantage.

The heroes of the southern epidemic are receiving but a scanty amount of attention because their heroism is so little known, and the instances of it only come out by accident. Many have sacrificed everything, even their lives, to stop the progress of the terrible pestilence. Occasionally the name of some one is brought forward whose death amounts to a real martyrdom. The Cincinnati papers mention a case, which they say is unusual, of the voluntary sacrifice of property to stop the contagion on the Upper Ohio. A certain Captain Porter brought the disease up by his barges. Having been cautioned by the health officers that his best barge, which cost eight thousand dollars, was a pest, he immediately burned it, setting it on fire with his own hands. The physicians of Cincinnati have publicly called attention to this act as one "deserving the lasting gratitude of the people of the Mississippi Valley." Many other sacrifices equally meritorious are known to have been made, although the account of them may not have reached the neighbourhood where this took place.

The Afghan question will probably occupy the attention of the civilized world to a considerable extent for the next few months. The feeling in England that Russia is backing the Ameer of Cabul in his refusal to allow the British Embassy, in charge of Sir Neville Chamberlain, to go through the Chyber Pass, has occasioned a variety of comments in the Russian press upon the whole subject. They insist upon it that the conjectures about the matter in England arise from the fact of the antagonism which existed during the late war. They declare with one voice that they have had nothing whatever to do in causing the insult to Great Britain. It appears that a Russian mission has recently been sent, however, to the Ameer of Cabul, but with what object is not stated. Reports have been circulated to the effect that England has demanded from Russia an explanation of the object of her embassy; and Russia is expected to reply that she is not bound to explain the object of her mission, and that in the event of war between England and Afghanistan she will observe *the same degree of neutrality as was observed between Russia and Turkey.*

The *Times* correspondent at Calcutta telegraphs as follows:—The Government will make Lahore their headquarters for the winter, and will not return to Calcutta. The Foreign Office has received orders from the camp at Lahore. This looks as though the Viceroy entertained no hope of peace. The Government are anxious to avoid acting harshly. The Ameer has still the chance of submission open to him. In any event, I doubt whether an attempt to invade Afghan-

istan, on a large scale, will be made until spring. Accurate information regarding the Ameer's strength is wanting, but it is known that he has a well equipped standing army after the European model, besides irregular levies. The most difficult question to be encountered is the possible hostile attitude of the border tribes. The faintest mistake in tact, or error of judgment, might excite a blaze of warfare along the whole frontier of 800 miles. It is estimated that these tribes can easily turn out 100,000 fighting men.

Another correspondent of the *Times* stated, some time ago, that it is indispensable we should possess a commanding influence over the triangle of territory formed on the map by Cabul, Ghuznee, and Jellalabad, together with power over the Hindu Kush. This would command the central routes of approach to India, indirectly cover the eastern and western routes, and at the same time enable us to threaten, if necessary, the whole line of Russian frontier. He said at that time we might hope to command this triangle with Afghan concurrence if the Ameer was friendly. Now, however, it has turned out that this individual is not friendly, it is not improbable that the whole power of the empire will be employed in order to obtain this advantage in spite of him.

The work of the Church among the men employed on railways is just now receiving much attention in England. In the County of Rutland, the scene of the Bishop of Peterborough's Railway Mission, a remarkable service has lately been held, showing the power of the Church to adapt herself to the varied conditions of life. The mission has been in active existence for more than two years, and its object is to supply the spiritual wants of a large number of railway men, with their wives and families. A special mission service has been held in a tunnel at Glaston, which is more than a mile long. A portion of it was lighted for the occasion with lamps and candles. Nearly a thousand of the railway population were present. The rendering of the service and the singing of some of the most popular Church hymns had a very striking effect. Before the service was concluded two special prayers were offered up, one for the workmen who had been engaged in the the work, and the other for the safety of all those who, when the line was completed, should travel by that way.

The advance of the Russian frontier in Asia has been a subject of repeated remark for some time. The fact is that for a couple of centuries it has been going on, and sometimes by rapid strides. At the beginning of the eighteenth century it was two thousand five hundred miles from the English. During that century it advanced five hundred miles, and in the early years of the present century that distance was shortened a thousand miles. Since the Crimean war the intervening territory has been narrowed by about four hundred miles, so that now the outposts of each power are only two hundred and fifty or three

hundred miles apart. The British Government is said to be in possession of evidence to the effect that it has been intended to approach nearer still to the Hindu Kush; and this information has caused a considerable army to be assembled near the north western frontier of our Indian possessions. Considerable apprehension appears to exist as to the defensibility of the Indian frontier. Vigorous measures are to be adopted, and probably a rectification of the boundary line. We cannot understand why an offensive and defensive alliance was not made long ago between England, Khiva, Cabul and Persia.

#### THE SIXTEENTH SUNDAY AFTER TRINITY.

FOOD and raiment are essential in the present conditions of humanity for the performance of any of the duties of life, for the pursuit of any real or imaginary good, and even for the production of goodness and piety in the soul. "The tree must be rooted in the soil, before it can produce either flowers or fruit." And so our contemplations have lately been directed to the care that has been manifested by Almighty God to provide His creatures with these needful preliminaries for the Christian's pathway through the world. In the gospel teaching we learn how deeply and how fully impressed Christ was when on earth with all the requirements of our nature, and how feelingly He sympathized with all our necessities. Nor did His sympathy confine itself to the immediate needs of the body or of the soul. It extended itself to all the circumstances in which our lot could be cast. "He careth for you" was the sentiment impressed upon all His actions, the expression of all His intercourse with man in every condition of life. It was emphatically the central principle which was never absent from the Redeemer's heart. He was touched with a tender and affectionate feeling of all the infirmities, the afflictions and the bereavements connected with humanity; and perhaps there is not an instance of it more affecting than that in connection with the widow at Nain, the loss of her only son, and his restoration to his mother by the miracle wrought by Christ. "When the Lord saw her He had compassion on her, and said unto her, Weep not." This simple statement, so full of meaning, expresses the tender, condescending, sympathizing love which is ever felt by our blessed Saviour, our great High Priest, Who has passed into the heavens, and Who is as fully alive to every human woe on every part of the face of the earth, as He was in regard to those with whom He was locally present in the land of Judea, eighteen hundred years ago. It is not difficult to realize a faith in the care and sympathy of the Redeemer in the sunshine of our days, when we have hopes, friends, abundance, freedom from pressing care. It is not difficult to bless God amid tokens of temporal prosperity, although alas! as He very well knows, it is only too easy to forget Him. But faith in His compassionate care is most precious in His eyes when it is tested by adversity. To

believe in it when our plans are failing, when friends are few, when health is broken, and perhaps poverty is hard at the door, when disappointment here and suffering there have done their work—this is our difficulty, and this might be our triumph. Now the very breath of the Christian life, the spiritual movement which shows, like the action of the lungs in a human body, that the Christian lives is prayer; and prayer is impossible when there is no belief in the providence of God and the compassionate love of Christ. Prayer is the expression of love and trust in a personal Being, Who is both all Powerful, and all Good. If we deny His freedom, His power, or His benevolence, then prayer is useless. And, when men cease to pray, they cease in any true sense to live. In each joy, in each sorrow, in each friend we meet, in each opposition that befalls us, we must believe that He is near; and beyond them all—beyond the horizon which our vision here cannot pass—He still awaits us to crown these years of care and love through which He has tended us, by receiving us at length with the arms of His mercy into our eternal home.

In the Epistle, St. Paul presents us with subjects of prayer of the grandest and most exalted kind—subjects which suggest the sublimest idea of the loftiness of the Christian's character and of the Christian's hopes of the future; while they include all the minor features of the Christian's experience and necessities in passing through his earthly pilgrimage.

CHURCH MUSIC.

THE Worcester Musical Festival, commencing on Tuesday the 10th Sept., derives especial interest from the fact of the suspension of the usual Oratorio performances in 1875, when the opposition of the Dean and Chapter and other powerful influences succeeded in bringing about a return to the primitive conditions from which the Three-Choir Festivals arose, more than a century and a half ago; the performances having consisted only of cathedral services and anthems rendered merely by the choristers, with organ accompaniment. For many years efforts have been made at each of the three cathedral cities, but especially at Worcester, to suppress the Oratorios, including the engagement of eminent solo singers and orchestral performers; and, as already intimated, these endeavors succeeded three years ago. Since then, however, a powerful counter-movement has been made by the civic authorities and other influential parties, who were in favor of the festivals being given on the extended plan which had prevailed for the greater part of the period of their existence—and the result has been the restoration of the Worcester Festival to its wonted importance, with the acquiescence of the Dean and Chapter and the Bishop. The nucleus of the chorus will be, as usual, supplied by the members of the three choirs, who will be largely reinforced by choristers from London, Birmingham, Oxford, Bradford, Leeds, and Huddersfield. The orchestra will consist of about

seventy of the most eminent performers, headed by M. Sainton as principal and solo violinist. In accordance with precedent, the cathedral organist of the city in which the festival is held will conduct the performances, the office in this case being filled, as heretofore, by Mr. Done. Mr. Lloyd (organist of Gloucester Cathedral) will preside at the organ, except at the early morning services, when Mr. Colborne (organist of Hereford Cathedral) will so officiate, besides acting as pianoforte accompanist at the evening concerts.

Among the stipulations made by the Dean and Chapter in acceding to the revived importance of the Festival, it was agreed that the celebration should open and close with special services in the cathedral, early morning and evening services being held therein in the intermediate days of the week, as heretofore. The opening of the festival performances will accordingly be preceded by a grand choral service in the cathedral on Tuesday morning, when a sermon special to the occasion will be preached by the Bishop of Worcester, and the music will include Handel's *Dettingen Te Deum*, Purcell's *Jubilate* in D, and an anthem, "Blessing, Glory, Wisdom, and Thanks," adapted from one of Bach's motets for double choir. On Tuesday evening, the first part of Haydn's "Creation," Mozart's "Requiem," and Mendelssohn's *Lobgesang* ("Hymn of Praise") will be given in the cathedral; where on Wednesday morning, "Elijah" will be performed; and on Thursday, Dr. Arne's short oratorio "Hezekiah," Mendelssohn's hymn, "Hear my Prayer," and Sphor's oratorio, "The Last Judgment;" and on Friday morning, Handel's "Messiah," the Festival closing in the evening with a special service, the musical portion thereof including a *Magnificat* and *Nunc Dimittis*, by Sir F. Gore Ouseley, and an anthem by Dr. Stainer, both composed expressly for the Festival. It will be borne in mind that it is only by the collections made at the cathedral doors and donations that the benevolent object of these festivals is realized—the benefit of the widows and orphans of the poorer clergy of the three dioceses associated therein—Gloucester, Hereford and Worcester.

BISHOP COX ON THE LAMBETH CONFERENCE.

THE Bishop of Western New York has attained a large amount of popularity, both in Canada and in England, from the warm sympathy he has always manifested with the Anglican branch of the Church Catholic. He showed his entire agreement with the Mother Church at Home in the "Christian Ballads" published many years ago; although some of his later utterances, in "The Criterion," for instance, have been supposed to be little in agreement with the fundamental principles enunciated in the "Ballads." And in Canada he has so frequently displayed his kindly feeling towards us—last, but not least, at the opening of the New Convocation Hall in Trinity College—that we have almost come to consider the Bishop as one of ourselves. We feel, there-

fore, considerable interest in all that he may have to say on the subject of the Lambeth Conference—expecting that it will be altogether unwarped by *foreign* prejudices. After a long Episcopate, he still retains the charge of his large and very laborious Diocese, so that we should anticipate from him none of the carping or the assumption of a disappointed man like the late Bishop of Victoria, who very soon turned his back on his own duty, only to lecture a hundred other Bishops infinitely more worthy than himself.

The Bishop of Western New York, in his Annual Address recently delivered at Rochester, shows that however much he enjoyed his trip to Europe and experienced satisfaction in taking part in the proceedings of the "Conference," has his heart still in the Diocese over which the Holy Ghost has made him a Bishop; and that his pleasure is considerably marred by the recollection that this has been an "imperfect year" of work among his own people. After dwelling upon matters of local interest in his Diocese, he refers with a great deal of pleasure to the many active agencies he found at work in England, especially the "Church of England Temperance Society." After which he proceeded to allude to the Lambeth Conference in the following terms:—

"The Lambeth Conference of 1878 is an accomplished fact, and, like many other important and lasting historical events, it has been a very quiet and unostentatious gathering. The attention of the great world has been turned elsewhere; but another generation may look back to the sessions of this informal synod as marking the beginning of an ecclesiastical era fraught with the largest blessings to mankind. We venture to believe that such will be the case.

It has placed the Church of England in a new light before the eyes of many thoughtful men; for whereas clever men have said and argued interminably that she is but the creature of the State, and cannot live without it, here is the patent fact that she is part and parcel of a great communion that lives and flourishes in circumstances the most widely different—part of a communion that sends its Bishops from all quarters of the globe, under the gentle influence of moral and spiritual relations, to congregate about the chair of her Primate, and to acknowledge the dignity of his position as *Primus inter pares*, on purely Scriptural and primitive grounds, without any surrender of personal or official independence. Such an assembly of Prelates could not excite the fears of States and princes; it did not meet to create new dogmas and to narrow the conditions of Christ's redemption as applied to the salvation of sinners; it made no war upon modern society, prescribed no form of human progress, fulminated no anathemas against science, and, in fact, sat only to promote "quietness, peace and love among all Christian people." Hence it was not formidable; but who can deny that it was all the more worthy of chief shepherds and ministers of the Prince of Peace? In short, who can deny that they met to do what Christ made it their business to do; and not to meddle with

things which alike in many precepts, and by His consistent example He Himself forbade them to regard as their domain.

The *resume* of the work of the Conference which has been given to the public must satisfy all that it was an eminently practical assembly, and that it has reduced many practical matters to system and order which were previously "at loose ends." In short, one sees unquestionable *growth*; there is a genuine development of unity for definite and legitimate purposes, and great principles are brought into view in such wise that legislation in all parts of this great communion must necessarily be harmonized by it, or at least guarded against conflicting and mischievous results.

And just here I see something so legitimate, indicating the growth of synodical unity, that a word may be given to it. In the history of councils, even of some which aimed to be considered Ecumenical, we find a reference to the *subsequent action* of the churches represented, as that without which their labors could not be accepted as of any canonical force or significance. From the very first, a universal reception and ratification of synodical action was the test of its Catholicity; such reception being entirely free and uninfluenced by any supreme authority connected with any one See or portion of the Church. What, then, does it really signify, in the present condition of the churches which were represented at Lambeth by their chief pastors, that these met for "Conference," and not for legislation? Even had they legislated, their action must have gone forth, awaiting ratification by all the churches, before it could have had any force of law. And how is it now? Without the form of statutes and ordinances many results of this Conference will go down to hundreds of dioceses and missions, and will grow into local canons and constitutions during the next decade; or possibly, after reviewal and experiment, will be modified or rejected. Thus there will be growth and ripening, and the laws of widely separated churches will be harmonized, and there must follow a very striking illustration of the apostle's language: "From whom (Christ) the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, *maketh increase of the body, unto the edifying of itself, in love.*"

It will be seen that the little which has been reported and sent forth to the churches on "the best mode of maintaining union," represents a great amount of thought and much reference to underlying Catholic laws. The discussion of those fundamental principles in such a Conference, and the final unanimity of a hundred diocesan and missionary Bishops in proclaiming them, imply a great advance in practical Catholicity. The entire schedule, then, stands out in the same way as evidence of much deliberation and of general consent with reference to matters, some of them very difficult and delicate, all of which are now occupying the minds of those who frame the local laws of the churches, and who are thus greatly aided, as well as

guided in their responsible task. The utterances of the Conference on the vexed questions of "Ritual and Confession" are, like ancient Catholic decisions, very brief and very temperate; but how much they imply as the unanimous voice and testimony of these experienced chief pastors of so many churches, and how forcibly they bear witness to the moderation of their debates, and to the guidance of the Holy Spirit and their conclusions! To any reflecting mind it cannot but be evident that the work done at Lambeth has been real work, and that if much has been left undone which was eagerly desired, it is because a Providential Power has been felt in the Conference, permitting it to go "thus far, and no further," and impressing all with the conviction that "the strengthening of things that remain" is better than efforts to grasp the unattainable, and that above all things, fervent charity and the promotion of true Christian unity and concord are to be sought as the great conditions on which God may be humbly looked to, to accomplish what is wanting.

And surely it is not easy to over-estimate the gain which has been insured by the successful gathering and dissolving of this second Lambeth Conference! Had any "root of bitterness," springing up, troubled us and led to disastrous issues, the enemy would have triumphed indeed. As it is, the popular mind is educated to accept this new order of things as a reality, and to acknowledge the immense growth, in every element of power, of Anglo-Catholic Christendom. It is felt that this great communion is in harmony with the universal activities of humanity; that it bears witness to unchanging truth, but enlarges and enfranchises intellect, delights in the spread of knowledge, and stimulates the spread of invention and discovery. It is seen that the English-speaking race has one normal type of Christianity, at once new and old, which has no rival, and can have none, in the respect it inspires and the deference it must command among all Christians of the same speech and of kindred nationalities. And it is seen, moreover, that the able minds of other races and of other languages are daily more and more impressed with the forms in which this Anglican Catholicity is reproducing the Catholicity of the first and purest ages. When the great doors of St. Paul's Cathedral were thrown open, and that long file of successors of the Apostles passed up the nave, singing "The Church's One foundation," it must have struck every heart that there was here something suggestive of *yet more to come*; something for which Andrewes and his great contemporaries supplicated not in vain, though the answer has been long delayed; and something which of itself annihilates the theory of mere essayists and politicians, that this Church is a local society, which acts of Parliament can essentially modify or overpower.

The Prelates who there knelt together to receive the blessed Sacrament of the Body and Blood of their Master, Christ, have separated, and are already seeking again their fields of labor far and wide, through all the

world. But they know one another; their confidence in each other is enlarged; they love one another, and feel every one his brother's wants and difficulties as never before; they respect one another, and feel the immense influence and power they possess in the unity of their Episcopate. And if it be a spirit like this which is required by the fundamental precept of brotherly love, we may venture to believe that the Lambeth Conference has secured a blessing from Him who has taught us "how good and how pleasant it is for brethren to dwell together in unity." The next Lambeth Conference may be convened in very different circumstances, and for more definite action; and then it will be seen that in making His servants to act and think together, and to look "every one on the things of others," as well as his own. God has been preparing the Church for all possible contingencies, and perhaps to restore the visible unity of the whole Church of Christ."

This noble address by an evangelical Bishop has no apple of discord to mar the harmonious feeling manifested by all the Bishops assembled at the Conference, and is an admirable contrast to the efforts of some whose only object in the Church and in the world appears to be to stir up strife.

#### MISS WHATELY AND THE "HIGH CHURCH PARTY."

MISS Whately, in a recent publication called "Christian Life and Christian Progress," undertakes to explain the distinction between the doctrines held by the two great divisions of the Anglican Church; and to vindicate for the school to which she belongs its exclusive right to the title of "Evangelical." The authoress up to a certain point is correct enough in her delineations of the respective doctrines of the two schools, but soon falls into the usual misapprehensions of Low Churchmen regarding the teaching of those whom they call High Churchmen. Thus, Miss Whately says, that the language of the latter towards "baptised persons is not 'believe, repent and be converted,' but 'go on in the right way in which you were placed as an infant; improve your lives, make use of the Holy Ghost bestowed on you at Baptism.'" Now one-half of this sentence is a gross misstatement of the fact. It is true that they whose teaching she speaks of bid baptised persons go on in the right way and make use of the Holy Ghost bestowed on you in Holy Baptism, but it is not true, but outrageously untrue, that they do not urge sinning members to "believe, repent and be converted." Nay, none more fully than "High Churchmen" preach the necessity of "repentance from dead works," of conversion, of a new life lived by the faith of Jesus Christ. No wonder after Miss Whately has made the charge she does against the teaching of the opposite school, she should conclude that those who do preach repentance and faith, who "set forth that which is peculiar to the Gospel as the prominent feature of their teaching," alone deserve the name of "Evangelicals." We may add that it is

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no wonder, as long as "Evangelicals" fail to comprehend that system of teaching with which they so complacently contrast their own and view it so distortedly, that "bitterness, wrath, anger, clamor and evil-speaking," should drown the gentle voice of charity within the Church.

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(Continued.)

NOW whereas all three opinions do thus far accord in one, that strong conceit which two of the three have embraced as touching a literal, corporal and oral manducation of the very substance of his flesh and blood is surely an opinion nowhere delivered in Holy Scripture, whereby they should think themselves bound to believe it, and (to speak with the softest terms we can use) greatly prejudiced in that when some others did so conceive of eating his flesh, our Saviour, to abate that error in them, gave them directly to understand how his flesh so eaten could profit them nothing, because the words which he spake were spirit, that is to say, they had a reference to a mystical participation, which mystical participation giveth life. Wherein there is small appearance of likelihood that his meaning should be only to make them Marcionites by inversion, and to teach them that as Marcion did think Christ seemed to be a man but was not, so they contrariwise should believe that Christ, in truth, would so give them, as they thought, his flesh to eat, but yet, lest the horror thereof should offend them, he would not seem to do that he did.

[10] When they which have this opinion of Christ in that blessed Sacrament go about to explain themselves, and to open after what manner things are brought to pass, the one sort lay the union of Christ's deity with His manhood as their first foundation and ground; from thence they infer a power which the body of Christ hath thereby to present itself in all places; out of which ubiquity of his body they gather the presence thereof with that sanctified bread and wine of our Lord's table, the conjunction of his body and blood with those elements they use as an argument to show how the bread may as well, in that respect, be termed His body because His body is therewith joined, as the Son of God may be named man by reason that God and man in the person of Christ are united; to this they add how the words of Christ commanding us to eat, must needs import that as he hath coupled the substance of His flesh and the substance of bread together, so we together should receive both; which labyrinth as the other doth justly shun, so the way which they take to the same inn is somewhat more short but no whit more certain. For through God's omnipotent power they imagine that transubstantiation followeth upon the words of consecration, and upon transubstantiation the participation of Christ's both body and blood in the only shape of sacramental elements.

So that they all three do plead God's omnipotency: sacramentaries to that alteration which the rest confess he accomplisheth; the patrons of transubstantiation over

and besides that to the change of one substance into another; the followers of consubstantiation to the kneading up of both substances as it were into one lump.

[11] Touching the sentence of antiquity in this cause, first forasmuch as they knew that the force of this sacrament doth necessarily presuppose the verity of Christ's both body and blood, they used oftentimes the same as an argument to prove that Christ hath as truly the substance of man as of God, because here we receive Christ and those graces that flow from Him in that He is man. So that if he have no such being, neither can the sacrament have any such meaning as we all confess it hath. Thus Tertullian, thus Ireney, thus Theodoret disputeth.

Again, as evident it is how they teach that Christ is personally there present, yea, present whole, albeit a part of Christ be corporally absent from thence; that Christ assisting this heavenly banquet with his personal and true presence doth by his own Divine power add to the natural substance thereof supernatural efficacy, which addition to the nature of those consecrated elements changeth them and maketh them that unto us which otherwise they could not be; that to us they are thereby made such instruments as mystically yet truly, invisibly yet really work our communion or fellowship with the person of Jesus Christ as well in that he is man as God, our participation also in the fruit, grace and efficacy of his body and blood, whereupon there ensueth a kind of transubstantiation in us, a true change both of soul and body, an alteration from death to life. In a word, it appeareth not that of all the ancient Fathers of the Church any one did ever conceive or imagine other than only a mystical participation of Christ's both body and soul in the sacrament, neither are their speeches concerning the change of the elements themselves into the body and blood of Christ such, that a man can thereby in conscience assure himself it was their meaning to persuade the world, either of a corporal consubstantiation of Christ with those sanctified and blessed elements before we receive them, or of the like transubstantiation of them into the body and blood of Christ. Which both to our mystical communion with Christ are so unnecessary, that the Fathers who plainly hold but this mystical communion cannot easily be thought to have meant any other change of sacramental elements than that which the same spiritual communion did require them to hold.

HIGHER ROMAN CATHOLIC EDUCATION.

[COMMUNICATED.]

No. 2.

Having in my first paper shown the material out of which the average "professors" and the other members of the educational staff of a Roman Catholic College are manufactured, I would now advert to the method in which that material is utilized, in so doing point out what is the inevitable outcome of employing an article moulded out of such course clay to start with and so roughly polished off in the process of finishing. Imagine such a rude lump of a lad, some seven-teen or eighteen years old, to-day mingling as one of themselves with the other boys in the college, his strongly marked accent provincial, Cockney,

Irish, or Scotch, pointing as do his manners and habits—all of the roughest—to his low origin. His knowledge is of the crudest: his teaching powers are nil. Up to the present he has been a boy amongst boys, and to-day knows nothing of what is in store for him: to-morrow, a line comes from his bishop who sent him in whole or in part virtually as a charity boy to the college; and without a moment's warning, without any previous training for the work, he is pitchforked from the secular to the ecclesiastical side of the house, dons the cassock, becomes a member of the "Divine's Room," is called "Mr." instead of plain "Joe Smith," and set over a number of boys either as a "junior professor," or a sub-prefect, and, as such, charged with the education or discipline. Thus I have seen a youth taking a Greek class, who, by order of one of our mutual superiors or of the president of the college, was obliged to come to me before every lesson, in order that I might point out any difficulties in the passages of Lucian he was about to hear his pupils translate, and coach him up in aorists and contracted cases and tenses, lest he should come to grief and lose his influence over the boys, if his ignorance were exposed. In the same way, to show how little makes a scholar in the eyes of Roman Catholic boys, I may mention the case of one of the "divines," privileged in many ways by the superiors, on account of his "special aptitude for classics," and looked upon as a prodigy of learning by his class because he was able to hear them say by rote the whole of the Greek verbs in *mi* without once looking at the book! Yet this same gentleman came to me one day and told me that he had just met with two Latin words which he had never seen before, these being *colem* and *novacula*. He added, that had he not been very sharp and kept the boys back by various dodges, they would have reached the sentence containing them, and he must have been either floored or compelled to give a false translation. Yet he was teaching by no means one of the very junior classes, and was considerably above the average of his fellows as regarded general knowledge outside theology.

Such being the material it may be interesting to know how a Roman Catholic College is constituted, in what is its daily routine. If a monastic establishment, the Provincial of the order is the visitor, if administered by secular priests, the bishop of the diocese fills that office. The immediate head is the president or rector, a great gun, having all the priggishness of the Oxford don without his learning, unapproachable save with fear and trembling, most punctiliously exacting, of being "capped," and very much put out indeed if every possible recognition of his dignity is not paid to him in season and out of season. His shadow, often his spy, and the instrument of all his dirty work—of which no great portion turns up in the daily routine—is the vice-president, generally more disliked than the president, and looked upon as one to whom it is more or less unsafe to entrust any confidence.

Of the professors of theology it is needless to speak; their *roles* are to instruct the theological students, and in no way, except perhaps as confessors, do they come in contact with the boys, though of course their advice may be sought as to the character of this or that work, or the soundness or unsoundness of such and such a writer. The "prefect of discipline," in reality the trainer of the boys, is always one of the senior members of the community—a man who must combine in his own person the varied qualities of sharpness and firmness—in secular colleges he is invariably a priest, in monastic institutions one of the oldest or the most approved "religious." He is virtually irresponsible, and if appealed against—as is very occasionally the case—is carefully backed up by his superior; if, therefore, he is not a conscientious man, or if he is at all given to favouritism, the mischief he can work amongst the boys is incalculable. In his hands, as before said, rests exclusively the whole training and discipline of the boys, and as Roman Catholic notions of discipline are founded on incessant surveillance the best idea I can give of the prefect is that of a tanned detective. But of him more hereafter. Next in order comes the "prefect of studies," whose sole duty is to draw out a hard and fast table of the books and work of each class, to portion this out to each master with the times at which he is to

appear, and to be constantly dropping in unexpectedly whilst work is going on to see that at the exact moment of his visit the exact work set down for the class is being proceeded with. Should this not be the case, or should the master have been so injudicious as to exercise his own private judgment and vary the business *pro re nata*, or to teach his pupils after a fashion not approved by this official, he is delated to the president and admonished. The other officials, are the "study-place master," whose sole employment is to preside in the hall where the boys get up their work, and see that they are diligent, and to report to the various masters any who may seem to have been idle. As he is expected to give his whole attention to his duty, and to spare no means to detect, not to prevent inattention, he is not allowed to bring in a book with him or a newspaper of any sort, but to keep his eyes diligently employed for the space of an hour or more. A model study-place master is a mere instrument of overseeing: he is not supposed to talk to anyone or to assist any boy in his difficulties, and if he moves, he must move in such a way as not to distract the students, the great desideratum being that those engaged in their work should not even know in what part of the hall the master stands, and over and over again have I heard one of these officials boasting of having stood behind a lad for a quarter of an hour, and then giving him an imposition for merely turning his head to see where his overseer was, or to ascertain whether there was any one looking over his shoulder.

## Diocesan Intelligence.

### NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

**NEW ROSS.**—The Rev. J. W. Norwood preached his farewell sermon Sept. 29th. He is to be succeeded by Rev. W. Atwater.

**PICTOU.**—St. James's Parish is still vacant. A clergyman of the Scotch Episcopal Church, who is accustomed to living in amity among a Presbyterian community, and yet asserting and maintaining in all charity the distinctive principles of the Church, would, we should say, find here a useful field.

**HALIFAX.**—St. Luke's Cathedral has been reopened after repairs, painting, &c.

A General Secretary for Church work in the Diocese of Nova Scotia is wanted. We understand that the salary will be about \$1,000 and travelling expenses. The Venerable Archdeacon Gilpin, Ecclesiastical Commissary, will no doubt give all necessary information to applicants.

### QUEBEC.

(FROM OUR OWN CORRESPONDENT.)

**DEATH OF THE REV. J. S. SYKES.**—Fell asleep in Jesus, on Friday, 13th inst., the Rev. James S. Sykes, Port Chaplain, aged 66 years. During a visit to the Marine Hospital a few days since, Mr. Sykes had occasion to go into a cold and rather damp room, which produced congestion of the lungs, of which he died on Friday afternoon. The Port Chaplain, who was also Pastor of Trinity Church, was much beloved by his congregation and the sailors who visit this port. With the latter his reputation was world-wide; in his capacity as Port Chaplain, he was brought in contact with men whose kindly natures he thoroughly understood, and for whom he labored with a labor of love, which they all felt. The members of Trinity have lost a faithful pastor, for whom they entertained the highest regard, and who will deeply mourn his departure. His family have our deepest sympathy in their great affliction.

**APPOINTMENTS.**—The Lord Bishop of the Diocese has nominated the Rev. T. Richardson, Rector of St. Paul's, to the chaplaincy of the Quebec gaoil; and the Rev. M. M. Fothergill, Rector of St. Peter's, to the chaplaincy of the Marine Hospital; both appointments were recently held by the late Rev. J. S. Sykes.

**PENSION FUND.**—A committee has been appointed by the Central Board of the Diocesan Church Society to frame a By-law for the management of the Pension Fund for aged and infirm clergymen. Any suggestions upon the subject will be gladly received by the secretary of the Society.

**LENOXVILLE.**—The Grammar School of Bishop's College has re-opened with a large accession of pupils. The school is under very able management, and commands the confidence of the community.

### ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

**OTTAWA.**—*St. John's*.—The annual thanksgiving services in connection with St. John's Church, took place Thursday evening Sept. 26th. The attendance was good, and a spirit of earnestness was manifested throughout. The decorations this year were arranged with great taste, and were confined to the chancel. There was a profusion of delicately tinted foliage, sweet-scented flowers, and delicious fruit weaved into many beautiful designs, the whole having a very pretty effect. The clergymen who took part in the service were the Ven. Archdeacon Lauder, and Revs. Arthur Phillipps, Hawkesbury; H. Pollard, F. R. Smith, H. Patton, Billings' Bridge, and Dr. Clarke. The Rev. Arthur Phillipps preached from Ps. 108: 22. The choir sang very effectively, under the direction of Mr. Steele, thanksgiving hymns 382, 381, 383 and 223, also a pretty anthem. A collection was taken up for the benefit of the poor, amounting to about \$30.

The Sunday School picnic, held the last day of August, was most successful. The children and their friends, to the number of about 500, went down the river in a steamer as far as Buckingham, and then feasted on the good things provided by the congregation. Afterwards various games occupied the time till the boat arrived to carry them home. The day was very beautiful, and such a thoroughly congregational gathering must conduce to increase the harmony that now prevails in this parish.

**OXFORD.**—*Church of St. John the Evangelist.*—This is one of the five church edifices which have been built (or are in course of erection) in the parish of Kemptville during the incumbency of the Rev. J. Stannage. The erection of a parsonage in connection with this church, and of two other small churches for outlying districts of the parish, will complete the undertaking. The first harvest festival in connection with St. John's Church was held on Tuesday, September 24th. Matins was said by the Rev. W. A. Read, curate, Hymn 382 (A. & M., last ed.) being sung as a processional and the proper psalms chanted to the Gregorians set to them in the P. S. C. K. Psalter. Sermon was preached by the Rev. G. J. Low, incumbent of Merrickville. The hymn before the sermon was No. 383, and after the sermon Bishop Wordsworth's (Lincoln) Hymn for Almsgiving (No. 365) was sung during the Offertory, and the service closed with the Benediction and the Doxology as a Recessional. The organist and choir are in excellent training and did their part extremely well, the ever-varying harmonies performed on the organ during the chanting of the Psalter being a very striking and (in a rural congregation) an unexpected feature of the musical part of the service. The walls of the church were gracefully festooned with evergreens, and the sanctuary and altar tastefully decorated with flowers and specimens of fruits of the field and garden. After service a sumptuous repast was served up in the Town Hall close by to a large number of guests, after which the afternoon was spent in listening to addresses by the clergy present, interspersed with pieces of music. The only shade cast over the festivities (apart from the weather) was the absence of the Rector, the Rev. J. Stannage, through illness caught while on a visit to his old parish of North Augusta.

### TORONTO.

**SYNOD OFFICE.**—Collections, etc., received from August 26th, 1878, to October 1st, 1878:

**MISSION FUND.**—*July Collection.*—Enniskillen

(Bowmanville), 95 cents; Toronto, St. Peter's, \$5.36; Stanhope (Minden), additional, 62 cents; (West Mono) Salem, \$1.64, Mono Centre, 43 cents; Jackson's Station, \$1.00; St. Matthew's, 56 cents; Camilla, 37 cents. *Special Appeal.*—Charleston and Cataract, on account \$11.00; Toronto, collection by Mrs. John Carter, \$7.70.

The next quarterly meeting of the Rural Deanery of Durham and Victoria will (D.V.) be held at the Rectory, Millbrook, at noon, Tuesday, Oct. 8th. I. Timothy iv. 6, and following verses, will be considered; after which a scheme of missionary meetings for the ensuing fall and winter will be drawn up. A full attendance of the members of the deanery is particularly requested. RICHARD H. HARRIS, B.A., Secretary.

**AURORA, OAK RIDGES AND KING.**—A Harvest Home Festival was held in this parish on Thursday the 19th September. Divine Service was held at 11 a.m. in St. John's Church, Oak Ridges, which had been very tastefully and appropriately decorated for the occasion. A very large congregation was assembled, and numbers were unable to get seats. An eloquent sermon was preached by the Rev. J. H. McCollum; and besides the Incumbent, the Rev. C. Paterson, the Revs. Rural Dean Osler, Shanklin, T. W. Paterson and Dundas, were present and took part in the services. There was a celebration of the Holy Eucharist, and in addition to the clergy there were upwards of forty communicants. The collection was devoted to the Mission Fund. After service there was an adjournment to "Bond's Lake," where a picnic was held, the party numbering nearly 400. The afternoon was pleasantly spent, and towards the close, addresses were delivered by the clergy present. Everybody went home delighted, and it was the unanimous opinion that this the first Harvest Home held in the parish was a decided success, and the hope very generally expressed that it would not be the last.

**TORONTO.**—Rev J. D. Cayley has returned from his trip to the Old Country, and resumed his duties in St. George's Church last Sunday.

**CHARLESTON AND CATARACT.**—After a pleasant Sunday I started on Monday to see the churchmen in Charleston congregation in order that I might ascertain the amount of interest that they felt in the bond of the Church, and the practical sympathy that they would manifest in connection with our missionary fund debt. The close of my canvass shewed that, while I had felt very much the kind and liberal response in places previously visited, I had met with yet, all things considered, Charleston excelled them all. In no one instance in the twelve calls that I made, did I meet with the least disposition to refuse; in only one instance did I receive an amount less than I desired, and in some instances I received more than I expected. Their cheerful kindness and liberality would shame many of their wealthier brethren, who make, oftentimes, sad and burdensome the work in which so much of time has been recently spent. Sad, for indeed it is a cause of grief to see those who have acquired wealth, to whom God has given "the power to get wealth," and whom he has prospered, clinging, in their declining years, to the things of this world so covetously that they can give little or nothing to the Church of Christ; and, can even, when aided perhaps for years, by our Mission Board, to secure the ordinances of religion, treat with cold-hearted neglect, the appeal to enable the work of the Church to go forward without the embarrassment and the disgrace of debt.

Let me ask, do not such churchmen as our Charleston friends deserve the help of others, which indeed they need, that they may stately and continuously enjoy the services of the Church? May it never be, while the world stands, that they should suffer from a famine of hearing the words of the Lord! I was unable during the week to complete my canvass, but cannot help cherishing the thought that, had I completed it the favorable impression would not have been removed.

Cataract received some alteration, but many persons whom I wished to see were absent from home; those whom I did see acted according to their ability.

nto, St. Peter's, additional, 62 cents; Iono Centre, 43 St. Matthew's, 56 Special Appeal.— account \$11.00; Carter, \$7.70.

the Rural Dean (D.V.) be held at n, Tuesday, Oct. wing verses, will reme of mission- l and winter will of the members nsted. RICHARD

ING.—A Harvest parish on Thurs- fine Service was arch, Oak Ridges, and appropriately very large congre- bers were unable on was preached id besides the In- the Revds. Rural terson and Dun- t in the services.

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Charleston is the very centre of the township of Caledon; Cataract is a small, but growing village lately sprung up on the banks of the Credit, and on the line of the partially constructed Credit Valley Railway. Here is a cascade, hardly large enough for a cataract, on the river. The fall is said to be about twenty-five feet, the scenery is beautiful, although impaired by the ravages of fires. The water power, not yet a tenth part used, is immense in the long succession of rapids, as the Credit finds its way down the Caledon Mountain. A very eligible site has been secured for a Church. Yes, a very eligible one for, alas, in how many instances does a gift, or local feeling, or personal influences, secure a very ineligible position for a Church; the disastrous effects of which are stereotyped in the history of the parish, and in dark or cold and stormy nights those who are indifferent as to the Church's teaching and services, are easily drawn away from them to some place of worship, in a more convenient and acceptable position. — T. J. H.

ALLENWOOD.—Mrs. James Elliott acknowledges with thanks the following donations in aid of the erection of a Church here, in the mission of the Rev. P. Toque:—Chief Justice Haggarty, \$5; Wm. Duncan, Esq., \$12.

ATHERLEY.—A Harvest Home festival was held here on the 19th inst. The weather, unfortunately was most unpropitious, and a picnic which had been arranged for the afternoon, had to be abandoned. The Church was beautifully decorated for the occasion. Wreaths of evergreens and grain relieved by bunches of berries and crab apples festooned the walls. Beneath these were various ecclesiastical designs in wheat. The stem of the font had a handsome wreath twined round it, and the bowl was crowned by a fine collection of flowers instead of fruit, which is scarce in this neighbourhood. The lectern, reading desk and pulpit were also tastefully ornamented. A temporary chancel-screen was erected and covered with evergreen, grain and fruit; on each side of the chancel-window was the text, "The earth is the Lord's, and the fulness thereof." The letters were made of the heads of wheat, and placed on a crimson ground, while connecting the two portions of the text and surmounting the window was a heavy wreath of grain and fruit. The decorations of the altar were few but chaste. In the centre, on the re-table, stood a cross made of wheat and berries, and having grouped round the foot several bunches of early grapes; on either side were miniature sheaves of wheat, and two handsome vases of choice flowers. Great credit is due to the congregation for their willingness to supply anything that was needed, and for the way in which they worked even to a late hour the previous evening. Matins were said at 11 o'clock, followed by a short sermon by the incumbent, the Rev. W. H. Wadleigh, who should have preached, being suddenly called away. The *Te Deum* was sung to a proper service for the first time, in a most creditable manner. The hymns were heartily sung by both choir and people, and though the congregation was small, the service was both enjoyed and appreciated.

WEST MONO.—A picnic in connection with Salem Church was held last Wednesday. The day was very unfavorable, but the programme was fully carried out. Games, vocal and instrumental music, and speeches made up the afternoon's entertainment. Short addresses were given by Rev. A. Henderson, of Orangeville, and Mr. Morley, L.R., now in charge of this mission. The choir belonging to the Church gave several pieces, which were well received. Those who contributed solos and duets were Miss Jackson, Miss Dunning, Miss Hannahson, Messrs. Robt. Jackson, Jr., A. Hannahson, F. H. Saunders, G. A. Hannahson, and J. J. Hannahson, Mrs. Dr. Island, who presided at the organ, also gave a solo. After all the good things provided by the ladies of the congregation had been done justice to, and the programme having been exhausted, the singing of the national anthem brought the pleasant afternoon to a close. The sum realized was \$31.60.

The following week the Church of St. Matthew Mission held a picnic. It had to be postponed

from the Friday until Monday on account of rain, yet notwithstanding the postponement it proved a success. Those who contributed to one held in connection with the Salem Church, also took part in this, with the addition of Miss Toque, of Toronto, who gave an excellent recitation, also Mr. William Jackson and Mrs. Robt. Jackson. Short addresses were given by Messrs. Cumberland, Cook, Glover and Danton. The proceeds of the picnic amounted to \$18.10.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

On Thursday the 12th inst. a most successful Harvest Festival was held at Dunville. The Incumbent of this mission, the Rev. Percy W. Smith is a graduate of St. Augustine's, Canterbury; a Theological College which has sent many earnest men into the mission field. The Rev. W. Smith is a recent acquisition to this Diocese. At Nanticoke he was most successful, and since his removal to Dunville he has been enabled to introduce many improvements in the services and to open some new stations at various points in the mission. On the occasion of the festival the church was decorated reverently and beautifully. It was not forgotten that the church is the house of God and that the Altar is His table. An exquisite floral cross was suspended above the Altar, and the pulpit and reading desk etc., were appropriately adorned. The congregation was an overflowing one; indeed the church is ordinally crowded, so much so that it is proposed either to rebuild the church entirely or to throw out a chance for the east end of the present edifice. Perhaps it would be wiser to be content with the latter plan at first. The service was choral throughout. The Rev. R. G. Sutherland B. A. Rector of St. Mark's Hamilton, intoning. The Canticles and proper Psalms were taken to familiar Anglican chants and were exceedingly well rendered. The Anthem by Barnby, "O Lord how manifold are Thy works" was well rendered. Dr. Armstrong of Onondaga preached a very good and very brief sermon from Psalm cxvi. "What shall I render unto the Lord for all his benefits?"

After the sermon a young lady sang "Flee as a bird," with real feeling. The collection was a handsome one. Instead of the suspicion so frequently to be met with, this hearty endeavor to render God's praise with majesty and honor was received and joined in by all classes with the greatest enthusiasm. To the organist, Mr. Arnold, unstinted praise is due, for his careful preparation for a service which would compare favorably with that of almost any of our so called 'Ritualistic' churches. The Rev. Mr. Johnston of Nanticoke was present and assisted during the evening.

A reception was given a few nights ago by the congregation of Wesley Church, to their newly appointed preacher, the Rev. Mr. Gaetz. Among the ministers on the platform were some from each of the various denominations including the Cumminsite. The Rev. Jas. Carmichael, who was also present remarked—so says the Spectator "He had two reasons why he should welcome Rev. Mr. Gaetz to this city. One is, that while in Montreal Mr. Gaetz had helped him in the cause of temperance, which they promulgated in that city. The other reason is that Mr. Gaetz has a broad, liberal principles, a good heart, and is a gentleman that will help a brother minister, if he is of another denomination.

"Rev. Mr. Stewart, (Baptist.) also made some happy remarks on brotherly feeling between the ministers of respective denominations, and concluded by heartily wishing Mr. Gaetz success in all he undertook.

"Rev. Mr. Gaetz said this was one of the greatest moments of his life, and he felt it the more when he saw all the representatives of the sister churches in the city on the platform speaking on his behalf. He hoped that in time to come they would have that exchange of pulpits which ministers so much enjoy. (absit omen)

CHURCH OF THE ASCENSION.—The Sunday School of the Church of the Ascension had a most successful picnic yesterday at Dundurn. About three hundred scholars, with their teachers, and the Rector and superintendent, marched from the

school to the corner of York and Macnab streets, where street cars were in waiting to convey them to Dundurn. The day was delightful, and Dundurn looked its loveliest. All sorts of games were engaged in—racing, jumping, tug of war, etc.—in which the young athletes acquitted themselves with great credit. The prizes were presented at the close of the day's enjoyment, by the Rev. Jas. Carmichael, Rector. The ladies provided a substantial tea. There was the best of order, and everyone—teachers and scholars—had an afternoon of real enjoyment. The teachers are greatly indebted to Messrs. Duncan & Co., Mr. Campbell (jeweller), Messrs. Eastwood & Co., Messrs. Cameron & Co., and Mr. James Walker, King street, for their handsome contributions of prizes. The manager of the Street Railway deserves much credit for the admirable arrangements for carrying such a number to and from Dundurn. The happily spent day will long be remembered by the scholars.

The various city churches are about to hold Harvest thanksgiving services. St. Thomas's on Friday the 27th inst. The Cathedral on Oct 2nd. the others at as yet unnamed dates.

The Holy Eucharist, the "Sacrifice of praise and thanksgiving" will it is hoped be offered in all the churches on these festival days.

GUELPH.—On Sunday, at St. George's Church, Canon Dixon preached a special sermon on behalf of the sufferers from yellow fever in the South. The text was Matt. xxv. 40, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me." The Canon especially dwelt upon the solemn truth that in ministering to our brothers and sisters in the plague stricken South—many of them kindred in blood, and and all honourable in the humanity shared by them and by us by the blessed Redeemer of the world we were ministering unto Him. Today, he said it is no lesser advocate than the Blessed Jesus is pleading with you. He Himself with visage marred by the crown of thorns, with pierced hands, is knocking at the door of your hearts. He then dwelt on the contrast between what was going on that beautiful Sunday among themselves, a day, in the words of the saintly Herbert,

"So cool, so calm, so bright,  
The bridal of the earth and sky."

With the frightful scenes enacting in those afflicted towns and cities where the pestilence, like a blighting fiend is walking by day, and the arrows of death flash through the darkness of night. There is, he said, no terror to affright you; no plague fiend to send asunder and destroy happy family circles; no fears that the daily bread will be withheld. Compare your blessings with the miseries of our brethren in that most fertile, most luxuriant valley of the Mississippi, but now the valley of the shadow of death; and shew your gratitude by your offerings, feeling and realizing that Christ's own words are "Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me." His appeal was most liberally responded to, the offertory being very large, and after deducting the ordinary collection over \$210 will be forwarded altogether to the Rev. H. H. Waters, of New Orleans. This includes \$10.75 collected by the Misses Phillpots, from the young ladies attending her school.

UURON.

(FROM OUR OWN CORRESPONDENT.)

KINCARDINE.—The Church forgets not the beautiful lesson given to her by our Lord in reply to the question, "Who is my neighbor?" Wherever the voice of mourning is heard she recognizes the cry of a brother, and stretches forth her hand to aid the down-fallen. In many of our parishes the congregations are offering their subscriptions to their fever-smitten brethren of the Southern States. In the Church of the Messiah, Kincardine, a collection was taken up for this purpose on Sunday the 22nd ult. On the 29th there was a collection taken up in the Chapter House, London, for the same object. These are written merely as indicating the Christian feeling that actuates Church members here in the Western Diocese as elsewhere. To others we would say, Go ye and do likewise.

**EXETER.**—The Rev. Francis Ryan, Rector of Christ Church, leaves this parish, where he has for some time labored most efficiently, having been appointed Incumbent of St. John's, Brussels. Rev. Mr. Robinson, of Brussels, is to be Mr. Ryan's successor. In connection with Christ Church there is a church in the village of Hensall, built chiefly through the exertions of Mr. Ryan since his appointment to Exeter.

**CHATHAM.**—Rev. Mr. Martin of Walkerville, Essex Co., on the St. Clair River, has been appointed successor to the Rev. J. P. Lewis, Incumbent of Christ Church, Chatham, who has accepted a call from Grace Church, Toronto. Mr. Lewis was for some time a Methodist minister, and was then ordained by the Bishop of Huron.

**INGERSOLL.**—The Rev. C. Bland, Rector of St. James' has not forgotten the good old Church Festival of Harvest Home, so well observed in Old England. The congregation held their Thanksgiving Service for the ingathering of the harvest on Friday. The Church was very handsomely decorated. The great number present testified to the gratitude felt by all to Him who had so blessed the labour of the tiller of the soil.

**DORCHESTER.**—*Church Opening.*—The Mission of North Dorchester has had its full share of difficulties to contend with. It has, however, held its ground faithfully. There are in the Mission three Churches—Belmont, Harritsville, and Dorchester Station—a pretty extensive field of labour for one clergyman. The members of the Church are a minority of the population. In this Mission, in Harritsville, on the fourteenth Sunday after Trinity, the new Church of St. John was opened for Divine Service by Ven. Archdeacon Sweatman, Bishop's Commissary, assisted by Rev. John Gemley, Bishop's Chaplain, and the Incumbent of the Mission, Rev. P. E. Hyland. There were very large congregations at morning and evening services, numbers being unable to gain admittance, and remaining outside. The Archdeacon preached at morning service from 2 Chron. ii. 6. In concluding his appropriate and excellent discourse, he congratulated the members of the Church on the good work they had now successfully accomplished. On behalf the Bishop, whom he represented, and who would, he knew, take great pleasure in being present, were it possible, he rejoiced with the members and friends of the Church on the completion of so good a work. Rev. Mr. Gemley preached at evening service. He dwelt forcibly on the necessity of each one knowing for himself "the mystery of the Gospel—Christ in you the hope of Glory." His very earnest appeal was attentively heard by the large congregation. Great credit is given to the Church members of St. Johns, Harritsville, and especially to the M.P.P. for the County, R. Tooley, Esq., for their indefatigable zeal in the undertaking. The Church is a very handsome one. It is of brick with stone foundations, buttressed with dressed stone trimmings, and will cost about two thousand dollars. The collections on the day of opening were about sixty dollars.

*Meeting of the Standing Committee of the Diocesan Synod.*—The Committee held its quarterly meeting on the 26th instant. The report will be forwarded this week to the DOMINION CHURCHMAN by the Sec.-Treasurer, in accordance with the resolution of the Synod.

**BELMONT.**—St. John's Church, Harritsville, was opened on the 22nd inst., by the Ven. Archdeacon Sweatman, assisted by the Rev. John Gemley and the incumbent of the parish. The Archdeacon preached the opening sermon in the morning, which was appropriate to the occasion and rich with a graceful and ornate rhetoric, and also with consoling thoughts for all engaged in such work. He congratulated the people of the parish, in a few well-chosen words, on the good work they had now successfully accomplished. He also spoke highly of the architectural and mechanical work, which seemed as if it would serve for generations to come. On behalf of the Bishop whom he represented, and whom he knew would take great pleasure in being present, if it were possible, he rejoiced with the members and

friends of the Church on the completion of so good a work. The Rev. Mr. Gemley preached in the afternoon. His discourse was also appropriate, as it aimed at having the spiritual go up with the temporal building, and therefore dwelt on the necessity of each one knowing for himself and herself the "mystery" of the Gospel, viz., "Christ in you the hope of glory." His eloquent and intelligent appeals were listened to with rapt attention by his admiring auditors. Both the services were largely attended, every available spot in the house being occupied. There were about 300 present at each service. The offerings of the day, which were for the building fund, amounted to over \$60. The Church is of brick, with stone foundation, buttressed with dressed stone trimmings. The dimensions are 54x24.

**HELLMUTH LADIES' COLLEGE.**—The fall term of the Hellmuth Ladies' College commenced on the 18th inst., being the tenth year since its inauguration by H. R. H. Prince Arthur. The formal opening was conducted by the new Principal, the Rev. Mr. Hill.

We are much gratified to have it in our power to state that the present session begins under very favourable auspices indeed, as it regards the increased number of pupils, the enlarged and superior staff of teachers, and the hopeful prospects of still greater success in the future. There are more pupils, both as boarders and as day scholars, than there were last year, some of them from distant parts of the Dominion. We here subjoin a copy of the "Professional staff," as given in the recently published prospectus:—

Resident Principal—The Rev. James J. Hill, M.A.

Professor of Classics—The Rev. H. F. Darnell, D.D., late of Queen's College, Cambridge.

Assistant Minister—Rev. C. B. Guillemont, B.A., (late of University of Paris, France,) and Herr Reiner, Professors of Modern Languages and Literature.

Professor of Physiology, etc.—Dr. Fenwick.

Professor of Painting and Drawing—W. L. Judson, Esq.

Lady Principal and Musical Directress—Miss Clinton. (Holding certificates from Sir Sterndale Bennett and Cipriani Potter, etc., etc.)

Lady Superintendent—Miss Wright. (Diplomatist of Cambridge, England).

Assisted by an able staff of experienced resident European teachers who are engaged exclusively for the Hellmuth Colleges.

Physician—A. G. Fenwick, M.D., M.R.C.S., England.

Most of the names are familiar to our readers. The Rev. James J. Hill, M.A., from Nova Scotia, who now enters upon his duties as "Resident Principal" and Chaplain, is a gentleman of high standing, an able scholar, and comes among us with the reputation of being in every sense—as a gentleman and as an administrator—admirably adapted for the important position assigned him.

Of Miss Clinton, the Lady Principal, it is unnecessary to say anything, she being so well known for her superior accomplishments, and for her thorough efficiency in the performance of the varied duties which devolve upon her. On her return last week from England, she was accompanied by a young English lady, Miss James, who holds a certificate of Cambridge, England—a safe guarantee of fitness to teach. Miss James is gifted in her musical attainments, and in her knowledge of modern languages, she will prove a valuable addition to the already efficient staff of teachers, and will immediately enter upon her duties in the College. Connect with the above inducements those of thorough family government of the most refined and truly Christian character; the beauty of situation that distinguishes the locality of the institution; the spaciousness and healthfulness of the building, and we think our Ladies' College of Western Ontario presents attractions fully equal to any on this continent.

We are sure that the Bishop, now absent in England, or upon the European Continent, will feel perfectly satisfied with the cheering prospects under which his College commences its present session. One noteworthy feature of the College is the favorable terms under which the children of clergymen are admitted to the school, viz.: at considerable reduced rates. We are, therefore,

not surprised to hear that in London and beyond it several have availed themselves of the Bishop's generous offer. The Lord Bishop of Saskatchewan, still absent in England, and the Rev. Mr. Gemley, who has recently returned from it, left their children at the College during their absence, and are very much pleased with their progress and with it as a home.

We commend the Institution to all who may have daughters to educate.

**MEAFORD.**—The Harvest Home services in Christ Church on Sunday last were well attended both by the regular congregation and by members of other churches. The decorations were tasteful and appropriate, flowers, fruit and grains intermingled making the whole exceedingly attractive. The collections at the three services reached something over \$60.

#### BRITISH COLUMBIA.

(FROM OUR OWN CORRESPONDENT.)

**YALE.**—The Rev. J. B. Good acknowledges with thankfulness the receipt of the following sums, contributed by friends in Canada, in behalf of this mission:—Kingston, per Miss Muckleston, \$1.50; Belleville, per Rev. J. Forneri, \$13.56; Kingston, per Rev. F. Kirkpatrick, \$11.00—total, \$26.06. The above have been forwarded by the Rev. H. Pollard, of Ottawa. The work here amongst the Indians is of increasing interest, but it needs a vigorous support from without to enable us to bring it to good effect.

#### British News.

**ESSEX.**—This archdeaconry, rendered vacant by the recent death of the Ven. C. A. St. John Mildmay, has been conferred by the Bishop of St. Albans on the Rev. Canon Blomfield, M.A., vicar of Barking, and son of the late Bishop Blomfield. The new archdeacon was curate to the Bishop of St. Albans when rector of Kidderminster. He is a Fellow of All Souls, Oxford, and was a first class in *Lit. Hum.* at Baliol in 1858.

**THE LATE LORD LYTLETON.**—Soon after the death of this nobleman a number of his Worcestershire neighbours and friends decided to give expression to their regard by the erection of some appropriate memorial. The committee which was formed to carry out the object included the Earl of Dudley, Lord Hampton, Sir Edward Lechmere, Canon Melville, and others, and after mature consideration it was determined to erect a monument in Worcester Cathedral. The late Sir Gilbert Scott was commissioned to prepare the design, which has now been very successfully executed by Mr. Forsyth. The memorial consists of an altar-tomb of the fourteenth century Gothic, on which reposes a recumbent statue of the deceased nobleman, draped in the robes of a peer of the realm. The likeness is expressive and characteristic, and the statue as a whole distinguished by grace and a perfect repose. The tomb is executed in alabaster and coloured marbles, and is enriched with a series of arch-headed panels, supported by rose antique marble columns and carved capitals. These panels are filled with shields, on which are marshalled the armorial bearings of the Lytton family. In addition to the heraldic panels, there are two large circular cusped panels, one on either side, deeply moulded and filled with bas reliefs, illustrating the Entombment and Resurrection. The cornice and base mouldings are executed in a beautiful bronze-coloured marble from the Shropshire quarries of the Earl of Bradford.

**MEMORIAL OF SIR GILBERT SCOTT.**—Through the liberality of Mr. Alfred Bell, of Bayford House, Hampstead, who is one of the churchwardens of that parish, and a member of the firm of Bell & Clayton, artists in stained glass, a handsome stained glass window has just been placed in the north gallery of the parish church of St. John, Hampstead. Its central figure is a likeness of St. Thomas, the margins being filled in with fruit and flowers. The inscription runs: "In grateful

memory of Sir George Gilbert Scott, Knight, by one sometime his pupil."

At the north-eastern entrance of Westminster Abbey workmen are engaged in restoring the exterior. The work of restoring one side of the doors leading to the Abbey which has been going on for a considerable time has been completed.

CORK.—The Cathedral.—Cork Cathedral, as it is a central object of interest not merely for Cork Diocese, but for the Church of Ireland, being the first Cathedral (properly so called) which the Irish Church has erected since the Reformation, we note the progress of it step by step. Externally, the great central tower is already beginning to rear itself aloft, and as a large number of workmen are employed, both as stone-cutters preparing the stones and on the tower laying them, it may be expected that soon there will be a tolerable show of work done. But internally the progress is more marked, the choir is, to all appearance, far on toward completion. To any one visiting the Cathedral now, who had seen it even so short a time as two months ago, the change would be remarkable. The choir and prebendal stalls are in their place: in many respects they resemble those in Christ Church Cathedral, Dublin, being of massive oak, richly carved, with this difference, that the wood is dark colored. A new chancel rail of simple design, but of suitable massiveness is already erected; and behind the prebendal stalls, separating them from the transepts, are richly ornamented partition screens. But the Bishop's throne stands out deservedly as the prominent latest addition to the Cathedral fixtures. Though still far from finished, it is, nevertheless, as it stands, a beautiful piece of workmanship. Like the choir stalls it is of dark coloured oak, highly carved, and when completed will send up its tapering carved work to considerably more than half the height of the Cathedral ceiling. The Lower part of the throne, which contains the seat, rests on a large base of red marble and is carved as follows: the three panels contain twenty heads in deep relief, meant to be profile likenesses of twenty prelates of the diocese from earliest times. Of these, within the memory of all, are two eminent Bishops who succeeded each other in the Cork Diocese, viz.: the present Lord Bishop of Killaloe, and the late Rev. Dr. Gregg, Bishop of Cork. In the case of the latter prelate, any one would at once recognize whom the carving was intended to represent. From the buttresses of the seat at the four angles, rise four columns which form into arches and support the roof or covering of the throne; these columns are highly ornamented with carvings of roses and other flowers. The roof of the throne has upon it various representations of angels, an eagle, lion, and so forth, admirably carved. Of necessity it appears at present, however, stunted, as only one-half of it is up. The back of it is elaborately carved, and behind the seat is the inscription, on a richly gilt plate:—"Erected by the Clergy and Laity for their beloved Bishop, the Right Rev. John Gregg, D.D., by whose exertions this Cathedral was rebuilt in troublous times."

At a meeting of the Cathedral general Committee for the completion of the building, it was proposed and passed unanimously, that as a memorial to the late Bishop steps be taken to at once complete the throne. It was also passed unanimously, that it is desirable to erect some memorial to the late Dean, Achilles Daunt, D.D., who was much beloved and devoted to the work of God; to this end that the seats for the clergy, known as Sedilia, within the communion rails, be completed as an erection to his memory.

Trinity Church, Brighton, in which the great Robertson preached, is about to be pulled down and a more imposing structure will take its place. Correspondents agree that in Brighton the fame of Brighton's renowned preacher is declining. His sermons and his portrait are absent from the windows of book and print sellers, and those of men who now minister to the fashionable throngs at the Sussex watering-place are there instead.

The committee appointed to consider plans for lining with mosaic the dome of St. Paul's Cathedral in London, have reported in favor of one

whose subjects are taken from the Book of Revelation, and which comprises an epitome of the entire book. Some objection, however, has been raised to this plan, on the ground that it lacks in artistic point, and that some of the subjects would be difficult of treatment so as to avoid their becoming grotesque. Another scheme has been proposed, which takes only one scene from the Apocalypse, and would represent the Second Advent—Christ coming in power and glory to claim His Kingdom on the earth.

THE BISHOP OF HEREFORD ON SUNDAY SCHOOLS.—At a meeting of the Herefordshire Church of England Sunday School Teachers' Association yesterday, at Hereford, the Bishop of Hereford said that if ever there was a time when Sunday Schools were a great blessing or greatly needed it was now. He was only representing a feeling that was largely shared in by the laity as well as the clergy, that however excellent Board schools might be in their way they were not the schools they liked to see. In many instances they did impart most excellent secular instruction, and he was thankful that in many cases teachers of Board schools were anxious about the religious instruction of their scholars. But that was not so in all, and they, as members of the Church of England, were by law prohibited from teaching distinctive doctrines in Board Schools. Therefore the Sunday school, where they had the opportunity of impressing their children with the deep blessings that they themselves appreciated so highly must be taken advantage of, and they must use their opportunity to make the most of it from week to week.

In a pamphlet published in 1875, entitled "Reasons why I became a Reformed Episcopalian," Dr. W. R. Nicholson portrays the "trials of his mind," which was disquieted by the "unfortunate phraseology" in the baptismal offices and elsewhere. He adopted and abandoned, one after another, the current interpretations which give coloring to its meaning. "There are the words," said Dr. Nicholson to himself; do they admit of a gloss, or must I take them in their "literal and grammatical sense?" 1. For a time he was contented with the belief that the sign of thing is called by the name of the thing, but the language of the thanksgiving prayer began to appear too strong for this to be a comfortable shelter. "We yield Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate this infant with Thy Holy Spirit, &c." 2. The "charitable hypothesis," namely, that the regeneration of the child is dependent on the faith of the parents and sponsors, was next adopted and abandoned as untenable. 3. The regeneration of the child was made to depend on his subsequent acting in the spirit of the answers made in his name at baptism. Though this view seems to have given peace to his troubled mind for several years, yet on the discovery that in private baptism there are no sponsors, and still the prayer of thanksgiving for the child's regeneration is the same, made this interpretation untenable. Dr. Nicholson was at length driven to the conclusion that nothing but the "literal and grammatical sense," can possibly stand, inasmuch as the Prayer Book not only mentions regeneration, but defines also what it is. To this conclusion he was assisted by the reflection of Macaulay: "Sophistical is that peculiar form of mental aberration which refuses to recognize in the plain wording of the baptismal service the regenerating nature of the sacrament." Dr. Nicholson had formed certain views, and on account of them he found it impossible to stand by the Prayer Book. He does not appear to have regarded his doings as a disloyal and dishonest action, but a useless one, seeing "the educating mischief of the service still goes on." The fact that the evangelical clergy protested against the doctrine of "baptismal regeneration" as taught in the Prayer Book, at the revision in the reign of Charles II., appears to have prevented Dr. Nicholson from openly arguing, as many do, that the doctrine is not taught in the Prayer Book. The honest confession of Bishop Meade, the leading evangelist of his day, in the American Church, namely, "that he never used the baptismal service without pain because its plain literal mean-

ing contradicted his belief," had a great effect in forming his conclusions. Dr. Nicholson appears to have tried all the conscience-quieting remedies, except one. He did not try to reconcile the Prayer Book and the Bible. As might naturally be expected, it does not appear to have once occurred to him that possibly the Prayer Book might be right. The work of the Rev. H. J. Bailey, entitled, "The Liturgy compared with the Bible, by Scripture Quotations and References," makes it an easy matter for any one to put any part of the Prayer Book to the severest test.

The Bishop of Truro has recently re-opened the famous church of Penanzabuloe, that is, of St. Piran-in-the-Sand, on the Cornish coast. This ancient Church, built, it is believed, before the arrival of Augustine in England, was, up to a few years ago, and for several hundreds of years, entirely covered with sand. The picture of the walls is given as a frontispiece to the very interesting work of the Rev. Mr. Trelawny, entitled "Penzabuloe, the Lost Church Found, or the Church of England not a new Church, but Ancient, Apostolic and Independent, and a Protestant Church Nine Hundred years before the Reformation." A very full account of this church is given by Mr. Trelawny. The work is valuable and had reached the sixth edition in 1868.

### 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.

#### THE BISHOP OF HURON, &c.

DEAR MR. EDITOR,—Will you be kind enough to afford me the opportunity of presenting to your many readers the following brief report of the result of the efforts recently put forth in England by the Bishop of this Diocese in behalf of the recently incorporated Western University of London?—a subject in which they doubtless feel a deep interest. The sum of \$10,000 had been secured prior to my return from England, and almost entirely through the personal influence and exertions of Bishop Hellmuth. This beginning must, under the circumstances, be regarded as quite satisfactory. The most convenient time for soliciting subscriptions in England, or indeed in any other country, for educational or other benevolent schemes, is difficult to find: and certainly the past summer must be regarded as one which presented numerous difficulties. To say nothing of the one hundred bishops attending the Pan-Anglican Synod, and other clergymen visiting England, several of whom had some one of many pressing claims to bring before the generous portion of the British public, there was the commercial depression, the general absorption of the nation as to a threatened war, and the local demands—some of them more than ordinarily urgent.

Of these local claims, and the thoroughly hearty response with which they were received, I may mention the following, viz.:—The founding of the Memorial Selwyn College, Cambridge; Ridley Memorial College, Cambridge; Keble College, Oxford; a gift by one gentleman of \$170,000 to the Church Missionary Society; \$250,000 by another towards the erection of Churches. The Rev. Alfred Peache, not long ago, gave \$250,000 towards the endowment of St. John's College, Highbury, London. He it is who endowed the theological chair in Huron College by a gift of \$25,000, and who is now among the largest contributors towards the establishing of our Western University. These are, indeed, only a few of the more recent benefactions of the wealthy and liberal members of the Church of England in the parent land.

The appeal of the Lord Bishop of this Diocese to the friends in England has received the cordial sanction of such distinguished names as those of Lord Shaftesbury, Lord Kinnaird, R. C. L. Bevan, the Lord Bishop of Durham, the Rev. Alfred Peache, Rev. G. F. Fox, and others, each of whom has given his public endorsement to the Western

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IA. ENT.) nnowledges with ollowing sums, n behalf of this kleston, \$1.50; 13.56; Kings- \$11.00—total, rwarded by the he work here ng interest, but without to en-

S. lered vacant by St. John Mild- Bishop of St. old, M.A., vicar shop Blomfield. o the Bishop of nminster. He is nd was a first 8.

Soon after the of his Worces- ledicid to give rection of some ittee which was luded the Earl vard Lechmere, er mature con- ct a monument re Sir Gilbert re the design, sfully executed consists of an ary Gothic, on of the deceased a peer of the and character- istinguished by tomb is exe- narbles, and is ed panels, sup- ns and carved ith shields, on bearings of the e heraldic cusped panels, and filled with bment and Re- mouldings are oured marble e Earl of Brad-

—Through the ayford House, archwardens of firm of Bell & a handsome placed in the h of St. John, likeness of St. n with fruit and "In grateful

University Scheme. Yet they think we should ourselves, in this country, undertake a much larger share of the financial burden than we have yet done. The urgent entreaties to England from abroad for help are constant. It is therefore reasonable that those friends who have already assisted us should endeavor to impress upon the inhabitants of such a Province as Ontario, the obligations of greater personal exertion in connection with our plans of higher education.

The Bishop of Huron, after duly considering the subject, has resolved to remain in England longer than he originally intended, in order to pursue the work he has so successfully inaugurated in behalf of our Western Institution. Another reason has operated in preventing the speedier return of the Bishop to Canada, viz., Episcopal visitations to our Churches on "the Continent." He has been requested to visit the Churches in Norway, Sweden, and other countries on the Continent, to administer the rite of Confirmation—for which important service he is well qualified, as he can address, in their native tongue, the candidates in those places which he may be called to visit. By this time, therefore, he will have entered upon this new work, duly authorized by a Commission of the Bishops of London, under whose Episcopal charge, as it regards the Church of England, the whole of the European Continent is placed. We cannot but regard it as an honor to our country that a Canadian Bishop should have been chosen for so important a service. The Bishop, during a portion of his continental tour, will be accompanied by the Very Rev. Dr. Boomer, the Dean of Huron, who is expected to sail from England in a few days from this, on his return to Ontario. While I feel the strongest confidence in the success of the educational undertaking, I am equally confident that the success, to a very great extent, depends upon the liberality, personal influence and zeal of our bishop.

Before bringing my letter to a close, allow me to correct a wrong impression which has to some extent prevailed, viz., that a portion of the sum named had been obtained from some of the missionary or other benevolent societies in England. I am in a position to state that none of it was obtained from any of those societies.

As I have now resumed the duty of canvassing in this Province in aid of the University, I trust that the encouragement extended to me by friends prior to my visit to England will be continued to me now on my return home. Thanking you for this favor,

I am, dear sir, very truly yours,  
JOHN GEMLEY,  
Bursar of the University.

London, Ont., Sept., 1878.

#### CONTROVERSIALISTS.

Sir,—In your last issue you give a quotation from the *Contemporary Review* throwing scorn upon controversial writing generally, and then add: "Writers on Church subjects, in the secular papers especially, would do well to consider these words." Will you allow me, as one of these involved in your condemnation, to express my entire dissent from the statements of the whole article. And especially from the application you think it your duty to make of its statements. Everything that *Contemporary Reviewers* write is not gospel, nor yet philosophy. And in spite of a certain clever sound which they have, the words you have endorsed are in my judgment very shallow. Everybody who thinks at all, must see that our knowledge is so limited at the best, and our minds so biassed and partial, that nothing but discussion can eliminate the defects and errors of statements that seem to us to be true. Controversy, therefore, is a necessary step in the process of arriving at clear and comprehensive statements of truth. Controversial writing may be "barren reading" when the stream of thought and life have borne us on nearer to the great sea of truth; but it was one of the springs that set that thought in motion and helped to swell and speed its current. And I do not hesitate to affirm that all great accepted statements of truth in science, philosophy, history and theology, are the results of a perhaps long-continued controversial examination of the truths which they have formulated for the acceptance of

all. Who that remembers out of what a chaos of controverting tongues and pens the universally accepted statements of the Catholic creeds have been formulated, will dare affirm that controversy is useless if not sinful? Are we to allow all false statements whether of fact or of doctrine to go uncontradicted, unrefuted? Would not this be treachery to our Lord and to His truth? How could men earnestly contend for the faith if all controversy were to be silenced? Let me give you the conclusion of a wiser and more experienced thinker than the *Contemporary Review* on this subject. Bishop Woodford in his sermon on "the Holy Ghost a Remembrancer" says, It is a common observation that argument does no good: that if two men disagree and sink into argument, they generally separate more than ever rooted each in his own opinion. Our own experience will perhaps furnish many examples of this, nor is it hard to account for: All a man's good opinion of himself is aimed against you when you try to convince him that he is wrong. \* \* \* But if we have noticed the powerlessness of argument to make a man confess himself wrong at the time, you may also have noticed or have read, how in after years, the same reasoning has made itself felt, a thing of power in the depths of the soul—and the stubborn mind is won by the very words which when first uttered moved it not."

In answer to your thrust at writers on church subjects in secular papers, I beg to say that I am quite aware of the danger there is in such writing of casting pearls before swine, but that danger besets to a certain extent all church publications and public teaching. Almost every sermon nowadays is delivered in the presence of some besotted or mocking hearer, who will not be benefited but injured by what he hears. And it must be borne in mind, on the other hand, that people outside the Church are in the greatest ignorance of the great distinguishing truths which the Church holds. And through the secular papers when they open their columns to us, we reach an audience, if I may so call it, which we have no chance of reaching in any other way. It is the Church's duty to hold forth the word of truth unto the dark places of the world. And to my own knowledge many minds have had truths thus presented to them for the first time, which have led them on to the light. Yours,

J. LANGTRY.

#### WIDOWS' AND ORPHANS' FUND.

DEAR SIR,—Referring to the article in your issue of 19th inst., in relation to the Widows' and Orphans' Fund, I venture at your invitation, to submit a few observations from the "level of the antiquated people in the Lower Provinces," (regions) as you term them.

With regard to an adaptation of the principles of our Fund, to the peculiarities of the Diocese of Toronto, as indicated in the proposed rules you publish, permit me to remark that your correspondent can hardly be aware of what we have been doing lately in those remote places.

At our last Synod (May 8), a resolution was passed, referring to a committee, the consideration of the state of the W. and O. Funds, and the grants payable, and to become payable out of them, with a view to putting the matter upon a better basis. Our committee will bring in their report at the Synod of 1880.

I will, for the present, confine myself to a few suggestions arising out of the plan you have laid before your readers for their consideration, in the hope of eliciting from your other correspondents, their views upon a subject in which we all have a common interest, and no doubt we may all learn something.

Clause 3, of the scheme (p. 449) referring to a yearly collection, appears defective in not having suggested that some amount should be stated as a *minimum* to be contributed by each parish; nor should you as I think, adopt an uniform sum for all. It would be unfair to accept as a *minimum* from an old and wealthy parish, the same amount only as you would demand from a remote and poor one, and I venture to ask whether it would not be possible for Synods to assess the various parishes according to their means, as we do for Synod expenses.

The conditions of the congregations are con-

stantly changing, and it is worthy of consideration whether the matter could not be better dealt with by a committee of Synod, from time to time, than by having a hard and fast rule like those of the Swedes and Persians.

It would keep the state of the funds constantly in view, and I have little doubt would materially quicken the interest of every churchman in their support.

Clause 10, allowing a claim upon the fund, by a clergyman who removes from the Diocese with the Bishop's consent after fifteen years officiating in it, is one which had better be well considered before adoption.

Take the case of the Diocese of the "antiquated people," out of 58 clergy who hold our certificates, nine reside out of the diocese, or one outside to six or seven working at home. Doubtless it was originally contemplated, that the benefits of this fund should be for the widows and orphans of the *Diocesan clergy*, otherwise it ceases to be a *Diocesan fund*. But as nothing appeared in the by-law making permanent residence a condition, we find ourselves bound, 1. To the W. and O. of the Rev. M. N., late of the parish of A., in this diocese, (now removed say, to Toronto, and perhaps a subscriber and beneficiary of your W. and O. Fund). 2. To the Rev. O. P., now of the parish of A., who may also remove, leaving us to give a certificate to his successor. *This is not a fancy sketch but an actual fact.*

In order to obviate this evil in the future, the following rule was adopted at our last Synod, which I commend to your readers.

Rule 10.—"Removal of a Clergyman from this Diocese, except in the case of any Clergyman who shall become a missionary of the Board of Foreign Missions of this Diocese, or who undertakes work in Algoma, while a Missionary Diocese forfeits all claim to a pension. Seventy-five per cent. of the amount of premiums paid by the holder of the certificate himself, shall be returned to him upon the surrender of his certificate."

SCALE OF PAYMENTS.—Would it not be better to ascertain upon what basis these annual subscriptions were computed? Do not adopt in 1878 in a large growing and wealthy Diocese like yours the terms of 1855 for this Diocese, without some other and better reason than that they have done well here for twenty odd years. There should be some correct principle laid down, to meet your circumstances upon which the subscriptions of clergy, the gifts of the congregations, and other funds should be regulated in order to make this a satisfactory and solvent fund, upon which the clergy and those they leave behind them may confidently rely.

The whole subject deserves and should receive the thoughtful consideration of the clearest heads in the diocese, and I shall be glad to hear the opinions of others that we may benefit by them here.

But I have exhausted my paper, and probably the patience of your readers.

I enclose my card, subscribing myself meantime,  
Your obedient servant,

THE ANTIQUARY.

Halifax, N.S., 28th September, 1878.

#### PRELATES OF THE U. S. CHURCH.

Sir,—I think your "exchange" is altogether astray in saying Bishop McCoskry "is the first prelate of the Protestant Episcopal Church" who was deposed. Bishop Silliman Ives was deposed for turning Romanist. But the writer is even worse astray with regard to a Bishop of New Jersey being even suspended. No Bishop of New Jersey was ever suspended. The succession in that See is Croes, Doane, Odenheimer, Scarborough, not one of whom was ever suspended.

Yours,  
NEO CÆSARBA.

#### Family Reading.

RAYMOND.

CHAPTER XI.

Estelle did not delay, for she was naturally very anxious to make known the fact of Raymond's engagement to the good old couple who took so much interest in herself, and who were, she knew,

still rooted in the belief that she alone was the object of his attachment. It had been Mrs. Wood's words to that effect which had shown her the secret of her own heart, as we have seen; but she was thankful that it had been so, for if she had only learned to know how fatally dear he had become to her at the very same moment in which she was told she had lost him for ever it would have gone very hard with her in her efforts to maintain the cheerful composure with which she had effectually concealed her real feelings from him, even in the hour of her deepest trial.

She found old Jacob Wood smoking his pipe in the porch, with his wife by his side, engaged in her never-failing occupation of knitting stockings; and, declining to sit down, in dread of too long a conversation on such a subject, Estelle stood leaning against the door-way, with her face averted, while she told them very briefly the fact she desired them to know. To her dismay, they received the communication with the most absolute incredulity, and if Raymond could have heard their remarks it would have revealed to him what was certainly the truth, that although he had acted in all innocence and good faith, he had really not been justified in remaining so long in intimate intercourse with Estelle Lingard while, unknown to her, he had been bound to another woman. Raymond had been so honestly convinced of Estelle's superiority to himself, that it had never occurred to him to suspect for a moment that she could have learned to love him; but the Woods, in their simplicity, had been considerably wiser.

"If that is true, ma'am" said old Jacob, when Estelle reiterated her assertion, "Mr. Raymond's not the gentleman I took him to be; you'll excuse me for saying so. I am but a poor innkeeper, and I do not pretend to understand the ways of gentlefolks, but I say this of Mr. Raymond, as between man and man, that he hadn't no right to live here and make as though he thought more of you than all the world beside, and then go off and marry another lady! I'll bet you're worth a hundred of her!"

"And that you be I am sure!" chimed in his wife.

"But, Mr. Wood," said Estelle, distressed, "Mr. Raymond was engaged to Miss Carlton long before he had ever seen me—that is what I have been trying to explain to you."

"Then he did not ought to have come here and fallen in love with you," said the old man, sturdily.

"Not but what I don't believe he could have helped it," added Mrs. Wood.

"He did not do so," said Estelle, gravely.

"Ma'am," said Jacob, "I can see you think as I make too free, and I humbly ask your pardon. In course it's no business of mine nor of my wife's; but you have lived a month in our house, and you have been so pleasant with us, and you are such a sweet young lady, as my old woman always says, that we've come to feel as much for you as if you were our own child, and it do go hard with us to see Mr. Raymond going off to some other lady after all that's happened!"

"It's himself that will suffer for his folly," said Mrs. Wood, in a spirited manner; "he has lost such a chance as he will never have again."

"But indeed you blame him unjustly!" said Estelle; "he could not have acted otherwise than he has done, and I would not have wished it. Believe me, Mrs. Wood, it is all quite right, and Mr. Raymond and I understand each other perfectly; we shall always be special friends, as we have been here."

"More than he deserves," muttered Jacob; but Estelle gently took hold of his rough hand, as she said, "I want to thank you and Mrs. Wood so very much for all your kindness to me since I have been here, and I shall always remember you with gratitude. In spite of my uncle's illness, it has been a very happy time to me—almost like a dream, too bright to be real."

There was an unconscious pathos in her tone which touched Mrs. Wood's kind heart. She rose up suddenly, and, throwing her arms round Estelle—whom hitherto she had always treated with great respect—in spite of her love for her, she exclaimed, "Oh, my dear, do promise us that you will come back and stay with us whenever you can! We are going to give up business, you know, miss, and we would try to make our home

fit for you; only come as soon as you can; we don't know how to part with you!"

"Indeed, I will come, dear Mrs. Wood," said Estelle, warmly; "your house will always seem like a happy little home to me. So long as my poor uncle lives you know I can never leave him; but I may have a long life before me yet." She sighed as she spoke. The years of the future, in which she was to be only Raymond's friend, seemed to stretch out, dim and dreary, before her; but she felt as if she should like to come back to this place, where first she had learned to love him, and teach herself to end, in patience and purer hopes, the life from which he had blotted out all earthly sunshine; and so she took her leave of the old couple, and turned away to superintend her uncle's removal, little dreaming under what circumstances she should see their kindly faces again.

Very slow and painfully Dr. Lingard was carried down from his bed-room in the little inn to the boat which was to carry him back to the house that he had quitted so lately in perfect health and vigour. Moss and another of his servants placed him in the seat which had been prepared for him, where he remained, leaning back on the cushions that supported him, with his helpless hands spread out on his knees, and his dim eyes staring into the vacant air, without the smallest intelligence in their gaze. Moss sat on one side of him to prevent his rolling off his seat, as he was very apt to do, if not watched; and Estelle took her place near him, with her wistful eyes turned to the little inn which had been the scene of her life's brief romance.

As the boatmen bent to their oars, and drew her swiftly away from the peaceful spot, an old dog, belonging to the Woods, with whom Estelle had made friends, ran along the bank, howling out his distress at her departure; but as the boat shot on under the drooping willows, he gradually slackened his pace, and was left behind. Then the trees hid the old house altogether from her sight, and she felt as if the gates of her dream Paradise had been closed on her for ever. It was just as fair a day as that which lived in her memory as the brightest and happiest she had ever known—the day when she had glided over these same gleaming waters with him who even then was drawing all her heart towards him, though she knew it not. Every turn of the river, as they went along, recalled some special moment in that fairy voyage. There were the green branches waving overhead which she had caught at with her playful hands, and felt Raymond's protecting arm thrown round her for a moment, lest she should overbalance herself—there were the white lilies she had so admired, one of which, all dry and withered, lay carefully preserved within her desk, because he had plucked it for her. It seemed to her as if the very same birds fluttered among the boughs—the very same white feathery clouds spread, like angels' wings, over the calm blue sky. Yes, all the same—above, around,—

"but oh! the heavy change!" from that day unto this. She turned to look at her uncle, remembering him as he was then—with the keen intellect that flashed from his piercing eyes, the satirical smile that so often curved his eloquent lips, and the knitted brows that frowned over some intricate problem in the working brain, and saw the same face, unchanged in its physical aspect—for Dr. Lingard's bodily health was now as good as it ever had been—but the mind, the soul, was gone from it as utterly as if it were the face of one already dead; and it was even so with the fair aspect of Nature round her—the forms, the colouring, were the very same as on that well-remembered day, but the magic brightness that animated it all for her was quenched for ever by the loss of the one dear presence that had left her bereft of either hope or joy.

Estelle was very glad when the voyage, with its smoking beauty and sunshine, was over at last, and she found herself once more installed in the old house beneath the shadow of the cathedral. She had a faint expectation that her uncle might manifest some token of recognition when he found himself in the rooms that were familiar to him, but in this she was disappointed; he showed not the slightest consciousness of any change in his surroundings since he had left the inn, and it satisfied her, at least, that she might make her

arrangements for settling him in Highrock House without the least fear that he would be at all disturbed by his removal to a strange abode.

The fortnight that elapsed before they took their final departure for their new home was so full of business and occupation for Estelle Lingard that she had very little time to brood over her own troubles, even if she had been inclined to do so; but this she was not, for she had made up her mind, from the moment she fairly left the old inn and its happy associations behind her, that she would face her changed life bravely and cheerfully, turning it, such as it was, to the best account she could, both for herself and others.

Dr. Lingard had to go through various examinations, by both physicians and lawyers, until all the arrangements were finally made which constituted him legally incapable of managing his own affairs. There could be no doubt of the fact, and also of the hopelessness of the case, and when all the formalities had been completed, Estelle found that, in consideration of her being his only relative, and already past her majority, she had been appointed to the guardianship of his person and property, subject only to the control of trustees, who had not the least intention of interfering with her. Some suggestion there had been as to placing Dr. Lingard in an asylum, but it had been solely for Estelle's own sake, and she resisted it so determinately that the subject was never alluded to again. Her advisers, one and all, entirely approved of her intention to make Highrock House her uncle's future home, and the last days of her stay in the old cathedral city were spent in arranging for the transport of all Dr. Lingard's goods to that place.

Raymond wrote to her almost daily from Carlton Hall during this time, telling her how busily he was employed getting her new house in order for her, and how many plans he had for her comfort. She could not help feeling intensely the charm of his letters; they were written with the frank affectionate familiarity which might be employed by a brother or a cousin intimately known; and true to her resolve to make the gift of her friendship a thorough reality for him, she answered in much the same strain; a shade more of reserve there might be in her style, because she had so rigidly to shut out the deeper tenderness that would fain have found expression; but she, too, wrote with a cordial freedom, which established them in thoroughly pleasant relations together.

Highrock House was several miles distant from the railway-station, to which a carriage was to be sent to meet them; and the time of their arrival was likely to be so late, that it was thought better Raymond should not see them till the next day; and so it was that, in the silence and darkness of midnight, Estelle reached the home he had found for her.

(To be continued.)

VILLAGE CONVERSATIONS ON THE LITURGY.

(Continued from page 468.)

William.—As soon as the Minister gets up to speak in the church, the very first words he speaks come out of the scriptures: *When the wicked man turneth away from his wickedness that he hath committed; and doeth that which is lawful and right, he shall save his soul alive.* These words have been of great use to me. I know that I have often offended God, and so these words are very full of comfort to me. They contain what we all stand in need of,—a message of pardon to repenting sinners.—This, you know, neighbour, is the Gospel message.

Thomas. But does the Minister always begin with these same words?

W. No, not always the same. There are eleven sentences, as you will see, if you look into your Prayer-Book. They are all taken out of the Scripture,—and he always reads one or more of them. He must do it:—the service must begin with the words of God himself. The Minister may read which of these sentences he pleases: it makes but little difference; and, whichever he reads, I always think that I am thereby exhorted and invited to repent, and to confess and forsake sin, and to seek for mercy. I always take care, if possible, to be

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at church in time: for I would not willingly miss this part of the service. I always think it sounds so solemn to have the Lord himself, as we may say, speaking to us so awfully, and yet so mercifully, when we are all met together to worship him.

T. Why, certainly, this is a noble way of beginning the service.

## THE EXHORTATION.

W. Yes; and, and as soon as one or more of these sentences have been read, the Minister speaks to us all, and tells us that the Scriptures gives us great encouragement, in many places, and especially in the sentence which he has just been reading, to confess our sins and wickedness; and that we are not to try to hide them from God, but humbly and sincerely to confess them, and repent of them and endeavour to forsake them, for that then we may hope to have them forgiven through the great and infinite goodness and mercy of God. Then he tells us that we ought, at all times to humble ourselves before God, and to acknowledge our sins before Him. And he says, that we ought particularly to do so, when we are all met together to worship God. Then he begs and entreats of us all to join with him in confessing our sins, and pleading for pardon. He also tells us that he will lead the prayers, and that we can follow him with a low, humble voice; and he desires us to be sincere in our hearts, whilst we confess with our lips.

T. I never have heard that when I have been at church.—Our Minister always speaks one or two of those sentences which you have been telling me about, and then goes on directly to the prayer about "dearly beloved brethren," &c.

W. This is not a prayer, Thomas. The Minister is speaking to us; and, (and as Christians should love one another like brothers) he calls us "dearly beloved brethren."

T. Well, I see how it is now. But how could I have ever thought that this was a prayer? I do believe, then, that the Minister does speak to the people just as you have been saying:—but I do not think that you made use of the exact words.

W. No, but I think I gave you the exact sense.

T. Well, now, when I am at church this afternoon, I think I shall understand what I am about there; I must listen to this exhortation: I must not say it after the Minister, as if it was a prayer.

W. No, that is very improper; and when people mutter these words after the Minister, it shows that they do not understand what they are about. You must be quite silent at this part and listen. It is called the *Exhortation*, because, in it, the Minister *exhorts* the people to confess their sins.

T. Well, now tell me what you do after the Minister has exhorted you to confess your sins.

## THE GENERAL CONFSSION.

W. Why, we then fall down on our knees, and confess how sadly we have neglected our "Almighty and most merciful Father," and how we have wandered from his holy ways, like sheep gone astray. We confess that we have offended Him, by neglecting what "we ought to have done," and by doing "what we ought not to have done," and that there is in us nothing that can be called good—no spiritual health. Then we pray for *mercy*, of which we miserable sinners stand so much in need. Then we pray that the Lord would restore us to his favour, and we plead the merits of Jesus Christ, through whom the promises of pardon to the penitent are given. Then, through the same Saviour, we beg that the Lord would send his Holy Spirit to enable us to walk in newness of life, and thus to glorify his holy name.

T. Yes, William, I see that you know how to pray. I like those words that you have been speaking; you have just expressed what I should wish to say, but I cannot find proper words to pray in.

W. Why, you are to follow the Minister in this confession, and say after him just what he says.

T. Well, but suppose I don't like the Minister, and don't think that he knows much how to pray, must I follow him then, and say just as he says? I'd follow him with all my heart, if I could be sure that he would put up just such prayers as you have been speaking of.

W. Why, Thomas, there lies the beauty of having a Prayer-Book. The Minister *must* pray in the words of the book; he *mayn't* go an inch out of the way; he must pray in the way that I have been telling you. This part of the service, you know, is

called the *General Confession* because we *all confess* our sins in it: in this we are all required to join with the Minister.

T. Well, I think I see the reason of that. Being *all* sinners, we should *all* join in the *confession* of sin.

W. Yes, we are directed to do so. The *rubric* tells us that the *General Confession* is to be said of the whole congregation after the Minister, the people all kneeling.

T. Well, but the people don't *all* kneel; some do, to be sure, but some sit and some stand.

W. Why some people cannot read; and, as they are not able to make out what the directions tell them, they do not know when to sit, and when to stand, and when to kneel.

T. Well, but I have seen people that could read *sitting* at prayers.

W. Well, perhaps they might be lame, or sick, or have something the matter with them that they could not kneel; and then, you know, it was excusable: otherwise I am sure it could not be decent to sit down whilst they were praying to God. *Standing* is much more decent than *sitting*; but *kneeling* is the most proper of all and if we have got a Prayer-Book to direct, it is but right that we should go by it. Yes, and moreover, if you will look into the Bible, Thomas, you will find, that, when it tells you about people praying, it generally tells you that they were *on their knees*.

It is true that we read sometimes of *standing* at prayers: but I cannot find out that any of the holy people, mentioned in the Bible, ever *sat down* to prayer.

T. Well, but neighbor, do you think the posture of the body is of any signification?

W. I think that religion being the one thing needful, everything belonging to it is of some signification: and, if my blessed Lord, and his holy Apostles, set me the holy example of *kneeling* at prayer, it certainly must become me to follow it. It is true that a man may be on his knees and not have his heart engaged in prayer either—and then his kneeling will do him no good. But I often think, that when the heart is in any work, the body commonly bears a part, so that, for the *outward manner*, you may often judge of what is going on *within*.—I took great notice of that a few days ago. I was with my master, receiving orders; and, you know, he is a Magistrate. Two men were brought to him accused of some crime or other. One of them I knew to be a hardened offender; and he seemed to have no respect at all for my master, but sat himself down, quite carelessly on a chair; and did not seem to mind whether he was sent to prison or not. The other [man, I knew, had a large family, and he seemed to be afraid that he and they would all be ruined if he was sent to goal. To be sure, how did he go down on his knees to my master, and beg and entreat of him to spare him and his poor family!

T. But I think your master would not require the man to go down on his knees to him.

W. No, I don't say he would. I only say that the *outward manner* of the body often shows how a man feels *within*. And if any body will pay respect to *man*, surely we ought all to do so to *God*. And how strange does it seem for us to say in the church, "O come, let us worship, and *fall down and kneel* before the Lord our Maker," and then directly go and *sit* ourselves down as if we forgot we were in the presence of our Maker, just like those careless people who seem to go to church for nothing but to pass the time; and often sit and sleep when they are there. To be sure, we must seek to have the *heart* engaged in prayer too, otherwise the right posture of the body will do us no good. Then, if we not only "bow down the stubborn knee," but humble the heart too; if we thus "confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

T. Well, that is indeed a wonderful mercy to think of; and it is what we every one of us must stand in need of,—to have our past sins forgiven and to be cleansed from all unrighteousness.

W. Yes, but such is the wonderful mercy of God to those whose confession of sin is true and sincere. And it is for this reason, that as soon as we have finished the *Confession*, the Minister goes on to read the *Absolution*.

(To be Continued.)

## Children's Department.

## TELLING THE TRUTH.

A young man who was in the employ of a large commission firm in New York city during the late civil war, was sent to negotiate with a certain party for a large lot of damaged beans. The beans were purchased, delivered, and spread out upon the upper floor of the building occupied by the firm.

Men were employed to turn them over and over, to sprinkle them with a solution of soda, so as to improve their appearance and render them more saleable. A large lot of first quality beans was then purchased; some of the good beans were first put into the barrels, then the barrels were nearly filled with the poor ones; after this the good ones again put on the top, and the barrels headed up for sale.

The employer marked the barrels—"Beans—A 1." The clerk seeing this, said:

"Do you think, sir, that it is right to mark those beans 'A 1'?"

The employer retorted sharply,

"Are you the head of this firm?"

The clerk said no more. The barreling and heading went on. When all was ready, the beans (many hundreds of barrels) were put on the market for sale. Specimens of the best quality were shown in the office to buyers.

At length a shrewd purchaser came in (no man so sharp in business but he will often meet his equal), examined the sample in the office, inquired the price, and then wished to see the stock in bulk. The clerk was ordered to go with the buyer to the upper loft, and show him the stock.

An open barrel was shown, apparently of the same quality as the sample. The buyer then said to the clerk:

"Young man, the sample of beans shown me are of the first quality, and it is impossible to purchase such beans anywhere in the market for the price at which you offer them; there is something wrong here. Tell me, are these beans of the same quality throughout the entire barrel as they appear on the top?"

The clerk now found himself in a strange position. He thought:

"Shall I lie for my employer, as he undoubtedly means I shall, or shall I tell the truth, come what will?"

He decided for the truth, and said:

"No, sir, they are not."

"Then," said the customer, "I do not want them," and he left.

The clerk entered the office. The employer said to him,

"Did you sell that man those beans?"

He said, "No, sir."

"Why not?"

"Well, sir, the man asked me if those beans were the same quality through the entire barrel as they appeared on the top, I told him they were not. He then said, 'I do not want them,' and left."

"Go to the cashier," said the employer, "and get your wages; we want you no longer."

He received his pay and left the office, rejoicing that he had not lied for ostensibly benefiting the sordid avariciousness of a deceiving and unprincipled employer.

Three weeks after this the firm sent for the young clerk, entreated him to come back again into their employ, and offered him three hundred dollars salary more per year than they had before given him.

And thus was his truthfulness rewarded. The firm knew and felt that the young man was right, although they had apparently lost largely by his honesty. They wished to have him again in their employ, because they knew they could trust him, and never suffer through his fraud or deception. They knew that their financial interests would be safe in his custody. They respected, they honored, that young man.

And thus we learn from this authentic narrative the power of truth, how it puts to blush those who despise it; while it gives moral power, elevation and refinement to those who practice it.

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. Jos. Williams 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. Rev. W. F. Checkley, M.A., Curate.

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

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

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

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

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

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

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

ST. ANNE'S.—Dufferin and Dundas Streets. Sunday services, 11 a. m. and 7 p. m. Parkdale Mission Service, 11 a. m. and 7 p. m. Rev. J. McLean Ballard, B.A., Rector.

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

CHRIST CHURCH.—Yonge street. Sunday services, 11 a. m. and 7 p. m. Rev. A. G. L. Trev. M.A., Rector. On leave. Rev. T. W. Paterson, M.A., Acting Rector.

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. R. Harrison, M.A., Incumbent.

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

GRACE CHURCH. Elm street, near Price's Lane. Sunday services 11 a. m. and 7 p. m.

ST. PHILIP'S.—Corner Spadina and St. Patrick streets. Sunday services, 11 a. m. and 7 p. m. Rev. G. H. Moxon, Rector.

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

TRINITY COLLEGE CHAPEL.—Sunday services, 11 a. m. and 5 p. m. Ven. Archdeacon Whitaker, M.A., Provost; Rev. Professor Jones, M.A.; Rev. Professor Maddoc, M.A.

THE MAGNETICON.

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MY DEAR SIR,—I have been glad to see during the past year that the DOMINION CHURCHMAN has been conducted with new activity and increased talent. I hope it will be found to take a moderate course on all the great questions which concern the Church.

I am, my dear sir, yours faithfully, A. MONTREAL. FREDERICTON, Aug. 22, 1877.

DEAR SIR,—I have much pleasure in giving my approval to the DOMINION CHURCHMAN, as at present conducted; and believing it to be a useful channel of Church information, I shall be glad to know that it is widely circulated in this Diocese.

JOHN FREDERICTON.

F. WOOTTEN, Esq.

HALIFAX, Sep. 6, 1877.

SIR,—While deeply regretting the suspension of the Church Chronicle, which has left us without any public record of Church matters in the Maritime Provinces, I have much satisfaction in the knowledge that the DOMINION CHURCHMAN may practically supply the deficiency, and I hope you may secure a large circulation in this Diocese. Every Churchman should be anxious to secure reliable information with reference to the work of the Church and to all matters affecting its welfare.

I am yours faithfully, H. NOVA SCOTIA.

KINGSTON, June 24th, 1876.

I hereby recommend the DOMINION CHURCHMAN as a useful family paper. I wish it much success.

J. T. ONTARIO.

TORONTO, April 28th, 1876.

I have much pleasure in recommending the DOMINION CHURCHMAN under its present management by Mr. Wootten. It is conducted with much ability; is sound in its principles, expressed with moderation; and calculated to be useful to the Church.

I trust it will receive a cordial support, and obtain an extensive circulation.

SAULT STE. MARIE, ONT., May 4th, 1876.

DEAR SIR,—In asking me to write a word of commendation in behalf of your journal, you only ask me to do that which I am glad to do, seeing that I can do it heartily.

The DOMINION CHURCHMAN, under its present form and management, seems to me well calculated to supply a want which has long been felt by the Church in Canada; and you may depend upon me to do all in my power to promote its interests and increase its circulation.

I remain, yours sincerely, FRED'K. D. ALGOMA.

To FRANK WOOTTEN, Esq.

HAMILTON, April 27th, 1876.

I have great pleasure in recommending the DOMINION CHURCHMAN, under the management of Mr. Frank Wootten, whom I have known for several years past, and in whose judgment and devotion to the cause of true religion, I have entire confidence—to the members of the Church in the Diocese of Niagara, and I hope that they will afford it that countenance and support which it deserves.

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