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Vol. 5.]

TORONTO, THURSDAY, NOVEMBER 20, 1879

[No. 47

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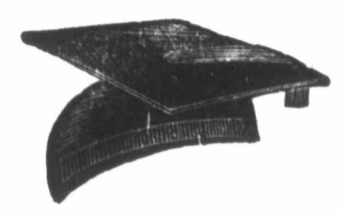
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By order, F. BRAUN, Secretary.

Department of Railways and Canals, Ottawa, October 3rd, 1879.

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N.B.—Special rates for large orders of coal for the next ten days.

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Dominion Churchman.

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To all our subscribers who are in arrears, provided the arrears at the heretofore rate be paid up in full, to the 31st December, 1879—we will supply the **DOMINION CHURCHMAN** for the year 1880, for one dollar.

To all new subscribers from this date, we will supply the **DOMINION CHURCHMAN**, at one dollar per year, if paid strictly in advance.

If not paid strictly in advance, the price will be two dollars a year; and, in no instance, will this rule be departed from.

The accounts of those subscribers who are in arrears, made out to Dec. 31, 1879, are now being sent out. If these are paid, and one dollar more at once, they will receive the **DOMINION CHURCHMAN** to the end of the year 1880 at that reduced price, as announced above.

Address, FRANK WOOTTEN, Proprietor, 11 York Chambers, Toronto Street, Toronto.
P. O. Box 2530.

THE Rev. T. Helmore, in a paper on Church Music, read at the Swansea Church Congress, maintained that the plain song of the Ancient Church, retained by our own at the Reformation, was the universal ecclesiastical art of reading, saying, and singing all that was to be read, said, and sung in the ritual of the Church.

At a Thanksgiving festival at Kenwyn Church, the parish church of the Bishop of Truro, Mendelssohn's "Hymn of Praise" was sung as the anthem on the 6th ult.

The Dean of Bangor states that dissent first arises for no other reason than for want of plain, practical, pressing, and zealous preaching in a style the people are able to understand; and also from a want of freedom of access to advise about their spiritual state. The church clergy have usually been exceedingly shy of anything connected with the latter particular, from a fear of the slightest approach to the confessional: Nonconformists are not so particular.

The Rev. Newland Maynard, F.R.H.S., Rector of St. Paul's Church, Brooklyn, E.D., Long Island, has received from the Royal Historical Society of England, the gold medal of the association, for the wider extension and knowledge he has given in sacred art and mediæval architecture through his illustrated lectures on the cathedrals of England, France, Germany, Italy and the Netherlands.

It appears that of 1,206 non-commissioned officers and men of the Household Cavalry, 1,042 are members of the Church, 109 are Presbyterian, 58 are Roman Catholic, and two are Protestant

Dissenters. Two out of 1,206 is not a large proportion for Nonconformity in the Household Cavalry.

Members of some of the most celebrated families in France and Belgium are renouncing the Roman Catholic faith, and registering themselves as members of Protestant congregations. Amongst them may be mentioned the names of Bouhard, Baru, Frere-Orban, Laveley, Pillon, Renouvier, and Reveillard.

According to the Rev. Edward Owen, in the Church of St. Peter's, Oldham, on one day, the 25th of March, 1852, the baptism of 840 infants and adults took place.

As a specimen of Congregationalist teaching by one of its leading preachers. A correspondent of the *Birmingham Daily Gazette* states that Mr. R. W. Dale, of Birmingham, has been preaching a course of sermons on morality. In them "he has adopted the Humanitarian or rather the Unitarian view, that morality can be taught without any reference to the Word of God. His contention is that morals are under no obligation to the Bible."

The following anecdote of Bishop Selwyn, though not recorded in his life, is told in the *Quarterly Review*:—"One of his Archdeacons being taken out on a little expedition soon found himself wading waist deep after the Bishop, who, turning back in mid stream with his skirts over his shoulders, called out that if he were ever offered a See in England he thought '*Bath and Wells*' would suit him best."

Among the advantages possessed by the Anglican Church over the Roman Catholic, the *Church Times* mentions as one of the greatest, the superiority "which is now peculiar to it alone of all Christian bodies in the world, except so far as the Irvingites have imitated it; namely, it is the only communion which has preserved that common prayer, that directly congregational worship, which was a marked peculiarity of the early Christian form of Divine service. And it does this as distinguished from all mere Protestant bodies, by not concentrating the service in the hands of the officiant; and from the other ancient churches, by using the vernacular tongue for the offices."

THE TWENTY-FOURTH SUNDAY AFTER TRINITY.

AS this is the Sunday next before Advent, the Collect, Epistle, and Gospel for the twenty-fifth Sunday are to be used. The subject of the day is rather connected with that of Advent than with those of Trinity. It commemorates the first coming of the King whose Name is "The Lord our Righteousness," and it looks forward to that second coming when the final restoration of Israel will be effected. The Gospel is probably selected, in part at least, because it closes with the emphatic declaration of those who had seen the miracle that Jesus did, "This is of a truth that Prophet that should come into the world." Of this august Personage, considered in reference to his princely character, it was predicted, "Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." He

shall not judge after the sight of his eyes, nor reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth." The sceptre of his dominion is grace; grace displayed in the Gospel, grace communicated by the Spirit, is the great means of maintaining His empire. He reveals His glory and imparts his benefits, and thereby attaches his subjects by ties the most engaging and the most enduring. A magnificent assemblage of qualities characterizes the spirit and genius of His Divine administration—an incomparable Majesty united with a sympathising condescension—a spirit of benignity, joined to impartial justice, distinguishes his proceedings. His administration exhibits throughout a beautiful model of the moral government of God, and a system of paternal justice is carried into execution throughout His empire.

But the title "Jehovah our Righteousness," more especially belongs to Messiah, as the bringer in of everlasting righteousness, by the shedding of His precious blood. Jesus Christ was made under the law, Who was not originally under it, for the purpose of producing that righteousness, and creating that fund of merit in the eyes of an infinitely wise and holy Being, which should be imputed for the benefit of penitent sinners, by dying on the cross a death which He never merited; and thus working out a justification, from which the spiritual wants of all mankind should be supplied, if they should believe on His Name, and act upon that belief, by being engrafted into His Church, using His Sacraments, and living in all holy obedience to His commands. He alone, being God as well as man, and thus laying His hands on both, was capable of accomplishing this great object; of satisfying the Divine justice, and opening for guilty creatures an approach to the Throne of Heaven. As our Saviour was indeed the Son of God, "The resplendent outbeaming of His glory, and the exact impression of His Hypostasis," then to see Him exhibited on the cross, dying under the Divine wrath, and crying in the bitter eas of His soul, "My God! My God! why hast Thou forsaken me?" is to behold a more costly offering to Divine justice, a more glorious assertion of the majesty of the law of God, than could have been displayed in the annihilation of thousands of worlds or millions of human creatures. Here we see the glory of the Divine character shining forth in a manner the most harmonious and consolatory, in the propitiation of Christ. And therefore an Apostle may well say that "Him hath God set forth to be a propitiation through faith in His blood to declare His righteousness for the remission of sins."

CHURCH MUSIC.

SOME of our readers will not need to be informed that for a hundred and fifty-six years a musical festival has been held triennially and in succession in the Cathedrals of Worcester, Gloucester and Hereford—the proceeds of which are devoted to the widows and orphans of the clergy. The musical performance always excites great interest. This year the festival was held in Hereford. The programme was well selected, most of the compositions being not only of the highest order, but admirably calculated for the occasion; the rendering of these grand works in

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cathedral, as we have always maintained, being one of the main attractions of the Three Choir Festivals. On the opening day, the 9th September, the oratorio performance was preceded by a full choral service, the important points in which musically speaking, were a *Te Deum* and *Benedictus*, in E flat, by Sir Herbert Oakley, and Dr. S. S. Wesley's anthem, "O Lord, Thou art my God." The noble anthem by Dr. Wesley reveals the mind of one of the most earnest and gifted of our ecclesiastical writers. The rich accompaniments were well played by Mr. C. H. Lloyd, on the still uncompleted cathedral organ, but if it had been heard with a full band, the effect would, no doubt, be greatly augmented and exceedingly grand. Both the works named were well rendered; and the sermon, preached by Canon Sidney Lidderdale Smith, was an eloquent appeal on behalf of the objects of the Festival. The performance of "Elijah" commenced at the cathedral at 1 o'clock; and here as we could not help thinking, so we cannot help speaking, of the late lamented organist of the cathedral, Mr. Townshend Smith; a tribute to whose memory is due from those who, like ourselves, knew his untiring zeal and devotion to the cause of the Festivals, and his large hearted sympathy with the many artists assembled, all of whom would willingly at any moment smooth over any difficulties which he might encounter by, if necessary, an extra amount of professional exertions. Mr. Langdon Colborne, his successor, evidently felt that in assuming the *bâton* on the first morning of the Festival he revived the recollections to which we have given utterance; for with some trepidation and a wise reliance upon the experience of those over whom he was placed, he endeavoured to earn rather than to force, his position; and eventually succeeded in fairly gaining the good opinion both of artists and auditors. The performance of "Elijah" was entitled to unqualified praise. Madame Albani exerted herself with the utmost success in the air, "Hear ye, Israel." The tenor solo "If with all your hearts" was well rendered by Mr. McGuckin. The choruses also were given with excellent precision and effect.

(To be continued.)

MR. KNOX-LITTLE ON UNITY.

THE discussion on this subject appears to have been the most important and the most interesting of those introduced at the Swansea Church Congress. The remarks made by two of the speakers are entitled to much attention, as they point to the direction in which we may expect to realize the desired result. The Rev. W. J. Knox-Little made some exceedingly appropriate remarks, in the course of which he said that as he listened to the manly and loving papers of Canon Ryle, and of the gentlemen who had followed him, he could not help asking himself in which category he was included. He felt quite certain that, whatever the Archbishop of Canterbury might say, he was not a Bash-Bazouk. It seemed to him that one of the things that kept churchmen apart was an oversensitiveness about our likings and dislikings. It was related, he said, of a certain Dean of Durham, who had stopped the use of incense in his cathedral, that he was "a finicking man who took snuff, and said that incense made his head ache." Mr. Knox-Little said we had a great many finicking men amongst us, whether they took snuff or not. Some called themselves "Catholics," and were always talking about "Church privileges." He said he hated people

who were always quarreling about Church privileges, as if God could not take care of his own, and as if they could not worship Him in any corner of His Church. He said that much as he liked a stately ritual, he had found just as much happiness, and perhaps more profit, in what were called quiet services, conducted in the ordinary manner. And he therefore recommended that we should try more earnestly to understand each other. He said that Canon Ryle had talked about fundamentals, and would turn up his sleeves to any one who should say a word in favor of confession. Certainly he should get an awful drubbing from the Canon if he accepted battle from him—but he must confess he owed a great deal to Canon Ryle. He had never spoken to him in his life, though he should be very glad to speak to him now if he could. But the fact was that when he began as a boy to think of his soul it was one of Canon Ryle's beautiful tracts that had come home to him, and he should always respect Canon Ryle, though he was afraid that the Canon would think his tract had led him wrong. However, he could not help thinking that if they would listen to one another's explanations, and try to understand each other better, there would be more chance of unity. Again, people were a great deal too much addicted to suspicion. Of course it was the way of Englishmen to suspect everything that was unfamiliar. There was a good side to this habit, for it represented a wholesome conservatism. Not that he was much of a Conservative either, but still people should try to understand what it was to which they objected. A Bishop once said to him, "My dear Knox-Little, what have you been doing? I hear that you have been preaching about the 'Immaculate Conception.'" At first he was a great deal puzzled by this statement; but it turned out that he had been speaking about the "Nativity," and that somebody who did not like the word, and thought it sounded High-Church had suspected him of holding the doctrine of the Immaculate Conception. On another occasion he went to preach for a Low Church friend, who, unlike Canon Ryle, did not see any difficulty in interchanging pulpits, and a deputation of those who thought he must be a very fearful person went to the incumbent to remonstrate. However, he did preach; and then an excellent old lady said it was all very well, but she was sure that that man must have got candles in his bag, and that if the vicar had allowed him, he would have lighted them. One way to promote unity was to get a larger idea of the Church of England; and if Churchmen would but associate more with one another they would like one another more. The other day a man who had been at college with him, but with whom he had never been much acquainted, jumped into a railway carriage to him, and after chatting together for a short time he left him with the remark, "I always thought you such an ass at the University, but really I find you are not such a bad fellow after all!" To that Mr. Knox-Little replied, "Ditto, ditto," and so they parted. If people would but keep in their hearts the Ninth Commandment they would act more reasonably and lovingly towards their brethren.

HINTS FOR WELL-WISHERS AND CORRESPONDENTS.

We have received a very encouraging letter from a distant Diocese, which contains exceedingly valuable practical hints worthy of the consideration of all our friends who desire to further

the interests of the paper or to furnish us with correspondence. The letter is one among many we have received of a similar character; and we gladly insert it, as follows:

DEAR MR. WOOTTEN, — We have a clerical guild here. The members thereof desire to support your paper as I do. I have expressed my willingness to send you from time to time items of Church news, which you may insert or not, as you may think them of general interest or no.

What kind of items would you like?

By what day ought they to reach you for current publication?

I am aware of the difficulties you have to contend with in obtaining Diocesan News. Put me down for two copies at the new rate of issue, and write to me if I can in any humble way contribute to the success of your journal.

When does my subscription expire?

Wishing you all success, yours faithfully, &c.

THE LATE CANON ASHWELL.

THERE have not, of late years, been many men, the loss of whom would have been so severely felt in the Church as that of Canon Ashwell, whose death at the age of 54, occurred very unexpectedly a few days ago at Chichester. He was indeed one of the ablest men who have been laboring in defense of the Church. Arthur Rawdon Ashwell was born in 1825, entered Trinity College, Cambridge, in 1843, and was elected to a Foundation Scholarship at Caius College in 1846. He graduated B.A. (15th Wrangler) in 1846, and was ordained in 1848 by the Archbishop of Canterbury to the curacy of Speldhurst. He returned the next year to Cambridge, and was curate at St. Mary the-Less for a short time. In 1851 he began the work with which his name was so long associated, that of training teachers for elementary education. He was Vice-Principal of St. Mark's, under the Rev. Derwent Coleridge, in 1851-2, from whence he was chosen the first Principal of the Training College for the Diocese of Oxford at Culham, and worked there for the next ten years with great vigour. The temper of the Principal was one, however, that chafed under the control of a committee, and though generally supported by Bishop Wilberforce he resigned in 1862 and came to London, where for two years he was minister of a proprietary chapel in Hanover-square. His style of preaching at that time was too hard and dogmatic to be popular in a congregation of pew-renters, and in 1865 he returned to the work of education. On the Rev. Derwent Coleridge retiring from St. Mark's, he was a candidate for the Principalship, but was defeated by one vote, the successful candidate being the Rev. J. G. Cromwell, whom he succeeded as Principal of Durham Training College. For five years he worked in the cold north, but felt cut off from the more stirring life suited to his habits and thought to which he had been accustomed in the metropolis. In 1870 he accepted from the Bishop the offer of a residentiary canonry at Chichester, with the express intention of giving himself to the superintendence of educational work in the diocese, and he became Principal of Chichester Theological College, and was successively rector of St. Martin's and St. Andrew's in that city. Canon Ashwell was a vigorous and able writer, one of the first theologians of the age, and has published several lectures and sermons. He was for a time editor and proprietor of the *Literary Churchman*, but retired some years back; he had, however, recently been announced as about to resume the guidance of that paper. His

to furnish us with one among many character; and we have a clerical guild desire to support pressed my willing- to time items of y insert or not, as l interest or no. ou like? reach you for cur- s you have to con- en News. Put me t rate of issue, and umber way contri- rnal. expire? rs faithfully, &c.

ASHWELL.

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chief work of late connected with the press has been the editorship of the new *Church of England Quarterly*—which was gradually working its way under his editorship to the position which was filled by the *Church Remembrancer* in its palmy days—and of the *Life of Bishop Wilberforce*, the first volume of which is announced by Mr. Murray as ready for publication.

THINGS TO BE REMEMBERED IN ENGLISH CHURCH HISTORY.

THE Church of England was in all essential points the same Church 1500 years ago that she is now.

More than 1500 years ago British Bishops took part in important Church Councils.

There never has been a time since Christianity was introduced into England in which the three-fold ministry of Bishops, Priests, and Deacons did not exist in the Church of England.

The teaching of the unity of the Church in early Saxon days first brought about the unity of the nation.

The National Synods of the whole English Church first put into the heads of the people the idea of a National Parliament. The canons passed in the Synods were the origin of our statute law. (See Green's "History of the English People," Vol. I., page 59.)

The Church of England was established and endowed by its own inherent growth centuries before Parliament existed in England.

It is impossible then that the Church of England can have been originally established and endowed by Act of Parliament.

There never was a Church of Rome in England, in the strict sense of the term.

The Pope never exercised absolute supremacy in England for any length of time before the Reformation. He only exercised spiritual jurisdiction with the consent of the Crown.

No new Church was founded in England at the Reformation.

There was, therefore, no transfer of Church property from the Roman Catholic Church to the Church of England at that period.

But there was a great transfer of Church property given for Roman Catholic purposes to secular hands, in which it has ever since remained.

The property at present possessed by the Church of England (speaking broadly) was given her before the Conquest, or since the Reformation.

Tithe is of "the nature of a reserved rent which never belonged to either landlord or tenant" (Sir George Cornewall Lewis). Neither landlord nor tenant, therefore, pay it out of their own pockets. They came into their property subject to the tithe. It therefore never was theirs.

These things are worthy of remembrance.

We have much pleasure in announcing that our kind friends have added nearly two hundred new subscribers to our list this week. If all will heartily make efforts equal to those already made by some, four or five hundred will be added weekly before the end of the year. Clergy and laity, including ladies, have been actively at work. We have not time to write to them all individually, and therefore, through the columns of our paper, we tender to them our heartfelt thanks for their kind efforts. We trust that every one of our present subscribers will at once join in this good work.

BOOK NOTICE.

"The Image of the Cross, &c." This is the title of a little brochure from a local antiquarian, who has therein demonstrated clearly the absence of the reasoning faculty in himself—and demonstrated nothing else! The intention of the writer was to throw ridicule on Church traditions connected with the sign of the Cross, &c., by representing that these things were used by some of the heathens of old. Of course, everybody knew that something like a cruciform mark was used by some of the ancient heathen, and other things also in their public religious ceremonies; but how such facts bear upon the Christian use of such things is a mystery which the writer of this little pamphlet does not solve. Suppose he could prove that some heathens used to kneel in prayer, does he think that Christians ought not to do so? He could make a much stronger case out of this than he has done out of the other. Again, while rejecting with cavalier temper the most modest traditions of the Church, he swallows eagerly the most incredible notions of family and national story. He relates, calmly, how the Clan Campbell use a Boar's Head as the family crest of their proud home, in commemoration of the fact that a fabled ancestor was killed by a wild boar: yet he gets into a phrensy because the Christian family has, all along, gloried in the Sign of the Cross on which their Redeemer met His death, but on which he triumphed as on a throne. Truly the credulity of sceptics is great, and their blindness too!

Diocesan Intelligence.

NOVA SCOTIA.

FROM OUR OWN CORRESPONDENT.

LUNenburg.—On Thanksgiving day the congregation of St. John's Church held a Bazar raising \$140 for the "good cause"

WEYMOUTH.—The new Church is to be consecrated by the Lord Bishop on Tuesday 18th Nov. It is a beautiful structure, we will say more about it after the consecration.

HALIFAX.—Mr. T. C. Sumichrast, lectured before the church of England Institute on Monday the 10th. The subject was "The Church on the water." The Herald speaks of the audience as "select."

Day of Thanksgiving.—The attendance at most of the city churches was small, but St. Luke's and St. Mark's were exceptions, the attendance at both of these churches being unusually large. At the former Rev. Mr. Townsend preached with his usual force and ability. St. Mark's church was tastefully decorated with miniature sheafs of wheat, and presented a very pleasing appearance. Rev. Mr. Blumm, chaplain of H.M. S. *Tourmaline* officiated.

Collections.—St. Paul's—90.75 for the Super-annuation Fund of the clergy of the church of England. St. Luke's—\$70.50 for the Board of Home Missions.

ANNAPOLIS.—This most ancient town (formerly Port Royal) is fast losing its "finished" appearance. Modern dwellings and modern taste begin to prevail, but in church matters the parishiners and authorities appear to seek "the old paths." The Church was built in an age when the ancient home models were not followed, but a chancel has lately been added and other improvements are intended to correspond.

Episcopal Confirmation.—The Lord Bishop lately confirmed six in his own chapel. Five of them were boys from the Flag-ship on the station. And one a daughter of S. Margaret's Hall, our excellent Diocesan girls school.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

DURHAM.—The Rev. George Fornert, B.A., has entered upon his duties as rector of this place.

St. Johns, Que.—A course of lectures, to be delivered during the coming winter, has been arranged by the reverend clergy of this parish. The first of the course, which, by the way, is to be purely of a secular or literary nature, will be delivered by the Rev. Dr. Sullivand, of Montreal. Subject: "Across the Ferry." Admission: twenty-five cents.

MONTREAL.—Executive Committee.—The quarterly meeting of this committee was held in the Synod Hall, Montreal, on Wednesday, 12th inst.—the Bishop in the chair. There was a fair attendance of the members, and the business was mainly routine. The Mission Fund is still somewhat behind hand, and the S. P. G. have given notice of a reduction in their grant, for the current year, of £200. Some conversation took place upon the question of the Glen Sutton Mission, with a view of its being placed upon the Fund, but the matter was allowed to stand over for the present.

LACOLLE.—Rev. Mr. Bareham, curate of Sorel, is taking temporary duty here. He goes to Sorel early in Advent. Lacolle is an excellent point for missionary labour: there is a church, a parsonage and grounds, and a very large population—many of whom are, unfortunately, still outside the fold of our Church. An energetic man, not afraid of work, could hardly find a better opening.

GLEN SUTTON.—An addition to the new parsonage has just been built, also a new stable and other improvements. This church and parsonage are among the very best and most substantial in the diocese. Mr. Ker is fortunate in his church-wardens and other lay helpers—they are all "workers." The wardens are Mr. Alexander Bickford and Mr. Stephen Leavitt, both, we believe, devoted Churchmen. The delegates to Synod are Mr. Elwin J. Esty and Mr. Z. D. Wilson.

MONTREAL.—Christ Church Cathedral.—During Advent, in each year, Canon Baldwin delivers a very interesting course of sundry brief sermons. So eager are the people, especially Dissenters, to hear these discourses that the cathedral is thronged on the occasions of their delivery. No doubt the coming Advent will be no exception to the general rule. *St. John the Evangelist*.—Together with Daily Matins and Evensong, there is a mid-day service held in the chapel of the new church. This service is of the very simplest kind, and is principally intended as a special supplication for the Divine blessing on parochial work. A pleasing feature of the exercises is that the Bishop is prayed for by name; the whole service extends over less than fifteen minutes. *St. Luke's*.—This congregation, in the east end of the city, was never more prosperous than at present, if we may judge from what we hear. The pastor is the Rev. L. Des Brisay, B. A. When Mr. Des Brisay took charge, the parish was, in many respects, uninviting enough, and the work was rather of an uphill nature. But to a young priest, intensely anxious for the glory of Christ and the Church, difficulties, and great ones too, are only matters which give an impetus to zeal; and so it was in the case of the pastor of St. Luke's. The congregation are far from wealthy, yet they raised last year over thirteen hundred dollars. Meetings in connection with the church are numerous and well attended, and there are about 130 names on the Sunday school roll. We congratulate Mr. Des Brisay on the success of his work and the happy state of his parish.

ABERCORN.—All Saint's Church, in this village, has recently been very much improved internally, especially the chancel. This good work has been mainly brought about by the zeal of the ladies of the congregation as a whole, and more especially so by the perseverance of Mrs. Neild, who is a most untiring Church-worker; so also are Mrs. Spence, and Mrs. Anderson, and Mrs. Seaton—to say nothing of the unmarried ladies, who, though not very numerous in this small congregation, do their full share of work for the Church. Abercorn is in the parish of Sutton Flat, and is five miles distant from the latter place. We hope the day is not far distant when the Executive

Committee and the Bishop will have it in their power to place a resident clergyman here. True, the Abercorn people would not wish to sever their connection with Mr. Smith who has so long been their friend and pastor, yet we are sure if they considered it for the good of the Church they would not be unwilling to make the sacrifice. The village of Abercorn is only two and a half miles distant from the important village of Richford, Vermont, and there are those who think, if an understanding could be arrived at with the American Church, looking to the formation of Abercorn and Richford into one parish, the scheme would work well.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

GLoucester Mission.—*Trinity Church.*—In this section of the Diocese new life and activity seem to have taken recent possession of the Church. The mission of which we are at present writing is an old one, and until lately (a year or two ago) as neglected as it is aged. Continued neglect, and when not quite neglected, much mismanagement, has done its work, and where the Church was once numerically strong she is now in comparison weak and struggling; her buildings going fast into decay; her burial grounds, the repository of her sacred dead, bearing every evidence of desertion and neglect on the part of the living. How does all this affect the younger members of our Church? We may well ask the question. Would that a satisfactory answer could be given. Is it any wonder that seeing the Church neglectful of them they in their turn should learn to neglect the Church? Faith in her divine mission is not so generally believed, for it has not been taught, as to enable her members to remain steadfast through their apparent desertion; consequently what we lose the sects gain, and once possessing the sympathy and support of those "members of Christ's Holy Catholic and Apostolic Church," whom in the time of their desertion they sought and found, it is a hard struggle for the Church to regain her former possession, in fact she never regains it all. We write feelingly of our experience on this subject; and if, possessing as we do high and exalted opinions respecting the Divine nature of the Church, her inexhaustible power of influencing the heart of man and raising up the masses to a knowledge and love of her divine lead and founder, we at times we feel sick and sad at heart, not at the neglect of her who is our spiritual mother, but of those whom she has put in "high places" to guide and feed her flock. If we have such thoughts, what must they think who look upon the Church as one of a number of human organizations, not as being a Divinely formed society, perpetuating her spiritual powers from one generation to another. We have in our recollection a mission not far distant from the city in which the Bishop of this diocese has his residence, where there is a pretty little church, completely finished and out of debt, in which, however, strange to say, there has been no regular service for twelve years, probably not more than twenty-four services during the whole of that period. Yet when this church was built it was well attended. The services were dropped after a time, and though the Church possesses the building, the Cicilites and Presbyterians possess the people, with a few noble exceptions, a handful of earnest Churchmen through all this gross neglect retaining their love and veneration for the old Church, notwithstanding the almost incessant efforts made to wean them from her. This may be a solitary example—we sincerely trust it is—yet what a reproach. But we have wandered from the mission with which we started this paper—Gloucester. This mission is comprised of six stations, served by the Rev. H. B. Patton, son of our late venerable Archdeacon. Good work is being done by the Church here; one of the stations was added only this spring, and weekly instead of fortnightly services held at another station, the extra service being conducted by a lay-reader. A beautiful new church, built of brick, was opened for Divine service at the head quarters of the missionary a few months since, of which a full account appeared in your columns. At the recent harvest festivals, particularly the one held at St. George's Church, great earnestness was

manifested, it being the first service of the kind ever held there. The church was neatly decorated, and the congregation the largest ever assembled in the church. This church is an old log one, built many years ago, when the settlers were nearly all Churchmen. Through neglect and other causes numbers have dropped out and joined some of the various sects. Still a remnant remains, and hopes are entertained that with the increased activity being now set forth by the church, those who have been deserted for a time may return, and the Church revived and strengthened spiritually, may go on from strength to strength, winning back by degrees those whom she has for a time lost through her own neglect. A Sunday School has for the first time been opened in this church, under the management of Mr. T. A. D. Bliss, an earnest and active Churchman, and very good work is being done thereby. This Mr. Bliss is lately from the parish of Ivy, Toronto Diocese, where, from an account in the *DOMINION CHURCHMAN* last summer, we observed he had done much for the Sunday School, and also from his staunch churchmanship, greatly strengthened the hands of the much respected priest of that mission. He has taken up his residence here with his brother, Mr. Forster Bliss, lay-reader for this mission; and it is hoped that their united efforts on behalf of the Church may strengthen the good work begun by the active and hard working missionary, who found it almost impossible single handed to provide for the spiritual wants of this large and scattered mission.

VISITATION.—At the invitation of the Lord Bishop, the clergy of the Diocese met together on the 28th October, (St. Simon and Jude) and the following days, for mutual conference on matters of importance affecting the work of the church in the Diocese. A celebration of the Holy Communion was held at 11 a. m. in the beautiful edifice of Christ Church, when on the same day after choral evensong his Lordship delivered a masterly charge on the subject of the Holy Eucharist. Although addressed mainly 'ad clerum' it was listened to with rapt attention by the large congregation present. We are happy to learn that at the request of the clergy, the Bishop has consented to its publication. Every churchman in the Dominion should provide himself with a copy of this most opportune treatise, in which is set forth in so plain, so full and so scholarly a manner, the History and scope of the great Christian passover. The various sittings of the conference were held daily, morning afternoon and evening in St. John's Church.

Among the subjects discussed were "The future supply of duly qualified candidates for the ministry in the diocese." The question involved a long discussion, in which the majority of the clergy took part. It was introduced by a paper dealing with the operations of the Divinity Students Fund, by the Rev. F. Kirkpatrick. The next subjects which claimed the attention of the Conference were of a parochial character, e. g., The inadequacy of parochial contributions to parochial stipends. The Rev. G. Jemmett read a paper on the unsatisfactory position of the stipends in proportion to length of service. He set forth a plan by which grants from the Mission and Sustentation Funds should be apportioned to the missionaries according to their length of service. It was generally felt that Mr. Jemmett's scheme, with some alterations of detail, should be adopted by the Synod.

Thursday morning, 10 a. m.—The next subject was parochial difficulties, what they are and how to meet them? Rev. J. Burke, after describing the trifles which often cause dissension in a parish, and claiming for the parish priest much common sense and earnestness, as his aggrieved parishioners condemned the canon on discipline proposed at the last Synod. He claimed that the fatherly counsel of the bishop would be generally sufficient to settle parochial disputes. In this, after considerable discussion, a large number seemed to agree.

Thursday afternoon, 3 p. m.—The subject of deepening spiritual life, specially in connection with retreats, missions, &c., was introduced with a paper by Rev. J. Mucklestone, and by an extract from the *Church Quarterly Review*, read by Rev. Canon Jones. A very serious and earnest dis-

ussion followed, in which a season of retirement for the clergy was advocated by nearly every one, as a means of quickening the spiritual life and leading the clergy into closer intercourse with God, and making their influence more felt for good amongst their congregations.

The conference adjourned at 5.30 p. m., to meet again at 8, when a discussion on missions for the laity took place, during which various opinions were expressed as to their use, some approving of them as a means of bringing in the practical heathen, others fearing that the re-action from excitement was generally dangerous to true religion, as exemplified in many so-called revivals. All agree that the church's regular system of prayer and sacraments was of greater value than merely spasmodic efforts. The good effects of cottage lectures was also dwelt upon.

Canon Muloch moved a vote of thanks to the Bishop for affording the clergy the opportunity of meeting in conference, and Rural Dean Stannage a vote of thanks to the ladies of Ottawa for their very kind hospitality.

His Lordship summed up the proceedings in an interesting speech, relating the confession of those who promoted the services of Messrs. Moody and Sankey in London, that it had by no means answered their anticipations.

After singing the Doxology the Bishop pronounced the benediction, and the meeting was closed.

HOSPITAL SUNDAY.—The offertory (\$64) in St. John the Evangelist church on Sunday November 9th; in Trinity church, Archville, and in Trinity church, Billings Bridge, was in aid of the County of Carlton general Protestant hospital. Christ church and other of the city and suburban parishes will contribute offertories next Sunday towards the support of this excellent institution.

RURAL DEANERY OF CARLETON.—The Rev. J. Stannage, R. D., has invited the church wardens and lay delegates of the various parishes to meet the clergy of the R. D., that they may take counsel together for the promotion of Church work.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending November 15th, 1879.

WIDOWS' AND ORPHANS' FUND.—*October Collections*—Toronto, St. Stephen's, \$33.79; St. Paul's, \$30.70; Lindsay, on account, \$36; Brampton, \$14.30; Albion and Mono, St. James's, 31 cents, St. George's 41 cents, Mono Mills 26 cents, St. John's 27 cents; Cavan, St. Thomas' \$13; St. John's \$3.50, Christ's \$2.22, Trinity \$1.62.

MISSION FUND.—*Thanksgiving Collections*—North Orillia and Medonte, St. Luke's, \$10.14; St. George's, \$3.46; Brampton, \$10; Albion and Mono, St. James's \$1.88, Mono Mills \$1.06, St. John's 96 cents, Omemece \$3.38, St. James's 64 cents. *Special Appeal*—Miss Gilbert, Brampton, \$20. *In answer to \$1000 offer*—Jas. Sydney Crocker, on account of subscription, \$5.

BOOK AND TRACT FUND.—St. James's, Georgina, for library books, \$10; St. Mark's, East Oro, do., \$10.

St. Matthias.—On Monday evening, a lecture was delivered before the Working Men's Society of this parish by John Hague, Esq., on "The History of a Dinner Table." The lecturer sketched the various stages by which the refinements of modern meal-taking had risen from the rude habits of our Saxon forefathers, and showed how the humble cottagers held as common and even coarse utensils, what kings and nobles knew nothing of or regarded as exclusive luxuries. The society has been doing a most valuable work, chiefly owing to the zeal and untiring devotion of Miss Whitaker whose removal will be very painfully felt by the poor, the sick, and the humbler classes near Trinity College.

On Oct. 30th the Right Reverend the Lord Bishop of Toronto received the honorary degree of Doctor of Divinity at the University of Cambridge. The public orator of the University, Mr. Sandys, presented the Bishop to the Vice-Chan-

cellor. In his speech he alluded to the circumstances of the Bishop's election in Toronto, to his labors as Sunday School teacher in Jesus Lane during his undergraduate career, and to his work afterwards as teacher when he was mathematical master in Upper Canada College; to the discharge of the duties of master of Hellmuth College, and as examining chaplain to the Bishop of Huron. Turning to the Bishop, the orator said that "like a faithful servant, he had in his appointed station waited his Master's call to higher work."

DEANERY OF EAST YORK.—The quarterly meeting of the Chapter of this Deanery was held at Uxbridge on Wednesday 12th inst. Present: Rev. Rural Dean Fletcher, M.A., in the chair; Rev. John Vicars, B.A., of Cannington, Rev. John Davidson, M.A., Uxbridge, and Rev. E. Horace Mussen, M.A., of Scarborough. The meeting was opened with the usual prayers by the Rural Dean. The minutes of the former meeting were read by the Secretary and confirmed on motion.

I Tim. v, 22., to the end of the chapter in the original was then taken up and considered until 1:30 p.m., when the Chapter adjourned.

On business being resumed at 3 p.m., an interesting discussion was carried on upon a variety of subjects relating to the advance of the Church in the deanery. At the conclusion of this discussion, the regular subject for conference—"The Rubrics of the Communion Service,"—was taken up and considered until the close of the Chapter.

The portion of Holy Scripture appointed for next meeting is I Tim. vi chapter, and the subject for conference, "The Evidences of Christianity," with a view to meeting the objections of modern sceptics. On the invitation of Mr. Davidson, the next meeting of the Chapter was appointed to be held at the Parsonage, Uxbridge, of which due notice will be given. In the evening Divine service was held in the Church but owing to the inclement weather, the congregation was small. Prayers were read by Rev. E. Horace Mussen and Lessons by Rev. Rural Dean Fletcher. An admirable discourse was delivered by Rev. John Vicars of Cannington. It is greatly to be deplored that a deeper interest is not taken in these meetings of the Chapter by the clergy of the Deanery.

NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

The following resolution was on the 15th October adopted by the Mission Board of this Diocese:

"That the Secretary-treasurer be directed to withhold payments of grants to missions from and after 21st Dec. 1879, in all cases where the guarantees have not been forthcoming, and that he be instructed to notify the missions affected by this resolution.

DUNDAS.—A very enthusiastic welcome was accorded to Rev. F. L. Osler on the occasion of his return from the Old Country. The School-house was handsomely decorated with mottoes, bannerets, pictures, ever-greens, &c., and a plentiful supply of provisions furnished by the ladies, was spread on tables. Every seat was filled. Shortly after eight o'clock Mr. and Mrs. Osler arrived, accompanied by members of their family. Their appearance was greeted by applause, all standing up till they had reached the places assigned to them when Mr. Wright, in the absence of Mr. D. H. Charles, read the following address:—

Dundas, November 6, 1879.

To the Rev. F. L. Osler, M. A., Rector.

REV. AND DEAR SIR,—On behalf of the congregation of St. James' Church, Dundas, we heartily congratulate you and Mrs. Osler, on your safe arrival amongst us again, after your sojourn in England.

A trip across the wide Atlantic is indeed not unattended with dangers, from all of which by a kind Providence you have been preserved. We trust your visit has been beneficial to your health and that you may be spared many years to your family and people.

During your absence you have had our best wishes for your safety and comfort and a speedy

return home, now happily consummated—and be assured that it affords us no little pleasure to meet you here this evening.

We are sensible of your untiring labours in years that are past and of your ready hand to help in every time of need.

Hoping you and yours may be the recipients of every blessing in years to come and reap a rich reward at last. We have the honor to be,

Yours sincerely,

D. HUGHES CHARLES, } Church Wardens.
M. WRIGHT.

To this Mr. Osler replied that he scarcely knew how to thank them sufficiently for so unexpected and so substantial a proof of their love and good will. He expressed his gratification and thankfulness that he had met with so many kind friends, and invited them to the House of God, together to offer up their prayers and thanksgiving for all the mercies vouchsafed to them.

After the reading of the address and Mr. Osler's impromptu reply there was great applause. Mr. Bastable spoke in complimentary terms of the value of Rev. Mr. Archibald's services during Mr. Osler's absence, to which Mr. Archibald made a suitable reply.

When all who desired had partaken of the good things provided quite a large congregation adjourned to the church where a most interesting thanksgiving service was held. Mr. Osler giving a feeling address, for Psalm ciii. 1. after which he pronounced the Benediction, and with this appropriate conclusive of the thanksgiving services for the day the congregation returned to their homes.

QUEENSTON.—An interesting account of the opening of the "Brock Memorial Church" will appear in our next.

ELORA.—We are sorry to learn that our highly esteemed friend, the Rev. H. L. Yewens, R.D., the able and energetic rector of this parish is about to leave this country. He has been appointed Rector of Franklin, Venango Co., Pennsylvania, Diocese of Pittsburg. We heartily wish him every success in his new field of labor, and shall be glad to hear from him accounts of the progress of the Church in the parish and diocese to which he is going.

HURON.

(FROM OUR OWN CORRESPONDENT.)

PETROLIA.—It is a pleasure, to record such "Evidences of Christianity," as are so often observed by those who travel through the large and flourishing Diocese of Huron; and one of the most marked is, the attention and care given by so many Churchmen, to the renovating of their places of worship, and the building of new and beautiful temples, wherein to sing the praises of the Triune Jehovah, and kneel in meekness and brotherly love together at the Throne of Grace.

At Petrolia in the county of Lambton "Christ Church" has recently undergone a thorough process of repair; handsome new coal stoves have replaced the old wood stoves; the walls are beautified by a tasteful marble paper, and the chancel has been papered with a lovely blue, on which are small maltese crosses in gold. It is not often one sees such beautifully illuminated lettering (and this the work of an amateur, one of the members of the church); over the east window in the chancel are the words "Holy," "Holy," "Holy;" underneath, the sentence "This do, in remembrance of Me;" over and around the arch of the chancel, "Glory to God in the Highest, Peace on earth goodwill to Men;" over the keystone of the chancel arch is the Monogram Alpha and Omega; and over the choir the sentence, "We praise Thee O God;" certainly this church is even now a credit to the Petrolia churchmen, who evidently love to beautify the Temple of the living God, and when all the contemplated, and beautifying work, has been completed, "Christ Church" Petrolia will be as lovely a church internally, as can be found in the west.

WYOMING.—This is at present united to Petrolia. The church is now undergoing repairs and alterations; a new chancel is being built, and a vestry added to the main building, the pews painted and the walls papered; the churchmen in this place

are earnest in their duty, and will emulate their fellows in Petrolia and have a very desirable church in which to worship God. Petrolia and Wyoming, have, since the 12th of October last, been placed under the care of the Rev. W. Hinde, lately the Pastor of Wardville, and we wish him God speed in his new work. The people of Petrolia and Wyoming are enthusiastic over his coming, and both places gave him a Public Welcome—Wyoming congregation by a Public meeting on the 5th Nov. which was one of the largest ever held by churchmen there; and Petrolia congregation on the 6th Nov. by a "Social gathering and Re-union" in the Oil exchange Hall, where a delightful evening was spent by the congregation and their many guests; and interesting programme, consisting of vocal and instrumental music &c., had been prepared, in the middle of which the new Pastor was introduced, who expressed his pleasure at meeting his congregation, and in earnest hopeful language, requested them to "hold up his hands," as did Aaron and Hur the hands of Moses when the Israelites fought against the Amalekites, and work with him "shoulder to shoulder" in the good work which all ought to have at heart. Judging from the manner in which he was received, there is no doubt his people will join him heartily in carrying out this request. It was indeed a real pleasure to see so many kindly faces together on Thanksgiving night, and to witness the joy of a people in their welcome to their new clergyman. The call to this parish was of so singular a nature, so unexpected and unlooked for by the Rev. Mr. Hinde, so unanimous by the vestry and congregation that, as expressed by a member of the church, it was evidently "a call from God" to a new and more important field of labour. There is an earnest wish felt, by all connected with "Christ's Church" Petrolia, that, under the ministrations of this servant of God, many souls, may be led to the foot of the cross, and find rest in Christ; that high and low, rich and poor, will flock into the fold of our Mother Church, and the only emulation there may be, as to who will serve the "Master" most. Forward Christian Minister, onward Christian churchman, hold high the Banner of the Cross of Christ, the reward is sure; sometimes, it may be, through trial and pain, through dark and dreary paths, a life of self-sacrifice; but remember, "Qui Patitur Vincit" he conquers who endures, and "through the cross to the crown." The footsteps of the Pilgrim warrior of Christ leave behind the seeds of immortal flowers which spring up where he has trod, and make bright the pathway for those who follow. Forward, onward, upward, fearless march, the fight is endless until our Master calls us home. Our prayers, Brothers and Sisters of Christ, children of God, are ever yours.

CHATHAM.—The congregation of Trinity Church are making most laudable efforts to raise the sum of \$4000 to pay off the debt on the Church that presses as a heavy incubus on minister and people. Unfortunately, too many of our Churches labour under a heavy burden of debt sufficient to depress all their energies.

Huron clergymen in the Diocese of Rupert's Land and Saskatchewan.—We hear with great pleasure of the uninterrupted progress of the Church mission in Manitoba and the "great Lone Land," and of the good work being done by some of our Huron clergymen in the land of promise. At High Bluff, Rev. Mark Jukes, one of the alumni of Huron College, and sometime priest in Huron Diocese, is labouring very successfully. We learn that the congregation have put the parsonage in good order for the coming winter, a matter of no little moment in that climate. From Huron Diocese are also Rev. Canon O'Meara and Pinchard, and from Quebec, Rev. Mr. Fortin, Incumbent of Winnipeg.

NEWBURY.—The wardens of Christ Church gave a Social on Friday evening, 14th November, in the Town Hall, to welcome their new pastor, the Rev. W. J. Taylor, late of Alvington. The ladies of the congregation entered into it with hearty good will, and the result was one of the most successful social church meetings held here for some time past. Over one hundred persons sat down to a most elegant and plentiful supper,

season of retirement nearly every one, a spiritual life and intercourse with more felt for 5.30 p.m., to meet on missions for the various opinions some approving of in the practical re-action from dangerous to true re-called revivals. regular system of greater value than The good effects of upon. te of thanks to the the opportunity of ral Dean Stannage of Ottawa for their the proceedings in the confession of of Messrs. Moody had by no means y the Bishop pro- l the meeting was rtory (\$64) in St. Sunday November ille, and in Trinity aid of the County hospital. Christ d suburban parish- xt Sunday towards titution. ON.—The Rev. J. he church wardens i parishes to meet t they may take notion of Church

&c., received dur- 15th, 1879. .—October Collec- \$33.79; St. Paul's, \$36; Brampton, James's, 31 cents, Mills 26 cents, St. Thomas' \$13; St. Trinity \$1.62. Collections—North ce's, \$10.14; St. 10; Albion and ono Mills \$1.06, 3.98, St. James's Gilbert, Bramp-ffer—Jas. Sydney tion, \$5. ames's, Georgina, ark's, East Oro, vening, a lecture ing Men's Society , Esq., on "The The lecturer which the refine- id risen from the hers, and showed as common and and nobles knew ive luxuries. The valuable work, iring devotion of ill be very pain- and the humbler

verend the Lord honorary degree iversity of Cam- e University, Mr. the Vice-Chan-

provided by the energy and liberality of those present. The meeting was a social in every sense of the word; the ministers and prominent members of different religious bodies being present. At the Supper, a varied programme of singing, recitations, speeches by the different gentlemen present. After the Benediction was pronounced, the evening's enjoyment was brought to a close with singing by the choir and those present; who remarked generally that they had spent a most enjoyable evening, and spoke of the Rev. Incumbent in terms of friendliness, which augurs well for his future success amongst us.

DEANERY OF KENT.—Missionary meetings have been held at every church and station in this deanery during the last three weeks. The missionary agent of the diocese was present at all the meetings, though for the last ten days the roads were bad, the nights dark and the rain-storms frequent and heavy, yet the meetings were all held, and thanks to the exertions of the various clergymen whose parishes were visited, the attendance was generally surprisingly large. The total collections for this deanery are more than double the amount of last year's collections. We think the arrangements this year about Sunday services is an excellent one. It has worked well in this deanery. Wherever the missionary agent addresses the congregations on Sunday, the *surplus* offertory (if any) is given to the mission fund of the Diocese, and added to the collection at the annual meeting. The Rev. D. Deacon, M.A., Rural Dean of Kent, takes a warm interest in diocesan church work, and all the clergy of the county seem to be determined that Kent shall be well and faithfully worked this year, and contribute its full share to all diocesan funds.

ALGOMA.

GRAVENHURST.—The Rev. Thos. Lloyd desires to acknowledge with many thanks the kindness of C. W. M. A., of Toronto, for surplices and stoles supplied to his mission, also for "fair white linen cloth" for Holy Communion, thus meeting a long felt want in this very large, and very poor mission.

The Rev. W. Crompton, travelling clergyman, desires gratefully to acknowledge the receipt of \$5.00 from several friends at Sherbrooke, per Miss Bacon, of Hatley, together with 50 cents worth of postage stamps. Also \$1.00 from "C" of Toronto, for the Sunday School at Sequin Falls, \$5.00 from "M. J. H" of Hamilton, \$1.00 and a parcel of tools from "E. A. Lefroy, of Parsley, for the general purposes of his extensive mission.

MISSION WORK.

CHINA.—Rev. Ben Helm, of China, commenting upon the reluctance of Christians in giving, says: "How many would be startled did they ask the Lord what He would have them do, and receive the reply: Give me fifty or one hundred or one thousand dollars of my money to save those heathen for whom I died." He gives the following facts connected with the missionary labors of one who has been in the Sandwich Islands forty-five years. He is pastor of a native church that gave five dollars in the beginning. Now it contributes \$4,000 annually, and has given, since its organization, \$120,000. Some of these islanders, when they wished to build a church, hitched 150 of themselves to each log and dragged it eight miles; they dived ten to twenty feet for coral to make lime. The women subscribed \$200 to the Church Erection Fund, payable and paid by making mats at a few a week; and subscriptions of men to this fund were paid by the profits on fire-wood sold at eight cents per stick, after ferrying seven sticks in a canoe across a twenty mile wide channel. Then they began a foreign mission on the Micronesian Islands, two thousand miles away. Ought not the ready willingness of the heathen to deny themselves provoke Christians to self-denial and good works?

AFRICA.—Extract from a letter of Bishop Penick. "I do wish we could get in our students a sup-
eragonizing to save souls. This is at the bottom

of all great and true ministerial success. Every candidate for orders—yea, and every layman—should be immersed in that Spirit, which so loved the world that He gave His only begotten Son. In looking back over my ministry, I think this is its greatest failure. God will give us stars of rejoicing in our crowns of glory just in proportion as our spirits hunger and thirst for them. I study over and over Acts iv: 13: 'Now, when they saw the boldness of Peter and John, they took knowledge of them, that they had been with Jesus.' See there that ministerial power which springs from being with Christ, and this alone. Other things may polish, but the power is His soul touch, arousing a faith that is bolder, braver, stronger than the world's; far stronger is He that is in us than he that is in the world. We are to carry this world for Jesus by force of spiritual arms, and not by diplomacy. The devil can beat us at diplomacy twenty to one. The power of a man's ministry, after all, settles down on the power of his faith. As thou hast believed so be it unto thee is a law of God's power in the human soul."

Correspondence.

All letters will appear with the names of the writers in full.

ACKNOWLEDGEMENT.

DEAR SIR,—Allow me through your columns to thank most cordially and heartily those kind donors and subscribers who have so liberally responded to my appeal on behalf of the Sault Ste Marie Mission, which comprises fourteen white congregations and one Indian station, and has about 100 miles coast line, with large interior settlements. By the abundant blessing of God upon my labours, I have been enabled to raise the large sum of \$1,333. I have in addition \$100 per annum subscribed on my book; about \$120 promised by a liberal congregation in Toronto, besides other offers of substantial aid both in the Toronto and Huron Dioceses. I feel that God having so mercifully blessed my work in the past, will enable me to accomplish the work I have in hand for the glory of His Holy name, and the extension of His cause, and I firmly believe that each of the proposed, and most urgently needed seven mission churches will be completed and opened for Divine service next summer. By the express desire of all the principal subscribers, I withhold the names and several amounts. I require at least \$700 more to thoroughly finish the proposed buildings, and am determined not to incur any debt. I earnestly hope that some more kind friends will subscribe annually, so that by this means a stipend may be provided for a resident missionary at St. Joseph's Island.

With most sincere and fervent gratitude to God the Father, Son, and Holy Spirit, for the encouragement, support, and abundant blessing vouchsafed to me, and ever grateful thanks to the kind donors who have so liberally responded to my appeal for mission work in this portion of the Lord's vineyard, I remain, yours truly, Thos. H., Appleby, M.A., Missionary and Bishop's Chaplain.

THE BIBLE SOCIETY.

SIR,—It is to be feared that the remarks of your Montreal correspondent in a late number of your paper, will have the effect of "rubbing the wrong way" a number of your readers. He has certainly given utterance to some rather extraordinary sentiments. He undertakes to explain why 'we' (for whom the *we* stands, does not appear) can not sympathize with the efforts of the Bible Society in circulating the Holy Scriptures. Now this is certainly one of the last things one would imagine a member of the Church of England undertaking to do. Is not the British & Foreign Bible Society, which has circulated so many million copies of the Holy Scriptures a Church society? Are not its officers and members chiefly churchmen? Have not its funds been derived chiefly from members of the Church. It is to be feared your correspondent is very justly open to the charge of being weak in his Protestantism. And I am sure the sentiment he expresses on this subject is no mark of true catholicity.

Your correspondent after describing the work of the Bible Society, says it is "to a large extent a praiseworthy undertaking" but not an "unmixed good." There is nothing so good in this world, but that abuses and evils clustre about it and mix themselves with it. In the case of merely human institutions and devices, if the good they affect seems largely to overbalance the evil, good men will not withhold their sympathy. No doubt insincere and undevout men sometimes read the Holy Scriptures for unworthy objects, but who does not feel that this is an insignificant evil in comparison with the lamentable ignorance of the Word of God, which so much prevails,

notwithstanding the commonness and cheapness of Bibles and all efforts of religious teachers to expound them.

Your correspondent says that the circulation of the sacred scriptures on the Society's plan is tending to increase schisms and divisions in the Church. He does not advance any proof of this assertion. It seems to be a mere gratuitous assumption, altogether incapable of proof. It is true the diffusion of the Scripture in the sixteenth century helped forward the Reformation, but I suppose there are not many of your readers who are disposed to grieve over that. We have lately seen a very small body separate from our own church, but probably Bible reading had not much to do with the origination of that schism. On the other hand, we have seen several unions take place among the divided bodies of Protestant Christendom. As churchmen, we cannot help rejoicing in these unions, because they indicate that the desire for unity is taking the place of the old spirit of discord and division. It is not necessary to notice the second reason which your correspondent gives, because it really has nothing to do with the matter in hand.

Your correspondent's third reason for not sympathizing with the Bible Society's work, is that the circulating of the scriptures without note or comment, implies that they are of "private interpretation" which is not true. Your correspondent means, I suppose, that men have not the right to form their own opinions as to the sense of Holy Scripture, but must receive the interpretations of the Catholic Church. Has the English Church ever set forth an annotated edition of the Holy Scriptures? But the Prayer-Book and the Articles and the Homilies of the Church, shew its true sense. Well, but surely it is desirable that the people should know and understand this for themselves as far as possible. Therefore circulate the scriptures, and teach the people to read and study them diligently, and labour to shew them that the formularies of the Church are in harmony with them. I suppose your correspondent believes that there are two branches of the Church Catholic in this country working side by side in almost every community in it. He knows also that one of these churches teaches several doctrines, and endeavors to support them by an appeal to Scripture, which the other as distinctly repudiates. How shall men decide between them unless they judge for themselves as to the sense of Scripture. For a member of the Church of England in Canada to oppose the free circulation of the Scriptures, as if the Church had something to fear from such a circulation, is certainly a most remarkable thing.

E. ARCHIBALD.

LOCAL ITEMS.

DEAR SIR,—Your remarks last week with reference to lengthy accounts of parish festivals of one kind or another, deserve the serious consideration of the clergy. We desire, naturally enough, to see full reports in your interesting paper, and when such have been written, it is somewhat disappointing to find our column reduced to a few lines. But when we reflect that the details omitted were of no interest whatever beyond the limits of our own parish, and that you have to provide for readers extended over the whole Dominion, we must acknowledge that in their interest you act wisely in thus abridging. Let us submit good naturedly to your judicious use of the scissors, or better still render such action on your part unnecessary by sending but brief notices of anything of mere local interest in our various cures.

T. WALKER.

AN IMPOSTOR.

DEAR SIR,—Lest any other town is being victimized by a man calling himself "Eugene Shallob" or "Shal-lor" and who professes to be an agent collecting money for the Turkish Compassionate Fund. Would you kindly proclaim the man to be an impostor. He paid us a visit last summer and succeeded in moving the compassion of many here and so carrying off some thirty dollars. Somewhat doubting the man, I wrote to the Secretary of the T. C. Fund in Constantinople, Mr. H. Guarracino, who returns answer that the man is a swindler and should be shown up at once. Should you require a copy of his letter I will gladly furnish it. I am, yours sincerely, C. W. DAWSON, Asst. Min., Cathedral, Quebec.

ACCESSIONS TO THE CHURCH.

DEAR SIR,—On all sides of us the secular press seems to exult in giving prominence to anything which may injure the Church. Especially are they active in proclaiming any defection from our ranks to the Church of Rome, and in setting forth the doings of those 'dreadful Ritualists.' Notwithstanding the fact that it has been proved over and over again that the proportion of the Church's losses to her gains is as one to one hundred, the old cry of "Romeward bound" still does active duty. Now I am glad to see the other side of the question is being agitated a little more than formerly. I have no desire that we should boast of those we receive from the sects, or exhibit our progress in any vain-glorious spirit to the unbe-

ess and cheapness of teachers to expound the circulation of the plan is tending to the Church. He of this assertion. It assumption, altogether ne the diffusion of the ry helped forward the here are not many of d to grieve over that. l body separate from ible reading had not of that schism. On several unions take of Protestant Chris not help rejoicing in icate that the desire ie old spirit of dis- essary to notice the espondent gives, be- with the matter in

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E. ARCHIBALD.

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R. r is being victimized Shallob" or "Shal- nt collecting money Fund. Would you impostor. He paid deded in moving the carrying off some ng the man, I wrote l in Constantinople, nswer that the man up at once. Should will gladly furnish W. DAWSON, Asst.

CHURCH.

the secular press nence to anything Especially are they 1 from our ranks to ing forth the doings lotwithstanding the and over again that es to her gains is as ry of "Romeward ow I am glad to see ing agitated a little sere that we should he sects, or exhibit spirit to the unbe-

lieving world. But I think we are bound, in the interests of many of our own people, who are likely to be led away by a popular cry, to let them know something about the good leaven that is at present working in Dissent-dom. Such articles as the CHURCHMAN occasionally publishes upon this and kindred subjects, as I can testify from experience, do very much good in our parishes. Your article two weeks ago is worth its weight in gold. It is exactly what the people in this country want, as they are too apt to suppose that the Church loses all and gains none. Paragraphs which plainly attest that the converts are not all on one side, which speak of accessions to the Church, should always find a place in a paper, designed for the education and encouragement of her members. Permit me to add my humble contribution to such telling literature. In January last I began to keep a list of those accessions from the ministerial ranks of the denominations, which I met with in my reading. I may say the number of papers I had from which to gather these particulars was very small—only two weekly—and yet I herewith submit the names of nearly forty preachers and theological students—representing the growth of Church principles outside of us for a period of scarcely ten months. And all these, with perhaps one or two exceptions, have only been what came under my observation as accessions to the Church in the United States alone during the time above mentioned. First of Roman Catholics, the names of those priests received into the Church of England are: Revs. J. K. Kurcher, F. W. Ellis, E. M. W. Hills, Cecil B. Young and H. J. Pare. From the Baptists: Messrs. J. L. Boxer, W. L. Whitmarsh, John Blackwood, Charles J. Gordon, C. Howard Malcolm, and T. J. Mellish. From the Presbyterians: H. B. Jefferson, J. J. McNulty, E. H. Leavitt, F. Cowan, Jared A. Joss, and W. McK. Pittinger. From the Methodists: J. G. Haigh, M. Edmonds, Thos. McClintock, G. W. Fitch, J. E. Meredith, J. M. C. Fulton, J. T. Widgery, A. P. Chapman and Wm. H. Anderson. From the Unitarians: F. C. J. Bosanquet and W. J. Knapton; also Johannes Rochstroh, a Lutheran, and Joshua V. Himes, an Advent preacher. From the Congregationalists: Edwd. Abbott, Homer J. Broadwell, W. Robinson, Leverett Bradley, Jr., F. Baylis Allen, Thos. Lunt, Bishop Falkner, Evan T. Jenkins, H. J. Martyn, Chas. A. Hayden, J. H. Logue, and David Jenkins.

Hoping you will find space for this brief and hurried note, I am yours truly,
Nov. 17, 1879. W. C. BRADSHAW.

P.S.—I may add that in nearly every instance I can give the town or State from whence these men come, and the position they at present hold in the Church.

A CORRECTION.

DEAR SIR:—Your issue of the 13th instant states that on Thanksgiving Day there was a "Special Service" and an "Organ Recital" in St. Alban's, Ottawa. Allow me to correct this inaccurate paragraph. Instead of one service on the Day of Thanksgiving, there were two, both, I am glad to say, well attended; and beyond the saying of an authorized Thanksgiving prayer, and singing Thanksgiving hymns there was nothing very special about them,—except the liberal amount of the offerings.

It is true that a new organ, then but partly constructed and not yet finished, was played at the evening service for the first time; and as suitable for a second discourse on a Day of Praise, the sermon was (at the request of friends) upon the subject of *Prayer Book Music*, and the offerings were devoted to Sunday expenses incidental to the Organ completion. But I cannot see how the playing an Organ for Canticles, Psalms and Hymns, in the Service, constitutes an *Organ Recital*. Holding, perhaps, peculiar views, I have a decided objection to what are known by "Organ Recitals" in the House of God. Rightly or wrongly, I utterly disapprove of turning God's Presence Chambers into a Concert-hall at any time, whether it be to display the talents of Organist or Choir, the power of pipes human or instrumental. Therefore, I feel I should not allow this mis-statement to go forth uncontradicted.

T. BEDFORD JONES.
Ottawa, Nov. 14, 1879.

TO THE PUPILS AND OLD FRIENDS OF THE LATE BISHOP STRACHAN.

DEAR FRIENDS:—As I have often heard the remark made, "What a pity that somebody does not collect the very racy anecdotes that are current about the lion-hearted old Bishop in a small compass, and publish them to the world before they are forgotten," I have already collected more than thirty of them, and if I can be favored with sufficient in addition, to make it worth while to publish them, I may do so. I shall, therefore, be much obliged to any one who has any of them if he will kindly send them to me, so that, if published, the collection may be as complete as possible. I am, my dear friends,

Yours very faithfully,
T. B. NIAGARA.
Bishophurst, Hamilton,
Nov. 14, 1879.

Family Reading.

GOLD IN THE SKY.

CHAPTER XVI.—"THOSE LAWYERS."

Various were the opinions expressed when the news spread of the five hundred pounds reward which Cyril Egerton had offered. Some considered it unreasonable in magnitude, others again thought it small, considering the wealth and position of the Egertons and the stardliness of the assault.

Among the newcomers was a certain Mr. Hart, a gentleman with a projection between his eyes, a hooked nose, and a turning downward of his under lip. When he had been for some days amongst them, the Atherton people said he had rather a Jewish cast of countenance. No one contradicted them. This gentleman took up his abode in some remote back part of the town, but might have been seen and met at a hours, and in all sorts of unexpected places. His time was one of the most exciting that had ever been known in Atherton, and nothing else was talked of but the mystery of the attack on Clau Egerton.

It was just three days after the announcement of the five hundred pounds reward, when a new and terrible turn was given to the gossip of the place; a rumour was whispered about, at first too horrible to be credited, although not too unnatural to be discussed, and finally the rumour gained ground, for some people love a morbid horror, and have a strange passion for welling upon such.

It became so general, that it was impossible to say who had originated it; everybody wondered where it had originated, but every one had heard of and listened to it.

Mr. Hart had appeared on the scene almost before it was believed possible that the news of the reward could have been published in London. What his opinions were it was of course impossible to say; he had the tent to keep them to himself; but when he heard the last turn which the gossip had taken, whispered everywhere alike, he made up his mind one evening to make a call.

Mr. Benson had returned to the Hall, where he kept solitary state, for Cyril was rarely at home, and some favorable symptoms had shown themselves in Claude's state, aint and almost imperceptible as they were. Benson, therefore, was the most important person at the Hall; and it is to be doubted whether many people ad really a better time of it than he and the housekeeper.

One evening, when Mr. Benson and Mrs. Clark were lingering over their nearly-finished tea, one of the servants came and announced that "a Mr. Hart wanted to see M. Benson."

Mrs. Clark, who liked to hear and know all that was going on, said, "Show him in here." But Benson, who enjoyed the importance of the slight mystery, added, "No; I will come and see what he wants, and, if desirable, I will bring him here afterwards, Mrs. Clark."

Mr. Hart was standing at the open door of the kitchen entrance, and greeted Mr. Benson in the most friendly and flattering manner. He lost no time in telling him that he had been especially sent down by the Government to investigate the matter with which Atherton was at this time so occupied, and that it was the opinion on all sides that no better help might be found in elucidating the matter than that which could be afforded by Mr. Benson; indeed, Mr. Benson was almost led to suppose, from what Mr. Hart said, that his sovereign herself had heard of him, and recommended that his advice should be sought.

It is possible that there may be people sufficiently hardened to be proof against flattery, but Mr. Benson was not one of these high-minded mortals; he warmly invited Mr. Hart to enter, saying perhaps he would come and sit down in the housekeeper's room, and join them in a cup of tea.

Mr. Hart, however, remarked that, however he might afterwards enjoy a cup of tea, business must first be attended to, and to this end perhaps they could be alone for a short time.

He was conducted to another room, where Mr. Benson poked up the fire, and drew two chairs up before it, and having ordered in some refreshment for his visitor, they proceeded to business.

Mr. Hart asked many questions, at the same time showing Mr. Benson clearly that he was fully up in all that had occurred on that fatal 24th.

Mr. Benson, indeed, was somewhat astonished at the knowledge of the family and its affairs which he possessed, and Mr. Benson further perceived that this was a man who would do more than wonder "who in the wide world could have done it," as was the custom amongst Atherton farmers.

"A horrid thing, indeed, to happen in a peaceful family," said Mr. Hart, at length; "never a word nor a dispute between the brothers, I think you said."

"Never!" said Mr. Benson, heartily; two dear boys as ever was, and I've knowed 'em since they was born. Master Cyril always lorded it over Mr. Claude, and Mr. Claude always gave way to him; he had such a sweet nature, it was delightful to see them together. They had some little difference of opinion just at the last, just before Christmas, but that was between themselves, nobody knew what it was, but I never saw them cold to one another before."

"Then they did have a quarrel about that time?"

"Yes; there had been something wrong for a week or two; they was very hard on one another, and everybody wondered what it could be, but never a word did they say to a living soul. I suppose it was some private disagreement they didn't care to tell anyone, and it was so strange that the whole place talked about it."

"Had they made it up again?"

"No, I am afraid not. In fact, that morning I remarked to Mrs. Clarke that I had never seen Mr. Cyril look at Mr. Claude as he did when I was clearing away the cloth, and as they separated after that, and did not see one another again, they couldn't very well have made it up; but poor Mr. Cyril's forgotten all that long ago, you may depend."

"Of course he has," remarked Mr. Hart.

"Benson had however by this time become loquacious, and he continued, "I was just saying to Mrs. Clark, over our cup o' tea this evening, that one might call that Christmas Eve a regular day of horrors. First of all the quarrel between Mr. Claude and Mr. Cyril being so bad, and then Mr. Cyril's accident, and then—"

"A day of horrors, indeed!" remarked Mr. Hart, stretching out his hands to the comforting warmth of the fire; "but I've heard the two brothers met again that afternoon. Two men passed them on horseback—I forget their names just now."

Mr. Hart had the names of these two men carefully written in a pocket-book, then in the breast pocket of his coat.

"Then I dare say they made it up, after all," said the old man, joyfully.

"I am afraid not," said Mr. Hart, after a slight pause. "Indeed, these two men said they were quarrelling so violently that they almost expected they would come to blows."

"Then they knew nothing about Mr. Claude!" said Benson, indignantly, "or they would have known that he wouldn't come to blows with any one, least of all with his brother."

"Mr. Cyril's accident?" inquired Mr. Hart, quickly; "I never heard of that."

"Likely enough not," was the answer; "I believe every soul as knowed anything about it has clean forgotten it. You see, we have all been so taken up with Mr. Claude's accident, that we thought no more of Mr. Cyril's, seeing as he wasn't seriously hurt, either."

"What was the accident?"

"Well, he got thrown from his horse, and came in in the evening, covered with blood, and looking like death. He didn't seem to like us to take notice of it when he came in in the evening, covered with blood, and looking like death. He didn't seem to like us to take notice of it when he came in; of course he didn't like having to own he had been thrown—and no wonder, for he is a first-rate rider, and we were all as surprised as could be to think the mare should have got the better of him. But I bathed his face, and when he had changed his clothes and had a bit of rest, he got over the shaking; and then the fright immediately following about Mr. Claude, made him and every one of us forget all about his mishap from that moment to this."

"Whether they did so or not must remain a mystery," said Mr. Hart, "for this was the state of things when these two men passed on, and out of sight, and they were left alone together."

There was something in his tone which made Benson uneasy, scarce knowing why, but he was by no means quick of comprehension, and he sat silently looking at his visitor.

"I am afraid this is likely to prove a very painful affair," said Mr. Hart. "Of course, I shall do all I can to make it less disagreeable, and to contradict all that may be said in the matter. Of course you are aware of what is said in town, Mr. Benson?"

"No," said Benson, staring stupidly.

"They say that he knows more about his brother's misfortune than he chooses to tell."

"And nice idiots they show themselves to be! Why, hasn't he gone and offered a reward for the capture of the ruffian? Now if he knew who had done it do you think he would go and throw five hundred pounds of good money away? "No," added Benson, with superiority; "when people can talk with sense and wisdom, "I'm willing to hear what they've got to say; but I've no patience with fools—never had!"

Mr. Hart cleared his throat, and pausing before he continued, "They know all that too, but some people say that was a dodge of his to throw suspicion from the guilty person."

"And why on earth should he wish to do that?"

"You evidently have not been in the way of the gossip," said Mr. Hart; "and I scarcely like to be the first to mention it, but if I do not tell you, some one else certainly will. Now, put the matter plainly before yourself. Suppose, for instance, the brothers had had a violent quarrel—they come to blows—Mr. Cyril might have materially injured his brother in the heat of his anger before he knew what he had done. No one knows the reason or extent of their quarrel, or what it might not have entailed."

Mr. Hart had been allowed to finish his sentence before Benson had thoroughly digested its meaning; even then he could bring out no words.

Heavily his fist then came down on the table, and after this he brought out the words, "How dare you!—come to this house and tell such a tale as that! My old master's son fight his only brother within an inch of his life, and ride away and leave him lying for dead out in the dark cold winter night! Get out of the house, and if you dare show you face, and tell your tales again in the town, I'll give you a lesson, old as I am!" and Benson rose, and waited for his visitor to take his departure.

In spite of the somewhat unsatisfactory turn things had taken, and in spite of his dismissal, Mr. Hart was not altogether disappointed with his visit.

"Good-bye, Mr. Benson," he said; "I am so sorry you should have misunderstood me. However I know that when you have had time to consider the matter over well, you will see that I came wishing to do good, and to help you guard against evil to come. When things look black, as it's likely enough they will do, remember that you may always command a well-wisher in me. Send for me at any time, and I will do my best to aid you when there is anything to be done, and I assure you I know how to be of use although I am not a lawyer."

Benson indignantly closed the door behind him, but no sooner had he done so, than he leant his bald head against it, with a gasp, turning his face to the wall.

"What is the matter? In the name of goodness, Mr. Benson, is there anything the matter?" cried Mrs. Clarke whose black silk dress came rustling by this moment.

"Matter? yes, matter enough," and there was another gasp.

"Toll me, there is a good soul; pray do not keep me in suspense."

"He says—he says—but Benson was at present unable to go any further, for the gasp turned into a sob.

Mrs. Clarke, in the fullest sympathy, and without the least idea of what was the matter, set up an hysterical whine, and then checking herself, she caught hold of him by the arm, and led him back to her sitting-room whence the remains of tea had now been carried away, and where order and comfort reigned. There these two good souls discussed all that Benson had just heard, and they mourned and were indignant together, and comforted one another. Mrs. Clarke

was no less indignant than Benson had been, but at the same time she was ready to admit that things had all conspired together to go against Cyril, that, as far as strangers were concerned, the tale might bear an ugly interpretation when all the facts were announced in succession. Still, anything so monstrous as this suspicion seemed too terrible to credit. They who knew him well knew that he could never have done so base an action, and however black the passing cloud, it must eventually clear, and leave right and justice shining in a peaceful sky. But in the meantime it was the indignity, the anger that any one should dare to harbour such a thought about an Egerton squire and owners of the land whereon they had lived from generation to generation for centuries, was what cut these two faithful old servants to the very soul. They did not mention it that night to any one of the household, but Benson made up his mind to have a talk with Dr. Majendie on the subject at the very first possible opportunity.

In the meantime Mr. Hart was walking away from the hall in the darkness of the cold winter night, and turning things over in his mind. He was thinking so deeply that he was quite unobservant of the chill touch of the frosty air. He passed the gates of Birdshill, descended the hill, and entered the little town, where he turned his steps to the "Blue Lion," a resort which already knew him, and where he was hailed with joy as a capital companion, and one who had seen the world and a few things in it, and who was, moreover, a first-rate story-teller. This evening, as he entered, and took a seat, he received several friendly nods of encouragement, but he soon perceived that the men were all interested on some theme which was being discussed with some mystery and absorption amongst them. He, however, was already looked upon by most of those present as a friend, and the conversation was not discontinued because of his arrival.

"Old Benson don't say much, he's one of your quiet ones," continued one man; "but I reckon he could tell a thing or two if he had a mind to. Lor' bless you that young one is a rare passionate chap when he's up, but Benson aint the only one as knowed what a state of things there was between them brothers. The only wonder is that they bottled up their quarrel for so long. They say up at the stables that they had been very harsh to one another that very morning. After that each went out on horseback, and that was the last as was seen of him that's down."

"Not quite the last, mate; you forget what Seth Fletcher and Tom Johnson saw that afternoon," said another. "They passed them in the Roanland lane, and they were alone together, and regular mad—didn't see them nor nobody else. Seth and Tom was only too glad to get away and leave them to have it out by themselves, and that I take it was the last as was seen of him that's down."

Men silently looked at one another, and a silence which told of some conviction fell over the assembly. By-and-by it was broken by Mr. Jem Sawyers who was one of the company. "Things do sound convincing like, I must own," he said; but for all that we must not make too sure—we might be accusing an innocent man."

"That's all very fine; you are in service up at the Hall, and we all know why you speak soft," was the reply.

"Well, I shall not be in service there much longer; I am as independent of every one there as any one amongst you. My time is up, and I'm off to Australia, where a comfortable fortune is waiting for me. No, what I mean is merely this: things look precious bad for the young gentleman, I must say, but still it may only be a combination of circumstances, and the laws of our country say a man is innocent till he's proved guilty."

"You're evidently a-readin' up for Parliament," suggested a facetious member of the company; "come, don't be ashamed to own it, for it's what we may all have to come to."

"Thank you, that is not my idea of seeing life," returned Mr. Sawyers; "but joking aside, Mr. Cyril Egerton has offered five hundred pounds reward, which somehow don't look as if he were the guilty party, for that is a good round sum, and once offered, men would be pretty close on it, till they tracked it."

"You ain't quite done your readin' up yet, my boy, continued the former gentleman. A man can

prove anything as can afford to pay the lawyers; in fact there's not many things that money can't buy."

All present stood by this opinion; then after another pause, the speaker continued—"Did you hear that Mr. Egerton had had a short consciousness the day afore yesterday, and that he had no notion who it was who attacked him? Just as they thought he was getting a little better he had a sudden relapse, and is in a raging delirium; and did you hear what was the only sense and feeling he shows in his raving?"

"No," said every voice present, and men bent forward to listen, taking their pipes from their mouths.

"Well, I did—I heard it from one of the servants at the doctor's; it was so strong and marked that they all noticed it, and had to arrange accordin'."

"Tell us."

The speaker puffed at his pipe for a few seconds, keeping his friends in suspense, to enhance the value of his communication, and then stowly he said, "He can't endure his brother's presence—he seems to get quite uncontrollable if he comes near him!"

Again men looked significantly at one another, and again a silence fell over them.

(To be continued.)

REAPING.

Every one is sowing, both by word and deed;
All mankind are growing, either wheat or weed;
Thoughtless ones are throwing any sort of seed.

Serious ones are seeking seed already sown;
Many eyes are weeping, now the crop is grown;
Think upon the reaping—each one reaps his own.

Surely as the sowing shall the harvest be,—
See what you are throwing over hill or lea,
Words and deeds are growing for eternity.

There is One all knowing, looking on alway,
Fruit to Him is flowing, feeling for the day—
Will your heart be glowing, in the grand array?

Ye that would be bringing, sheaves of golden grain,
Mind what you are flinging, both from hand and brain,
Then mid glad songs singing, you shall glean great gain.

THE NATIONAL CHURCH.

The Rev. Dr. Alfred T. Lee in a sermon on the National Church has shown by reference to historical facts that to the Church the nation was indebted for the origin of its Parliaments, and the inchoation of its system of national laws. Yet, by a strange inversion of historical facts, we were now told that the Church of England was a creation of the State, established and endowed by statute law. Long before the Lords and Commons of England ever assembled in Parliament, long before a single Act of Parliament was ever placed upon the statute book, the Church of England, with her manifold ministry, her diocesan and parochial organization, her churches and her endowments, existed as she exists now. In all her main features she remains the same Church in the nineteenth century that she was in the eighth. At a time when the foes of the Church were combining together for her destruction, when they were openly training their forces for the attack might she not with confidence appeal both to her past history and her present work, and calmly yet earnestly urge in her defence against unjust accusation the words on a like occasion of of her persecuted Lord, "If I have done evil bear witness to the evil, but if well why smitest thou me?" Well had the Church of England deserved of this country in all generations of its history.

Well she would continue to deserve of it if her children, without respect of religious or political party, faithfully did their duty to her in this her day of special trial. The future of the English Church was in the hands of her own children, and upon the future of the Church depends the future of the empire. If as a nation we continue to honor Him, we shall continue to increase and prosper. If as a nation, by a fatal act of disestablishment and disendowment, we renounce Him, all our national greatness and prosperity will quickly vanish as a dream.

to pay the lawyers; ... that money can't ... opinion; then after ... continued—"Did you ... a short conscious- ... and that he had no ... ed him? Just as ... little better he had ... ging delirium; and ... y sense and feeling ... ent, and men bent ... r pipes from their ... om one of the ser- ... strong and marked ... had to arrange ac- ... e for a few seconds, ... se, to enhance the ... d then stowly he ... ther's presence—he ... e if he comes near ... tly at one another, ... m. ... d.) ... ord and deed; ... er wheat or weed; ... g any sort of seed. ... lready sown; ... he crop is grown; ... one reaps his own. ... arvest be,— ... r hill or lea, ... or eternity. ... ng on alway, ... for the day— ... the grand array? ... ves of golden grain, ... th from hand and ... u shall glean great

Children's Department.

BE FRIENDLY.

You did not expect to find that cat just there? Well, where did you expect to find her? She goes everywhere—we mean everywhere about home. Pussy is not a great traveller. It is said that she once went "to London to see the Queen;" but is it quite certain that she did? Once we had no doubts about the matter, but having thought it over carefully now and again for a great number of years, we are not quite so sure of it now. But Pussy is a great explorer whether she is a great traveller or not. Though she seldom goes far from home, no one is better acquainted with every apartment, large or small, every nook and corner, every hole and crevice, in every building on the premises. She is quite at home anywhere and everywhere in, or upon, or around, or under the house and outbuildings. She is not much afraid of anything except strange dogs; and if the pantry is locked, nobody is afraid of her, except the rats and mice. Pussy makes friends everywhere—in the drawing-room, in the kitchen, in the dog-kennel, in the stable—because she is herself friendly; and when she comes along, purring softly to show how well-satisfied she is with herself and everybody else, one can scarcely help being pleased with her. We cannot all purr, but we can all be civil and friendly to those around us, and it will make both ourselves and them feel better. This is the end of Pussy's lesson: Be friendly.

—Every boy should be careful not to fall into any habits he does not want to carry with him after he grows up, for he will find it very hard work to throw them off.

STORY.

There was once a noble man who was about to travel into a far country.

So he called his servants, and gave them his goods to take care of and use for him while he was away.

The Master gave one servant five talents; to another he gave two; to another one; and so on. He knew all his servants, and knew what each one was able to do; and he gave each man as much as he could use well.

Then the master went away on his journey; and as soon as he was gone, all his good servants set themselves to do the best they could for their Lord.

The servant who had received five talents went and traded with the money, buying goods and selling them again.

A talent was more than a thousand dollars, so five talents was a large sum of money in those days; but this faithful servant was glad to take care of it all, and work with it for his Master's sake.

So, too, the man who had been trusted with two talents did his very best with these.

But the servant who had received one talent was not like the others: he was idle; he did not wish to spend his time in work for his Master.

So, instead of using his talent well, as the others did, he dug a hole in the earth, and hid his Lord's money, and then he did just as he pleased until his Lord came back.

Yes, after a long time the Master came back, and was ready to reckon with his servants.

Then the man to whom he had trusted five talents came and brought five talents more, which he had gained for his Lord.

Then his Lord said, "Well done, good and faithful servant; thou has been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

The servant who had received two talents came and brought two more which he had earned. And his Master praised him, and rewarded him just

as he did the other, because he, too, had been faithful. Then came the man who had hid his talent in the earth. Oh, must he not have felt ashamed!

But he tried to excuse himself; he said he knew his Master was a hard man, and he was afraid to try to serve him by using the talent, so he hid it in the earth, and now he had brought it back.

But his Lord called him "a wicked and slothful servant," as indeed he was; for he had not tried to serve and please his Master at all.

Then he took away the talent from him, and gave it to that faithful worker who had gained the most.

And the Master said, "Cast ye the unprofitable servant into outer darkness." So he was sent away from his Lord's presence, but the faithful servants gathered around their Master with great joy.

Now, dear little children, our Lord Jesus himself told this story, and he meant to teach us something by it.

Who do you think is meant by the Master who went to a far country?

It means our Lord and Saviour, who has gone away into Heaven, but will come back again by-and-by.

Who are his servants? We are, all of us. He is our Master, and we belong to Him.

But has the Lord Jesus given us anything to serve Him with, as the Lord gave to the men in the parable? Yes; every one of us has something by which we can do good and please God.

Your hands, your feet, your tongue, can all serve the Lord Christ, even if you have nothing else with which to serve Him.

We must think and be on the watch to do something for our blessed Master; for if we do not care to serve Him, and do not try, we shall be like that wicked servant who went and hid his talent in the earth.

Let us all try to be faithful servants; then, when our Lord comes from Heaven to judge all men according to their works, He will say to us, "Well done!"

SPECIAL SEASONS FOR PRAYER.

Christ spent much of his time in retirement, especially in that period of his life that preceded his ministry; hence very little is heard of him up to that time, except that he was the carpenter's son. It was so also with John the Baptist; for he was in the desert till the day of his showing unto Israel. Christ, also, in the midst of his public career, would frequently retire from the company of his disciples, and from all the world, and would often remain all night upon the mountain tops in communion with the Father. We, too, ought to have especial seasons for retiring from the world, to seek communion with God—seasons so sacred that no one should be suffered to intrude upon them. It is in such seasons, when our minds are lost to all but God, that the Spirit searches our hearts, shows to us our weakness and frailties, and we gain strength and vigilance to guard against those points in the future. It is on such occasions that the soul becomes sensible of the overshadowing presence of Jehovah—the world seems small to us, and we become refreshed with new courage, zeal, patience, and wisdom for the duties and trials of life.

—My son, trust not to thy feelings, for whatever they may be now, they will quickly be changed toward some other thing. But he that is wise and well-instructed in the Spirit, standeth fast upon these changing things; not heeding what he feelth in himself, or which way the wind of instability bloweth; but that the whole intent of his mind may be to the right and the best end.—Thomas a Kempis.

We cannot live on probabilities. The faith in which we can live bravely and die in peace must be a certainty, so far as it professes to be a faith at all, or it is nothing.

Never indulge in what appears to be a little sin; it will harden the heart and lead to greater.



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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.

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