

# Dominion Churchman.

Vol. 4.]

TORONTO, THURSDAY, JULY 25, 1878.

[No. 30.]

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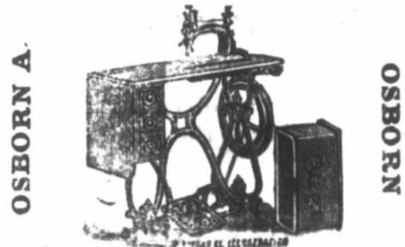
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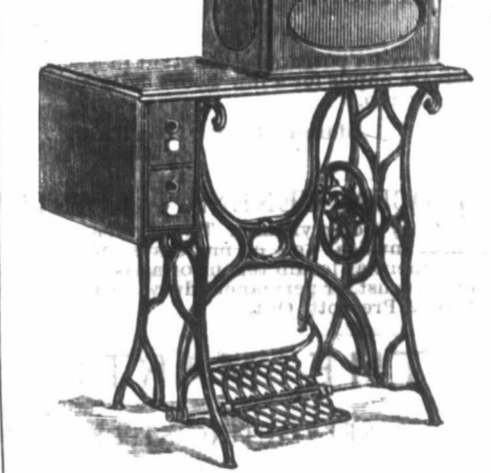
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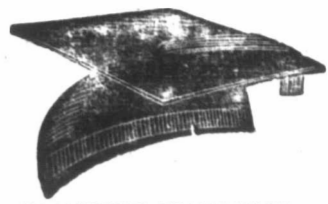
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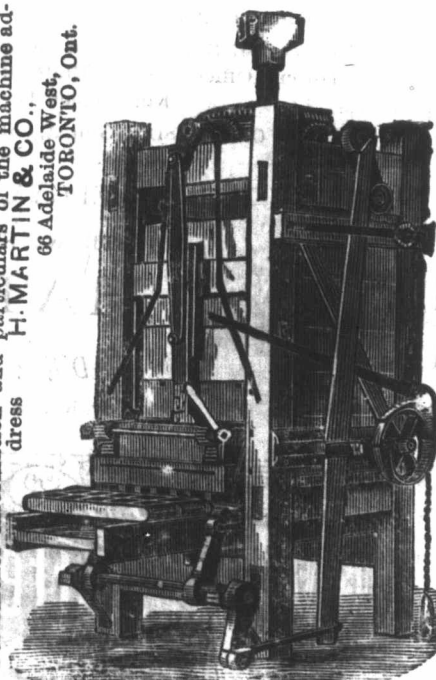
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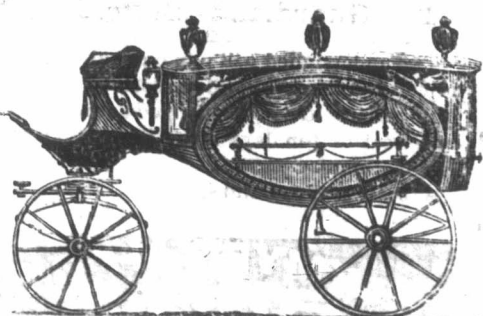
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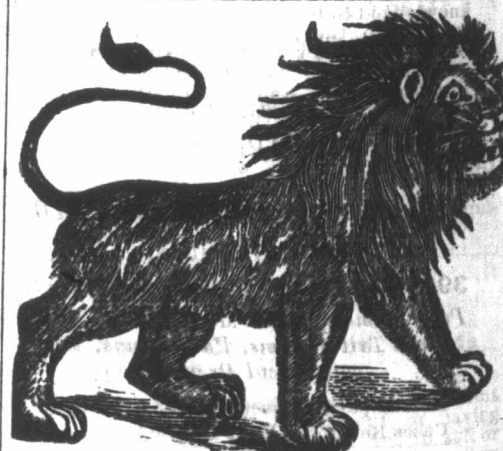
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## THE WEEK.

MATTERS do not appear to be going on very smoothly in Rome. The Jesuits, apparently in a state of alarm as to the continuance of their influence in the Papal Court, are said to have started a factious opposition to the visible embodiment of "infallibility." The consequence is, that the Pope has threatened the general of the order that he will expel certain members of it from Italy. The nest of parasites, we noticed some time ago as having been encouraged during the Pontificate of Pius the Ninth, have created a difficulty on the question of their being turned out of their comfortable berths. And further, the latest telegrams state that attempts are made, by those who wish to maintain the old order of things, to drive out Father Pecci, the Pope's brother, from the Vatican. It is felt that they have quite as much as they can do to manage the Pope, without any interference from his brother.

In connection with the large assembly of Bishops in the mother country, a very important and interesting missionary conference was held in St. James' Hall, the Archbishop of Canterbury in the chair. Many of the Bishops from all parts of the world were present. The only non-episcopal speaker was Mr. Winter, of Delhi, who read a paper by his wife on Zenana work. According to Mrs. Winter, the greatest mischief is done by the mistaken meddling of "Ladies' Committees" at home, and she shows that one result of mission work on Puritan and Plymouth principles is sending their converts over wholesale to the sects or "denominations." The Bishop of Barbadoes and the Windward Islands gave a melancholy picture of the West Indian churches, which are undergoing disestablishment and disendowment. They have almost lost the sympathy of Churchmen at home, and, moreover, have most unsatisfactory material to work upon. The negro seems to combine the maximum of religiosity, or religious excitement, with the minimum of religious principle. He appears

to see no incongruity between rapturous devotion on the Lord's Day at church, and lying, pilfering, and impurity elsewhere. Archbishop Tait made a characteristic speech. He seemed startled by the papers of Bishop Milne and Bloemfontein, and indicated that, while the experiments of young missionaries and young bishops might be good, he put his trust in the restraining influences of the Church at home. Archbishop Thompson appeared shocked at the suggestion of the Bishops of Adelaide and Ontario that emigrants took out with them Church-and-State principles, which made them think they ought not to be asked to pay for their religion. He seemed to hint something of a doubt whether our emigrants had any religion to pay for. A number of remarkable addresses were made, which we hope to be able to give on a future occasion.

The "spirit of the age" is showing itself in the Free Kirk of Scotland. The Presbytery of Edinburgh spent three hours, a little while ago, discussing a motion to deal with D. Walter C. Smith, of the Free High Kirk, for holding a prayer meeting in his meeting house on Christmas day, interspersed with a few hymns appropriate to the occasion. Grave fears were expressed that this was a distinct approach to "Ritualism," and would lead to further "prelatical and popish innovations!" Dr. Begg characterized Christmas day as a Romish fable; for it was, he said, utter nonsense to believe that Christ was born on the 25th of December! The Presbytery, by 14 votes to 6, refused to condemn the minister.

The English papers give an account of the ordination of a Congregationalist minister of some standing into the English Church, in the town of Legh, Diocese of Manchester. And more recently they record that a Mr. W. Impey, who has labored for forty years in South Eastern Africa, and for some years has been the superintendent of about sixty flourishing Wesleyan Mission Stations, returned a few weeks since to England, and has sent in his resignation to the Wesleyan Conference, with a view to ordination in the Church of England. The more intelligent Non-conformist ministers, becoming convinced of the utter want of validity in the pretended ordinations among separatists, continue to press into the ranks of the clergy in considerable numbers. The Bishop of Rochester ordained Professor Wells, formerly of the Congregational College, at Cheshunt, and Mr. Thomas G. Wilson, another ex-Dissenting Minister, on Trinity Sunday last. It is said also that several students now in the Lincoln College, came from the ranks of the Wesleyans.

But little is known as yet of the proceedings of the Pan-Anglican Synod. The first session took place in the Library at Lambeth, none but bishops being present, except Dr. Isambard Brunel, the Chancellor of Ely,

the lay secretary, as the Bishops of Gloucester and Bristol and Edinburgh are the episcopal secretaries, and the short hand writers. It is stated that the Archbishop in his opening address urged the importance of letting the great question of promoting Gospel truth, in face of prevalent infidelity and ignorance, stand foremost, rather than the comparatively small questions of Church government and details of organization and order, which must of necessity vary in different lands. The subject first selected was, "The best mode of maintaining Union among the various Churches of the Anglican Communion." Speeches on the subject were made by the Archbishop of York, Bishop Perry of Iowa, Bishop Perry, late of Melbourne, and the Bishops of Pittsburg, Albany, Adelaide, Louisiana, Barbadoes, Dunedin, and Peterborough. The subject was referred to a committee.

It is remarked that, whereas the Bishops of Chester and Sodor and Man, were the only Bishops of the northern province present in 1867, Bishop Baring is the only absentee this year. The following retired Bishops have not been invited, as holding no direct episcopal commission: Bishops Abraham, Anderson, Chapman, Beckles, Staley, Tuffnell, Alford, Mackenzie, and Jenner. Dr. Colenso was not invited, nor has he attempted to present himself.

The Berlin Treaty has not given universal satisfaction. The French are jealous of the increase of British influence in the Mediterranean, which the Italians also do not much admire. And more than that, Her Most Gracious Majesty's loyal and faithful opposition in England do not entirely approve of the enlarged indefinite responsibilities thrown upon the country. But—given the respective positions of the several parties concerned, and we would ask, What more satisfactory arrangement could have been made? Perhaps the coming debate on Lord Hartington's resolution, will bring out some better proposals: until then, we opine the Treaty is upon the whole as satisfactory as it could have been made. Some would have given more territory to Greece; but she cannot keep banditti out of the small tract of land she has at present. We would rather Bessarabia should not have been given back to Russia; but on the other hand we hardly expected the Earl of Beaconsfield to consent to giving so much self-government to the Christian provinces of Turkey. The dash as well as the judicious union of stern firmness and the necessary amount of concession has done much to condone past mistakes. The occupation of Cyprus by the British has already taken place and will be a great blessing to that Island. Advantage will no doubt be taken of the increased facilities that will be afforded for conducting important archaeological investigations there.



THE SIXTH SUNDAY AFTER  
TRINITY.

THE Lord did not end His work for us entirely on Calvary, He did not suffer for us and then triumph only for Himself. Christians are to have a share in His triumph no less truly than in His sufferings. If Christ died for our sins, He rose again for us—for our justification. If He is our model in death, He is our model also in His resurrection. And St. Paul teaches us that we have been buried with Him by baptism unto death (a death unto sin), "that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life." The statement of the Apostle has reference to the effect of baptism, not to the mode in which the rite is performed, which indeed would make the illustration a very unmeaning one. And here it may be remarked that, if ascribing certain results or effects to the use or through the use of Baptism and the Lord's Supper be stigmatized as "Sacramentarianism," then it must be admitted that St. Paul was one of the leading Sacramentarians of the Christian Church, and that he lays the principle down the most strongly and the most clearly. It would be scarcely necessary to enunciate, in so many words, every time the subject is mentioned, that in order to ensure the success of any means employed, whether in religion or anything else, it is essential that it be rightly administered and not unduly received. But with this natural limitation, the effects he ascribes to the use of the sacraments are of the highest conceivable nature. And St. Paul teaches also that the source, the motive power of Christ's Resurrection and of the Christian's regeneration is one and the same. They are equally effects of one Divine agency. They belong to different spheres of being, but that does not alter the fact that one common cause is at the root of both of one and the other. St. Paul appears to allude to this truth when he prays that the Ephesians may "know what is the exceeding greatness of God's power to us-ward who believe, according to the working of His mighty power, which he wrought in Christ when He raised Him from the dead." Divine grace alone can turn the soul of man to God—can raise it from the death of sin to the life of righteousness—can clothe it in that "new man which, after God, is created in righteousness and true holiness." The incumbrance of death which surrounds and pervades the soul of man, can never be thrown off, if no quickening power should come from on high. If angels from heaven should roll away the stone, life could not be restored, unless He Who is its Lord and Giver shall flash into this dead spirit His own quickening power, and bid it see and hear, and feel, and rejoice in its returning life and go forth into the toils and dangers of the Christian life. This is the deepest common point between Christ's resurrection and the salvation of the human soul. Both are wrought by the same Divine Artist; and of the two works the soul's conversion is the greater triumph of the Divine power, since the inert matter of a dead body

cannot, like the perverse will of a dead soul, hinder the energy of Divine grace.

And that new powers and a new life should be imparted by a Divine operation to the soul of the Christian is more than ever needed, since the obligation of the Old Law is heightened under the new dispensation. So that the stricter obligation of the New Law is accompanied by a proportionate increase of the grace by which the duty of obedience to God may be fulfilled. Christ's law extends to the thoughts of the heart as well as to the act of the life, and accounts the one just as much a sin as the other. But the power of Christ against sin is not only a power external to the soul, but an inward capacity which can be used by those who possess it for carrying on the work of Divine grace in the soul.

THE SOCIETY FOR THE PROPAGA-  
TION OF THE GOSPEL.

THE hundred and seventy-seventh anniversary of this venerable society was held in the last week in June, and is one of the most notable events of the ecclesiastical year; inasmuch as it is "The only machinery that by any figure of speech, the Church of England, as a Church, can be said to possess for carrying on her work beyond the four seas." The income during the past year, however, applicable to the general purposes of the Society, did not amount to a hundred thousand pounds sterling, so that, as was well remarked by the Bishop of Ontario, the marvel really is, not that the Society does so little, but that it does so much. One reason why it has not prospered more is unquestionably the extent to which the energies of those who would support it, are engrossed by the demands of the home work. But it is now generally understood that while charity should begin at home, a charity which never looks abroad is sure to remain a stunted and contemptible virtue.

The chair was taken by the Bishop of Carlisle, who said he had been called upon to preside under very painful circumstances; for they would all have been delighted to see in his place the Primate of All England, their beloved Archbishop of Canterbury. There was, indeed, a peculiar painfulness in connection with the gathering, because the Archbishop's invitation to the Lambeth Conference had been taken out to the American Bishops by the hand of one who, in God's providence, had been called from us; and he was sure he might appeal to the American Bishops present whether the feeling produced by the presence of that beloved and loving young man (the late Mr. Crauford Tait) was not one of singular delight. Indeed, he felt sure it must have been a great grief to them to learn, when they landed in this country, that he was no more. The present meeting was for the especial purpose of introducing those American Bishops who had been kind enough to come to this country to some at home who took an interest in the propagation of the Gospel in foreign parts, and accordingly the venerable society had adopted this mode of welcoming them to our shores. He was speaking no words of mere form or

of flattery when he said that few things were more delightful to us in the old country than to receive our friends from that new country of which we were so proud, and now and then a little jealous. He could not help thinking that that feeling was reciprocated, for he remembered that once, at a dinner party at Lambeth, he was sitting next to the late Bishop of Ohio, whom we all loved and revered, and when the health of the Queen was proposed by the late Archbishop, Bishop McIlvaine said there was no one who received that toast with greater pleasure. He remarked that in America they always spoke of her Majesty not as "the Queen of England," but as "the Queen." He therefore ventured to say that there was in American Bishops a little creeping sentiment of royalism and loyalty; and he could only say that if ever he went to America he should tell them that the English people were really "Republicans under monarchical forms." He need not repeat how glad the meeting was to see our American brethren. Their presence showed that we and those on the other side of the Atlantic were bound together, not simply by ties of blood, or by a common origin, or a common language, but by a much stronger bond—by faith in a common Lord and the traditions of a common Church.

The right rev. prelate then proceeded to introduce the American Bishops who were present. It was arranged that each should give a little account of his diocese, but in most cases they added a few observations of more general interest.

The Bishop of Ohio (Dr. Bedell) wished to express the gratitude of his diocese for a gift which it had received from English Churchmen in 1819 or 1820. About that time Bishop Chase received from this country a sum of £6,000, with which he had purchased 8,000 acres of land. He had thus been enabled to found the Diocesan Institution, the value of which was now £100,000.

The Bishop of Pennsylvania (Dr. Stevens) said he was the successor of Bishop White, who in 1787 was consecrated at Lambeth by the Archbishops of Canterbury and York and the Bishops of Bath and Wells and Peterborough. The State of Pennsylvania had once sent England a bitter pill in the shape of Independence, for it was in Philadelphia that it was concocted; but still he thought it had since shown itself to be reality and truth the "City of Brotherly Love." It was his privilege to entertain Bishop Selwyn and his son John, now Bishop of Melanesia, when they visited America; and the Churchmen of Philadelphia had given them a reception worthy alike of their guests and of themselves. He had many noble laymen in his diocese; but there was none worthier of mention than the Hon. John Walsh, the American Minister at the Court of St. James'.

The Bishop of Louisiana (Dr. Wilmer) wished there was a telephone to collect and send back the response of American Churchmen to the greeting which this assembly had given their Bishops; for, in that case there would be no doubt as to the tie which bound together the two Churches or the two nations. Louisiana was not entirely of English origin,



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but it had been largely colonized by Frenchmen and Spaniards; and there was a very considerable Roman Catholic population; but the American Church was able to hold her own, and he had received into communion more than four hundred Romanists. There was also a very numerous coloured people, who in former times were under the influence of the Church. Since emancipation they had broken loose from her; but he was happy to say that successful efforts were making to reclaim them.

The Bishop of Long Island (Dr. Littlejohn) referring to the remarks of the chairman, said that amongst Americans there was a great love for the virtues and graces which constituted royalty in the person of the Queen of this country, and which had rendered it so admirable and glorious throughout the civilised world. There was also a feeling of loyalty in the breast of every American Churchman to all that contributed to the stability of Church and State. They in America had solved some problems upon which England seemed about to enter, and he exhorted Churchmen to stand shoulder to shoulder in support of whatever affected the stability or the commonwealth of Old England. (Cheers.) He was first Bishop of his see, in which there was a population of 700,000 souls, with a hundred clergymen, and what promised to be one of the noblest capitals in the country.

The Bishop of Albany (Dr. Doane) said he was born in the town of Burlington in the first year of his father's Episcopate of New Jersey, and well he remembered that long before he knew the meaning of the Latin letters "S.P.Q.R." he had learned the meaning of the English letters "S.P.G." While he was rector of a church at Burlington, he used to celebrate the Lord's Supper in vessels marked with the crown and the initials of Queen Anne, who had presented most American churches with silver altar vessels. He had lately been reading a caustic article in the *Saturday Review* upon a habit which it was stated that Americans had of estimating "Sublimity by cubic measure;" and his people were perhaps rather addicted to dwelling on the vastness of their territory and the dignity of their two great cities; but their cathedral was perhaps the most unique in the world. It was originally an iron foundry in five stories which had been "razeed" into two; and now eight hundred people were constantly offering worship in it—a choral service not comparable indeed with the grand services to be met with in this country, but somewhat worthy of the great work of the Church.

The Bishop of Central Pennsylvania (Dr. Howe) said his diocese was largely peopled by Lutherans and numbers of the German Reformed Church. There were also a good many Welsh miners, but they were mostly Baptists and they worshipped in their own language. Still in the seven years of his Episcopate the number of his clergy had increased from fifty-seven to ninety-six. A Pennsylvania layman, Mr. Asa Packer, who had begun life in humble circumstances, and had amassed great wealth, had founded a University at a cost of \$500,000, and endowed it

with another \$500,000, besides building at a cost of \$100,000 a library which he was filling with books. Mr. Packer had placed that noble institution under the care of the American Church.

The Bishop of Colorado (Dr. Spalding) raised a laugh by repudiating all responsibility for the Colorado beetle, which he said might have got its name from its colour or from having been found in regions watered by a Colorado river, of which there were many. When, however, he was at Oxford a few days ago, Professor Westwood undertook to convince him that the beetle really did come from his diocese; but it turned out that one of the learned gentleman's specimens was from North Carolina, another from East Missouri, two or three from Mexico, and some from South America. Not one of them had come from any spot within a thousand miles of his diocese. That diocese had not, so far, been much indebted to the Society for the Propagation of the Gospel, although there were in it about 20,000 Englishmen.

The Bishop of Iowa (Bishop Perry) said that when he was a boy, there were but a few white men in his diocese, and the Indians were supreme. Now the Church had been planted at a hundred points in it; and he had a Cathedral only 8 ft. shorter than that of Long Island—with this difference, his Right Rev. brother's was not finished whereas his was. Repeating the story, which he had told at Oxford, of the little band of settlers from Canada who had carried on English worship and had actually sent to Omaha, a hundred and twenty-five miles off, for a priest to marry a couple, in blissful ignorance that there were American churches and clergymen within fifteen miles of them, the Right Rev. prelate suggested that the Society for Promoting Christian Knowledge should publish for the use of emigrants some tracts giving an account of the American Church.

The Bishop-Assistant of North Carolina (Dr. Lynam), who was the next speaker, said that in his diocese they were doing a great work amongst the colored people, who at the emancipation had withdrawn themselves from the Church, and had thrown themselves into the most extravagant forms of superstition. An effort was now making to reclaim them, and there were already in his diocese five or six coloured congregations. It was found that the Liturgy was singularly adapted to the wants of the coloured races. At his own city (Raleigh) he had a coloured congregation where the service was conducted with as much dignity and decorum and with as fine music as at any church in the Union.

The Bishop of Nebraska (Dr. Clarkson), spoke of the Missions of Bishop Hare, who had ordained five Indians who could not speak a word of English, and whom he had had to instruct orally. There were now fifteen native missionaries and 12,000 native communicants. Bishop Clarkson said that as reference had been made to cathedrals, he might mention that his had cost £550, and would accommodate 550 persons.

Some papers were to have been read, but the vast gathering seemed to have taken rather too literally the invitation to a "con-

versation. It was, therefore thought better to postpone them until the next day. The Hon. John Walsh, however, added a few words on the extent of the American Union, and the grateful feeling with which American Churchmen received the welcome that had been given them in this country. A vote of thanks to the Bishop of Carlisle, proposed by the Bishop of Pennsylvania, brought the proceedings to a close.

THE RECENT SYNOD AT BONN.

THE Synod of the Old Catholics has recently assembled at Bonn. The principal subject of discussion appears to have been that of priestly celibacy. In Switzerland the lawfulness of priestly marriage was asserted and accepted as a matter of course; it roused neither opposition nor enthusiasm, but in Germany so fierce and prolonged has been the struggle respecting it that the settlement of the question must shake the community into fresh life and growth, or else widen a breach and prepare for a downfall. The immediate result of the synodal decision, has been, as was threatened, a scission—it is hardly fair to write schism: four Professors (Reusch, Friedrich, Langen, Menzel) have "withdrawn," and it is popularity supposed that three parish priests (Cologne, Dortmund, and Essen) will resign. These "withdrawals" are not regarded as commensurate with secession. Friedrich announced that he "withdrew himself from the Old Catholic movement, so far as it was directed from Bonn," that is, that Bavaria will probably now separate organically from the rest of Germany, and go on on its own account; and the other three Professors have long withdrawn from very active co-operation with the movement, Dr. Reusch, as we know, having resigned his offices as Vicar-General, member of the synodal council, &c. In the case of the latter, secession from the Old Catholic community will certainly not ensue; but in the case of the other two professors, it is uncertain.

Last year the synod passed a resolution, instructing the council to inquire of the various German Governments what legal hindrances, if any, stood in the way of the abolition, and to prepare definite proposals for this year's meeting. Inquiries were addressed to the Prussian, Hessian, and Baden Governments only, for in Bavaria the Old Catholic community is not recognised, nor is the jurisdiction of Bishop Reinkens acknowledged. Prussia and Baden replied that they regarded the matter as purely concerning the Church itself, against which they had nothing to object, but Prussia declined to pre-judge the matter in the way of law. Hesse simply ignored the application and returned no answer. The conclusion drawn by the council was that in neither of these States, under present circumstances, would a priest's marriage be illegal, but in Bavaria the case was wholly different, and the abolition of the law of celibacy would very likely bring the Government out from its neutral position. The memorial dealt, moreover, with the question itself; it granted that public opinion



within the Church body was overwhelming against a compulsory celibacy, and not even the defenders of it upheld it as a law; moreover, the synod of 1876 has decreed the lawfulness of the marriage of a non-officiating priest, and thereby the question of competency was settled. But, the memorial urged the opposition to the abolition was so determined and influential, and Bavaria was in so peculiar a position that, for the sake of peace, it was advisable to postpone a decision, and the council therefore advised the synod to decree that all motions now before it should be postponed until 1884. It transpired that the council had been equally divided on a motion that Baden be exempted from the general law, and that priests should be allowed to marry in the Grand Duchy only.

Another document was read, and that was a threatening letter from the Archbishop of Utrecht, who wrote in the name of the Dutch Old Catholic Church, warning the synod that the abolition of clerical celibacy might lead to unpleasant consequences, and very probably to the cessation of intercommunion between the two bodies. The Archbishop had a right to be heard, since the Dutch Church is the source of the German Episcopate, but Bishop Herzog had a greater right to be heard, as the head of a flourishing sister community, and we simply note that the Swiss Bishop and council observed a dignified silence. Intercommunion southwards is a far more living bond than intercommunion northwards.

The chief motion was that of Mannheim, which had been long prepared and discussed throughout Germany, and which merely proposed a repeal of the law. Dr. Petri moved that the matter be postponed for five years, that Baden be especially exempted, but that the Bishop's jurisdiction over the Grand Duchy should in that case cease. Professor Michelis formulated a motion, which, he said, went to the very extreme point of concession on his part, that compulsory celibacy should be abolished, and that priests might marry on three conditions—1, the Bishop's consent; 2, the sanction of two-thirds of the members of the congregation; and 3, ability to support a wife and family. This was verily a great concession on his part, and it is rejoicing to find that the learned professor is saved for the movement. Professor Reusch handed in a protest against any synodal decision on two grounds:—(1) that the synod was not competent, and its conclusion not lawful; and (2) that tendencies would be thereby educated, which were foreign to the original and true character of the Old Catholic movement. Bishop Reinkens made a conciliatory speech, saying that he did not share the objections of the Utrecht remonstrance, and stating that, for the sake of peace and to avoid division, he would vote against an immediate abolition. Then Dr. Thürlings—a Bavarian priest, and a man that is leaving his mark on the movement—formulated a compromising motion, which was put to the vote, and carried, as follows:—

“Inasmuch as: 1. Priestly celibacy has not the character of a dogma, but rather is of a disciplinary nature. 2. The so-called law of celibacy is, as a law, in accordance neither

with the spirit of the Gospel, nor with the spirit of the Catholic Church. 3. Through this compulsory celibacy circumstances are produced, that are in the highest degree scandalous, and inflict serious injury on popular morality: Therefore the synod resolves, declaring expressly that thereby the true ecclesiastical importance of a voluntary celibacy, undertaken in a spirit of self-sacrifice, is in no wise prejudiced—1. That the prohibition of the canon law, which forbids the contraction of a marriage on the part of an ecclesiastic from sub-deacon upwards, constitutes for the Old Catholic community no obstacle towards the marriage of an ecclesiastic, nor a hindrance towards the administration of the cure of souls by a married ecclesiastic. 2. The resolutions of the second and third synods, contrary to this decision are repealed.”

The vote on this motion was 75 for, and 22 against, or 19 ecclesiastics and 56 laymen for, and the Bishop and 5 priests with 16 laymen against. Three members, one cleric and two lay, did not vote. The vote is decisive. The Bishop's voice was only given for the sake of concord, and the other opponents were Reusch, Friedrich, and the parish priests Braun, Kopp, and Hochstein. For the motion voted Dr. Knoodt, Vicar-General, Professors Michelis, von Schulte, Lutterbeck, and Weber, Dr. Thürlings, Dr. Mosler, Ricks, &c. The synodal council divided equally, four for and against. Langen, Menzel, and Tangermann were not present, and the *Deutscher Merkur* says that at least ten absentees would have voted in the minority, but certainly a larger number would have joined the majority. On the announcement of the numbers Friedrich and Reusch left the synod.

One hundred delegates were present, twenty-seven clerics and seventy-three lay. The annual report noted, for the first time, a decrease in the total number, which stands now at 51,864 souls, against 53,640 of last year. Congregations in Germany 122, one more than last year. The number of priests is variously given: one account gives it as fifty-nine, but this must be overstated, for last year's table only gave fifty-five, and of this number at least six have departed or been removed, and the accessions are only three during the year, so that the figures should be fifty-two. But three married priests are waiting for admission at once; and the old members are sustained by this means.

#### ST. AUGUSTINE AND THE EARLY BRITISH CHURCH.

WE regret to find, in the address of welcome, delivered by the Archbishop of Canterbury to the colonial and American bishops of the Anglican communion, assembled at a special service in the Cathedral in Canterbury—which is given on another page—that he not only makes no mention of the existence of the British St. Church prior to the coming of Augustine, but attributes the origin of the Church to that prelate. This appears to us but half-hearted loyalty, which ascribes the origin of the English Church exclusively to St. Augustine, who,

though he obtained his orders from the Gallican Church, was set to Britain by the Pope of Rome.

The same testimony on which we accept the landing of St. Augustine in Britain bears witness to the fact that he found the Church existing there, under its own bishops and metropolitans, who refused to acknowledge his supremacy; and the Anglo-Saxon liturgy, adopted by St. Augustine, is the result of concessions to the British Christians who refused to adopt the Roman liturgy.

Nor is this, by any means, the only testimony we have to the antiquity of the British Church. To mention but a few of the many historical allusions to it: Gildas, the most ancient of our historians, who flourished during the sixth century, asserts its existence before the time of the revolt and defeat of Boadicea, A.D. 61, during the life-time of St. Paul and nearly half a century before the death of St. John. Tertullian, also, in his book, “*Contra Judæos*,” written about A.D. 209, declares that “those parts of Britain into which the Roman arms had never penetrated were become subject to Christ,” thereby indicating that in the end of the second century, Scotland even, had not been unvisited by missionaries. During the persecution of Diocletian, we meet with the first British Christian martyr, ‘St. Alban,’ of Verulamium, the date of whose martyrdom is placed by Bede and others at A.D. 286.

In the Council of Arles, A.D. 314, we find the names of the bishops of three British sees Eborius of York, Restitutus of London, and Adelfius, whose see is generally identified with Lincoln. British bishops were also present at Sardica and Rimini, which councils were held during the fourth century, and probably at Nicæa. Athanasius (ad Jovianum) and Hilary (de Synodis) bear witness to the orthodoxy of the British bishops throughout the Arian Controversy. The British Church, then, must have existed in their day, that is, during the fourth century, or more than two centuries before Augustine's time.

These are some of the indisputable proofs that the Church existed in Britain centuries before the coming of Augustine, he not having reached the island until the close of the sixth century, A.D. 597. The Archbishop, it is true, is the actual and legal successor of the great missionary, but we do not think that the circumstance of sitting in St. Augustine's chair justified him in overlooking the important facts we have adduced as to the independent, apostolic origin of the English Church. We are quite willing to accord to St. Augustine all the honor which is his due, nor can it be denied that it is very great; and yet we must never forget that the fearless stand of the ancient British bishops won for us special privileges, and was the first step in that manly and ceaseless protest of the English Church against the unlawful aggressions of Rome, which in the sixteenth and seventeenth centuries culminated in the Great English Reformation, and the consequent absolute freedom of the Anglican Church, without which the important conference, over which His Grace is now presiding, could never have taken place.



THE DUTY OF MUTUAL TOLERATION BY PARTIES WITHIN THE CHURCH.

LETTER II.

PURSUING the subject of my first letter, I will mention one other important particular in which it is necessary, with a view to "union on the principles of the English Reformation," that our services should be used as the Church directs. I select this instance because it relates to the other great Sacrament of the Christian Church, the Administration of the Holy Communion, and because there is reason to believe that the neglect of the order of the Church in this case arises from hesitation to admit her doctrine—or to seem to recognize that which some suppose to be her doctrine. I refer to the rubric before the Prayer for the Church militant, which says "And when there is a Communion, the Priest shall then place upon the Table so much Bread and Wine, as he shall think sufficient." Then, *i.e.*, immediately after the presentation of "the alms and other devotions of the people." I understand that some maintain that the word 'then' in this Rubric does not signify 'at that point of time in the service,' but simply 'in that case'; meaning that, if there be a Communion, Bread and Wine shall be placed on the Table, there being no specification of the exact time at which this shall be done; and consequently that, if it be done *before* Morning Prayer begins, the direction of the Rubric is complied with. I do not wish to debate this question on the ground of common sense; though, if this Rubric be taken in connexion with the preceding Rubric, the argument from common sense appears to me to be irrefragable; and is, I know, frankly admitted to be so by many who call themselves Low Churchmen. I will rather appeal to an authority which few will dispute, where the mere logical and grammatical import of words is involved. When the case of 'Westerton v. Liddell' was brought by appeal before the Judicial Committee of the Privy Council, one of the charges against Mr. Liddell was his use of a credence-table. The judgment of the Judicial Committee on this point was, in effect, as follows: That it was, beyond all question, the duty of the officiating minister to place the Bread and Wine on the Table at that point of the service at which the Rubric stands, *viz.*: *after* the reading of the offertory sentences and the presentation of the alms, and *before* the Prayer for the Church Militant; and, that, this being the case, any provision was lawful which might conduce to the performance of this indispensable duty, with convenience and decorum. On this ground the Committee allowed the credence table, not as a thing prescribed for its own sake; but as a mean, either necessary or expedient, for the due discharge of a plain unquestionable obligation. In some churches the vestry might be distant from the chancel, and the conveyance of the elements thence by the minister or by others would cause an unseemly interruption of the service, and in this case the credence-table might be regarded as necessary; and even where the vestry was close at hand, it might be fairly regarded as

expedient, in order that the public worship might not be encumbered by needless ceremonies, and that the risk of mistake or accident might be avoided. The rubric, however, enjoins *only* the placing of the elements on the Table at that time, and says nothing as to the mode by which that action of the minister is to be facilitated. I know that some years since in the parish church of Frome, Somersetshire, the churchwardens observed an immemorial custom of passing into the vestry, after bringing the alms to the Priest, and bringing thence the Bread and Wine, and delivering them likewise to him as he stood within the Chancel rails; and I imagine that no one would wish to disturb a good old custom like this, but would rather delight to see the lay representatives of the congregation associated with their minister in this act of service.

I believe that the term "credence table" has alarmed many by its unwonted mysterious sound, it may be well therefore to bear in mind, first, that it is a *secular* as well as an ecclesiastical term, that it means nothing more than 'side-board,' the place at which, when poisoning was too frequently practised both on guests and on masters, the *taster* pledged, by his own receiving of the food or of the cup, the safety of those who should afterwards partake of it—thus *accrediting* or giving testimonial to the viands: and, secondly, that the credence table is a merely secondary and indifferent thing, and that we ask nothing more than that the plain direction of the rubric, as recognized by the highest legal authority, be complied with. If it be true that "he that is unjust in the least is unjust also in much," we should be very careful not to give offence to others, or to draw unnecessary lines of demarcation between ourselves and others, even in that which may seem to be a very small matter, but nevertheless affects the most solemn act of our Christian worship. As the Church designs that our alms shall be hallowed every Lord's Day, by being presented on the Holy Table, with the prayer that God would "most mercifully accept them," (a design which, let us remember, is rudely and undutifully frustrated, where the Prayer for the Church Militant is not used); so also, beyond all question, the Church designs that we shall offer to God those elements of bread and wine, which are afterwards, in the Prayer of Consecration, to be sanctified, by having our Lord's own words pronounced over them, to a most holy purpose, so that we, "receiving them, may be partakers of His most blessed Body and Blood."

There can be little doubt that our Church meant distinctly to recognize, by this rubric, the practice of the early Church of making to Almighty God, as the Creator of the world, a material oblation of the first-fruits of His creatures—of "bread to strengthen man's heart" and of wine "which makes glad the heart of man." And no dread of later errors can possibly justify neglect of the plain injunction of our church; if conscience be pleaded for such neglect we are compelled to reply that the plea is inadmissible, and that it should, far rather, have been urged as a

reason for not assuming an office, the assumption of which binds him who holds it, by every tie of truthfulness and honour, to discharge, with scrupulous fidelity, the duties for which he has consented to make himself responsible. We need not, moreover, despair of explaining to the simplest understanding how widely the oblation of the unconsecrated elements differs from the oblation *after* consecration; or, again, how totally different in meaning was this latter oblation, as practised in the early church, from that so-called offering, which our church emphatically rejects, and which implies a repetition, or a continuation, of the one great offering upon the cross. Let us not forget the scandal which must inevitably ensue from diverse usage here:—How they, who comply with the rule of the Church, must be grieved and disturbed by seeing it infringed, at a time, and in a matter so sacred: and, again, how the neglect of the rule, by some of the ministers of the Church, may cause those who dutifully obey it, to be regarded with most unjust suspicion, simply because they do so. It is very hard indeed that a man should be denounced as disloyal to the church simply because he studiously obeys her instructions; and that, by those who no less studiously refuse to comply with them.

It must be remembered also that "Union on the Principles of the English Reformation" may be frustrated, not only by neglecting to do what the Church enjoins, but also by adventuring to do that which she neither prescribes by direct enactment, nor authorizes by traditional custom. If we examine the question calmly and dispassionately, all will admit that there are usages most decent and edifying, which are not prescribed by written rubrics, and that consequently we cannot, in every instance, appeal to the *litera scripta*, as interpreting the mind of the Church and our own duty as her members. I will mention the practice, happily common to us all, without distinction of party, of rising at the opening of Morning and Evening Prayer, and continuing to stand until we kneel to say the general Confession; and, again, the very seemly custom of standing during the reading of the Exhortation in the Communion office, neither of which usages is prescribed by any rubric. I believe, however, that very little difficulty will present itself to any willing and obedient mind, in determining *what* those unwritten usages of the Church are, which are either absolutely binding upon us all, or may be observed by some without any shadow of offence to others. It may be assumed, then, that all these things lie within the domain, which they who would promote the union of which we are speaking, may safely regard as their own lawful heritage; remembering, in any case of possible doubt, the resort, which is enjoined, in the Preface to our Prayer Book, to the Bishop of the Diocese. But this "goodly heritage" has its bounds, beyond which some are disposed to pass, according to their several inclinations, in one direction or in another. Some would venture to "go out of bounds" in the direction of what they call "our common Protestantism," and to introduce into the church practices borrowed



from other religious bodies, separated like ourselves from the Church of Rome; thus effacing as far as possible the lines of distinction between the Church of England, and the sects which have for the most part broken off from her since the Reformation. It should be remembered that, as our Sovereigns are sworn to maintain, not Protestantism in the general, but "the Protestant Religion as by law established," so the designation Protestant, down to the time when that oath was framed, had a distinct and definite meaning in England; signifying, as it did, a member of the Church of England, and not being applied to Non-conformists or Separatists of any class. The belief and practice of the Church of Rome may be protested against on very different grounds, and the protest may be more or less general; directed, either against errors in the Romish system, or against truths which it still retains: and we may hence infer that neither Christian truth nor Christian charity can be advanced by confounding the protest of the Church of England, made on specific grounds, and limited to those grounds, with the protests of other bodies, all of which, more or less, involve our own Communion in the censure which they pass upon the Church of Rome. Others again would overstep the limits, plainly traced by our Church, in the direction of what they are pleased to call "Catholic Principles," and seek to import into the Church's system, under that designation, beliefs and usages which, when closely examined, will certainly not abide the celebrated test of Vincentius, "*Quod semper, quod ubique, quod ab omnibus*;" and which, even if they could abide that test, should be introduced by public authority, not by individual caprice. They who stray in this direction cannot escape the charge of justifying those who stray in the opposite direction. Both alike infringe the rules of the Church, and both, in doing so, plead, with equal plausibility, obedience to a higher rule. Both would, according to their respective views, make the Church more comprehensive; but both are, I believe, engaged in attempts, inconsistent with their position and duties as members of the Church of England; in attempts which, if still persisted in, cannot but issue in the disruption of that Church. May we not, in a spirit of humility and self-denial, "pleasing not ourselves," "forbearing one another in love," be content to feed together in safe pastures, to meet each other on a ground which is, by our own solemn avowal, common to both: learn to approach each other more closely, and to understand each other better, by the reverent and dutiful adoption of that which our Church has undoubtedly commended to us, and by a careful abstinence from practices and usages, by which individuals would affect, at their own discretion, to supply the deficiencies of the Church or to enlarge the narrowness of her spirit? "To obey is" ever "better than sacrifice," and He, whose "continual pity" can alone "cleanse and defend his Church," will, we may well believe, most surely grant us the protection and the purity which we so deeply need, if we strive to love as brethren,

and seek the grace and guidance of the "One Spirit" by acting, with all docility and meekness, as members of the "one body."

GEORGE WHITAKER.

#### OUR NEW STORY.

WE this week commence a new story, which we are sure will be universally admired. The characters are well sustained and every part of the narrative is full of interest. When we announce that it is by the author of "Still and Deep," we need say no more to bespeak for it a hearty welcome.

### Diocesan Intelligence.

#### NOVA SCOTIA.

(FROM OUR OWN CORRESPONDENT.)

WEYMOUTH.—On Tuesday, the 2nd inst., the inhabitants of this beautiful village of Weymouth assembled in large numbers to witness the laying of the corner stone of their new parish church.

After an appropriate service, everything being in readiness, Mr. Filleul mentioned the contents of the metal box about to be deposited in the cavity of the stone, viz., an account of the old church, and matters of parochial interest, as well as an account of the proceedings of that day; a list of the subscribers to the new building. Also a copy of each of these papers: the Royal Gazette, the Digby Courier, the Dominion Churchman, Church Work, the Weymouth Weekly Miscellany, published in 1861, and the Yarmouth Herald. The coins were, a fifty cent gold piece (eight square), kindly given by Mrs. C. D. Jones; Dominion silver, 5, 10, and 25 cents; an English shilling; a cent coin of each of the four provinces, N. S., N. B., N. F., and P.E.I.; an English half-penny; a French centime, and a U.S. two cents. The corner stone being lowered into its place, the following suffrages were repeated. Minister. "Our help is in the name of the Lord," Ans. "Who hath made heaven and earth." Min. "Except the Lord build the House their labour is but lost that build it."

Then Mrs. Campbell, wife of the Hon. Colin Campbell, striking the stone three times with a mallet, said:

"In the name of the Father, and of the Son, and of the Holy Ghost, Amen."

"We lay the corner-stone of an edifice to be here erected by the name of the Church of St. Peter, and to be devoted to the service of Almighty God, agreeably to the principles of the Church of England, in its doctrine, ministry, liturgy, rites, and usages."

"Other foundation can no man lay than that which is laid, even Jesus Christ, who is God over all blessed for evermore; and in Whom we have redemption through His blood, even the forgiveness of sins." Amen." Some more suffrages were offered, after which a comprehensive prayer was read. Several addresses were then delivered. The Rector commenced his remarks by expressing deep thankfulness to Almighty God for the realisation of a wish, often uttered and often ejaculated, during a ministry now extending over nearly 26 years. He briefly referred to the age, and condition of the old church, and concluded by saying that he should do injustice to his feelings did he fail to refer to the zeal and energy displayed by the "Weymouth Ladies' Sewing Circle;" and that it was in reality mainly through their zeal and "labor of love" that the idea of attempting the erection of a new church had originated. Two appropriate collects were offered up, after which the blessing concluded the happy employment of this good day. The Rector had anticipated the presence of his friend and brother, the Rector of Digby, but much to his regret, he was unable to be present.

It may be interesting to know that the old church of St. Peter is about 90 years old. It was moved about 20 feet more to the north, on the 12th and 13th June, by Mr. Chute, of Bear River. Here Divine Service will continue to be held until the new building is ready for consecration. The

The foundation of the new church is partly on the site of the old. The dimensions of the edifice in course of building, are 39x29 ft. the Chancel is 21x19 ft. It will have a south porch. The tower will be in the angle formed by the east gable and the Chancel. The base of the tower will be the Vestry; The organ chamber being on the north side. The roof will be open, having truss arches resting on hammer beams. The church is to be entirely free and unappropriated. The estimated cost (when completed), will be about \$4,000.

The building committee take this opportunity of soliciting aid from friends and well wishers, and they anticipate that, if their reasonable expectations are realised, the church will be dedicated to the service of Almighty God in the early part of June, 1879.

In bringing this account to a close, the committee feel constrained to give utterance to their feelings in the words of the xc. Psalm, 16 and 17 verses: "Let thy work appear unto thy servants and Thy Glory unto their children. And let the beauty of the Lord our God be upon us, and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it."

WILMOT.—On June 13, a meeting of the Rural Deanery of Annapolis was held in this parish, for the first time. A variety of valid reasons prevented several of the clergy of this Deanery from attending. Present: the Rev. P. J. Filleul, A.B., and Rural Dean the Rev. W. M. Godfrey, A.B., Rector of St. Clements; and the Rev. George Maynard, Rector of Wilmot, who said morning prayer in the parish church. The Rural Dean preached from, "And He is the Head of the body, the church—Col. i 18. A large proportion of the congregation remained to feed on the precious symbols of the Lord's Body. After dinner at the Rectory, the clergy repaired to Mr. Maynard's study, where two hours were profitably spent in the discussion of Church ordinances and practice. At 7:30 p.m. service was again held in the church. The Rural Dean offered the prayers, and the sermon was by the Rector of Clements, from the words, "And we are witnesses of all things which he did"—Acts x 39. The Rector of Wilmot is a son of Canon Maynard, D.D., Rector of Windsor. This parish has, for a long course of years, abounded with sectaries, and hence a discouraging element enters into the labours of an extensive mission. But doubtless here, as in other unpromising fields, faith, patience, earnest prayer, and laborious toil, will in due time, yield fruit. May it be the Rector's happiness, not only to be able to "build up his own people in their most holy faith," but may he, in answer to his fervent intercessions, have the deep gratification of seeing many of those who have in days gone by strayed from the wholesome fold of our truly Apostolic Church, "return as doves to their windows." The musical part of the services receives very effective aid from the Rector's wife. On the following day the clergy from Clements and Weymouth bade adieu to their kind friends of the Wilmot Rectory.

AMHERST.—The chancel of Christ Church, with the recent addition of the three stained glass windows, is now complete and presents a very handsome appearance. The middle one, which consists of two lights is a memorial window to the late Hon. Judge Stewart, C. B., and is intended to illustrate the 14th and 15 verses of the third chapter of St. John. It has this inscription: "And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: That whosoever believeth in him should not perish, but have eternal life." The second is to the memory of Cecil Wray Townshend—son of the Rector—Canon Townshend—and represents the Good Shepherd carrying the lambs in his arms, with the inscription, "I am the Good Shepherd."

The remaining three are also memorial windows to three daughters of Lt. Col. C. J. Stewart, and represent the following subjects: The first is an illustration of the second verse of xviii chap. of St. Matthew, with the inscription, "Jesus called a little child unto Him." The second is intended to illustrate the raising of Jairus' daughter, with the inscription, "She is not dead but sleepeth."—St. Luke viii 52. The third is intended to illustrate the inscription: "Suffer



the little children to come unto me," from St. Mark, x 14.

PUGWASH.—On the eve of her departure, a nicely filled purse was presented to Miss Moore, daughter of the out-going Rector "as a small token of appreciation of her services at the organ," in St. George's Church.

FREDERICTON.

The anniversary services of the diocesan Church Society were held in St. Paul's Church, which was filled in every part. The service was choral, Professor DeVine presiding at the organ, the united choirs of Trinity, St. John's and St. Paul's churches furnishing the music, under the direction of Mr. G. A. Schofield. The clergy formed in procession at the school house, and on reaching the church were met at the door, and followed by the tenors and basses, marched up the middle aisle, singing in unison Hymn 392, Hymns Ancient and Modern:—

Forward! be our watchword,  
Steps and voices joined;  
Seek the things before us,  
Not a look behind;  
Burns the fiery pillar  
At our army's head;  
Who shall dream of shrinkings  
By our Captain led?  
Forward through the desert,  
Through the toil and fight;  
Jordan flows before us,  
Sion beams with light.

After singing the first two verses they were joined by the trebles and altos and the remaining verses were sung in harmony. A short voluntary was then played by Prof. DeVine. The Rev. Canon Medley intoned the services, the responses being made by the choir. The Rev. R. Simonds, of Dorchester, read the first lesson. The 132nd and 134th Psalms were chanted to a single chant, but not so effectively as they would have been had the united choirs had more frequent opportunities of practising together. The organ could scarcely be heard in the body of the church and was continually behind the voices. The Rev. Dr. Ketchum, of St. Andrews, read the second lesson. The Magnificat and Nunc Dimittis were sung to Wesley's will known service. The beautiful anthem "Hosannah in the highest," &c., was somewhat marred by one of the trebles being sometimes in advance of the other voices, which undoubtedly was due to the want of time for the necessary practice. Hymn 274, of Hymns Ancient and Modern, beginning

Through the night of doubt and sorrow  
Onward goes the pilgrim band,  
Singing songs of expectation,  
Marching to the Promised Land,

was then sung, previously to which the acting minister of the church announced that the offertory would be for the benefit of the Diocesan Church Society. The sermon was preached by Rev. Theodore E. Dowling, Rector of St. George's Church, Carleton, from Isaiah, chap. xlix. verse 6: "It is a light thing that thou shouldst be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth."

The preacher began by stating that the Bishop had asked him to speak on the subject of missions, home and foreign. He then drew attention, at length, to "the missionary character of the Church services." He impressed upon all "the constant reference contained in the ordinary Morning and Evening Prayer to the future evangelization of the whole world. And why? In the hope that the mission work of the church may be more and more frequently in our thoughts, and more distinctly in our prayers; and these thoughts and prayers will flow out into deeds. The strength of the Church abroad depends, in no small degree, on the strength and earnestness of the Church at home. The two go together. Do, then, my brethren of the laity, what you can for your own Diocesan Church Society, whose 43rd anniversary we thankfully commemorate to-day. Show a little downright earnestness on behalf of our home mission work. See that the names of our new missions of Madawaska, Grand Falls, with Van Buren, Kent and Aberdeen, established (thank God) this year, notwithstanding the general de-

pression of business, be added to before long, and never, never rest until our unwieldy missions become divided, as Sackville and Dorchester are now happily served—by two clergymen. See that the candidates for holy orders in this diocese have time and opportunities for bringing out of well-stored treasure-houses things new and old. Provide for your working clergy who are incapacitated by age or infirmity. Assist in the building up of churches and parsonages; not only help to support, but rally around your clergy, and encourage them in all good works. Be favored to see our youth trained in the great truths of religion, and the fellowship of the Church. Above all, advance the cause of Christ at home, by the example of a holy, self-denying life, springing from a personal love to our dearest Lord.

But these claims of our Church Society—for which I am sure I shall not ask your attention to-night in vain—do not relieve us, at times, from the duty of aiding in the work for the Church abroad.

After an allusion to a beautiful passage in one of the old heathen poets, where he tells how the news of the fall of a famous city was conveyed with wondrous speed to the homes of the conquerors in distant lands, Mr. Dowling concluded as follows:—

"So has the light of the gospel of the kingdom, ever since it was kindled at Pentecost, been passed on from east to west, from generation to generation, even unto us; and shall we suffer the light to die out in our hands? Shall we be unworthy of our high and holy trust? Nay, not so! Never has the light of Evangelic truth shone out with a flame more pure and bright than now. Let us cherish this Evangelic truth, this apostolic order which is ours, in all their purity and power, and then, by the mighty aid of God, the Holy Ghost, the strengthener, let us strive with another. How, how, brethren? Why, how best to make the light shine not only in the log hut and the lumber camp but upon those who sit in darkness and in the shadow of death. By God's help, if we are but loyal to our principles, we may yet make our beloved diocese stand out nobly for its missionary efforts at home and abroad."

After the sermon was finished the offertory was taken up, and the Rev. Dr. Jarvis of Shediac pronounced the benediction.

The clergy first retired, the procession marching down the middle aisle, singing the 215th hymn from Hymns Ancient and Modern, beginning

The Church's one foundation  
Is Jesus Christ her Lord;  
She is His new creation  
By water and the Word;  
From heaven He came and sought her  
To be His holy Bride;  
With His own Blood He bought her,  
And for her life He died.

After which the congregation separated. The service was beautifully rendered, and the effect very impressive.

Estimate of income and expenditure of Diocesan Church Society for 1878-79:—

Expenditure.		Income.	
Balance.....	\$808 00	Subscriptions and	
Salaries of Officers	300 00	Collections	\$7,000 00
Contingencies	300 00	S.P.G. Grant	10,000 00
S.P.G. Pensions..	732 00	Interest	700 00
Amount available		Do. arrears	530 00
for salaries for		Hazen trust	470 00
Missionaries....	19,060 00	Do. arrears	300 00
		Chipman trust....	2,200 00
	\$21,200 00		\$21,200 00

TORONTO.

SYNOD OFFICE.—Collections, etc., received during the week ending July 20th, 1878.

MISSION FUND.—July Collection.—Cobourg, \$92.00; Toronto, Holy Trinity, \$80.06; All Saints', \$36.48; Alliston, \$3.00; West Essa, \$1.24; Fisher's school house, 36 cents; Bradford, \$1.40; Middleton, \$1.44; Coulson's, 88cts.; Etobicoke, Christ Church, \$2.03; St. George's, \$5.22; Aurora, \$2.13; Cameron, \$1.00; Orillia, \$11.50; St. Mark's, Otonabee, \$1.00; Grafton, \$8.61; Brooklin, \$1.03; Columbus, 63 cents; Ashburn, 38 cents; Bowmanville, \$7.43; Keswick, Christ's Church, \$2.70; St. Luke's, Toronto, \$30.00; Uxbridge, \$8.62; Greenbank, \$1.00; Goodwood,

\$1.00; Hastings, 72 cents; Alnwick, 50 cents; Dartford, 90 cents; Stayner, \$3.50; Creemore, 95 cents; Banda, 55 cents; Dysart, \$11.08. Special Collection, July 2nd.—Alliston, 50 cents; West Essa, 40 cents; Bradford, \$1.28; Grafton, \$1.39. Special Appeal.—Grafton, additional, per Rev. Dr. Smithett, 50 cents. Parochial Collections.—Tullamore, \$12.00; Fenelon Falls, additional, \$18.12. Subscription.—Charles James Blomfield, \$10.00.

The regular Quarterly Meetings of the Standing Committees of the Synod of the Diocese of Toronto, will be held at the Synod office, Toronto, on Thursday and Friday, the 8th and 9th days of August, 1878. Thursday, 8th August:—Clergy Trust, 11 a.m.; Land and investment, 1 p.m.; Widows' & Orphans' Fund, &c., 1 p.m.; Executive, 3 p.m.; Sunday School, &c., 4 p.m.; Church Music, 7 p.m. Friday, 9th August:—Mission Fund, 12 m.; Audit, 1 p.m.; General Purpose Fund, 2 p.m.; Printing, 2.30 p.m.

WM. P. ATKINSON,  
Synod Office, Toronto, 1878. Secretary.

AURORA.—On the 2nd inst. a deputation of ladies, members of the congregation of Holy Trinity Church, Aurora, called at the parsonage and presented a beautiful tea-service to Mrs. Fidler. Dr. Hillary, who accompanied the ladies, acted as spokesman, and with kind parting words made the presentation, and gave expression to their affection for Mrs. Fidler and their sorrow at the approaching severance. The Rev. A. J. Fidler acknowledged, on behalf of Mrs. Fidler, the handsome and unexpected present just received.

The address of the Rev. A. J. Fidler is Whitby, Ont.

From the official record of the Bishop of California, published in the Pacific Churchman for June, we extract the following, which will be interesting to Mr. Trew's many friends in this Diocese:—"May 12 (Sunday).—In St. Michael's Church, Anaheim, after service by the Rev. A. G. L. Trew, assisted by the Rev. H. H. Messenger, I preached, confirmed ten candidates and administered the Holy Communion, assisted by the clergy. Thirty-four communicants came forward to the chancel, showing how successfully Mr. Trew is building up this parish."

HARWOOD AND GORE'S LANDING.—On the occasion of the departure of the Rev. W. H. Wadleigh, B.A., Incumbent, from this mission, it having been signified to him that his presence was desired at the Church of St. John the Evangelist on the evening of the 12th inst., and the Churchwardens, with a considerable number of the congregation, having assembled, the Reverend gentleman was made the recipient of an address and handsome purse. Capt. Thompson, who occupied the position of Chairman, introduced the subject of the address and purse to their clergyman in feeling and complimentary terms. He said that previous to their presentation by the Churchwardens he had a certain statement of facts to make. He wanted to say that the address had been communicated to a considerable and influential number of the congregation of St. George's Church, Gore's Landing, who had cordially entered into it. Of this, moreover, they gave ample testimony by their willing and liberal contributions to the purse. He had found that, with only two or three exceptions, their present act expressed the unanimous feeling and wish of the parishioners of the whole mission.

The following address was then read and the purse presented:—

Rev. and Dear Sir:—  
The time has arrived in the Providence of God, when you have deemed it expedient to resign your charge over the congregations of Harwood and Gore's Landing. It is now three years since you came amongst us, and during that time, though comparatively short, besides attending to the duties devolving upon you as pastor, erected by your individual exertions alone, a most beautiful house of worship, and filled it with willing and attentive adherents. This good work could not



have been accomplished without the exercise of those liberal and insinuating qualities which you possess in so eminent a degree, and which, wherever found, are the golden keys that open the coffers of the rich and breasts of the benevolent poor. We cannot, sir, say good-bye without expressing in the strongest terms our thorough appreciation of the work you have accomplished in Harwood; and we trust that it may continue to be, as it now is, a spiritual and material monument of your earnest endeavor to spread the knowledge of the Great Author of all good in the hearts and lives of all.

Besides this great work of building a church—great by reason of the difficulties in the way—the formation and organization of a most respectable and growing congregation, you have spent much time in the Sunday School and choir practice, for the beautifying of public worship, and also in raising funds for an organ suitable for so desirable an object, giving expression by acts to the words of the Psalmist: "Praise ye the Lord," "Praise God in the sanctuary," "Praise Him with stringed instruments. Let everything that hath breath praise the Lord."

Whilst regretting the departure from amongst us of one who has cheered so often the social circle, brightened so much the chamber of sickness, and neutralized ever by Divine light the terrors of the darkness of death, we certainly sympathize with you in the hope that you will find in another part of the vineyard a still greater work to do than you have accomplished, or could expect to accomplish in so limited a sphere as that of Harwood and Gore's Landing. The vineyard is large and the laborers are few, so that we are quite certain you will not be long without a charge worthy of your earnestness, abilities and moral worth.

In conclusion, allow us, in behalf of the congregation in Harwood, to present you this small purse. It is not nearly so large as our hearts suggest, but we hope you will accept it as coming from friends whose friendship will not fade like the flowers, nor our thoughts of you pass away like tear-drops from the clepsydra of time.

And now farewell, and may the blessing of God, who has done so much by you, attend you always, with ample means, robust health, and abundant opportunities to benefit others as you have this congregation.

(Signed), CHAS. F. THOMPSON  
JAMES DROPE,  
Churchwardens.

REPLY.

Messrs. Churchwardens and Dear Brethren:—

I thank you most sincerely for this unexpected and kind token and expression of your good will and the regard which you have been pleased to show me in so handsome a manner. I do not feel that personally I deserve so much kindness at your hands, for all I have done in this parish has been done to fulfil what I believed to be my duty for the glory of God, the good of His Church, the benefit of this whole community and the sincere love which I desired thus practically to express for it. Had I remained I should doubtless have done a great deal more. It is to my deep regret that circumstances have intervened to preclude the possibility of doing what would have given me so much pleasure. But while I would not arrogate to myself any special merit, I cannot help expressing my very natural gratification which your kind act of to-night—and indeed all your daily kindnesses have afforded me—that the work which I have been instrumental in accomplishing among you has been looked upon with favor. Again thanking you and wishing yourselves, Harwood and Gore's Landing all blessing and prosperity, I would express the hope that the work may continue to receive your unabated interest and support, and that ere long you may have a clergyman in every way qualified to advance it to the glory of God and the good of His Church. To-morrow morning I must take my departure, so my dear friends I must now say good-bye.

All those present now came forward, and, one by one, expressing their best wishes for Mr. Wadleigh's future welfare and success, and took leave of him with a most cordial hand-shaking.

### NIAGARA.

(FROM OUR OWN CORRESPONDENT.)

Major Bute is appointed to collect the endowment fund of the Diocese.

AMARANTH.—This mission is progressing, the Catechist, Mr. Clark, has, with the aid of his people, just built a very neat little Church at Farmington, the painting of the east window being done by himself. The mission is divided now, Mr. Radcliff (who has come for a few months until a priest can be sent) taking Waldeman, Bowling Green, and Lay's school house, and Mr. Clarke the remaining portion. The Rev. Rural Dean Yewens was in the mission arranging matters, and gave stirring addresses at the different places. May the work done by these two Catechists bring forth fruit, and may the cause of Christ be manfully expounded in the hearty desire of Amaranth churchmen!

GUELPH.—One of the most striking features of Guelph is the number of beautiful churches built of the light grey stone which abounds in that neighborhood. Among them for elegance of design, size and beauty, St. George's Church stands pre-eminent. It is built on the edge of hill that slopes gently to the River Speed, so that there is a very large lecture and Sunday school room under the church, with a row of triple Gothic windows looking towards the river. The church is of early English architecture, and is 136 feet long by 63 wide with a clerestory. The chancel is about 36 by 24 with an organ chamber on one side and a spacious vestry room on the other, richly furnished, the chancel decorations frescoes, &c., are very rich and beautiful in colour and design. The choir is partly railed off from the nave with iron scroll work in ultra-marine and gold. The communion rail is of the same style of workmanship, while the roof of the chancel is of ultra-marine, with raised stars in gold. The communion cloth is a magnificent specimen of embroidery in silk and gold, with appropriate emblems. There is also a very rich carpet of crimson with gold *fleur-de-lis*. There are beautiful scrolls with texts in old English over all the windows. The chancel is lit with gas, four brass standards with nine jets each, making it as light as day. In the nave which is 50 feet high, there are two beautifully designed *coronades* of polished brass, with forty-two jets, while the side aisles are lit in a similar manner. In the south transept, near the door, there is a richly carved font that was the gift of the children, raised on a massive stone platform. The organ a very large and sweet instrument, is in the chancel, and the choir have stalls on each side. The seats to the nave are open with kneeling stools in each. There is accommodation for 800, but on special occasions one or two hundred more have been accommodated. The tower and spire are exceedingly graceful. The former is 100 feet in height and the spire 86 feet, covered with variegated slate, as is the church itself. This noble structure is now entirely free from debt, and will be consecrated on the return of the Bishop of Niagara from England. Since Easter this most desirable result has occurred, in consequence of a proposal made by a gentleman—Mr. George Elliott, who had already given very largely—to subscribe \$1,000 if the congregation made up the balance, \$1,500 and this was accomplished in two days. Thus a church that cost between forty and fifty thousand dollars five years since is now free from debt.

Near the church a beautiful rectory has just been completed of them, and in keeping with the church, at a cost of nearly \$8,000. The rector, Canon Dixon, moved in January. It adds greatly to the appearance of the church, and we do not know that in the Province there is a more splendid church property than the church and rectory combined. A very large portion of the Rectory debt is paid and the balance is distributed so as not to be felt by the congregation. Immediately after the debt was cancelled on the church the ladies had a sale of useful things, from which \$800 was cleared on rectory account. The Guelph Church-people deserve great credit for the noble example they have set to other congregations. Canon Dixon, the Rector, has one of the rarest private libraries in Canada, enriched with costly speci-

mens from Edward the 4th's reign down through the succeeding reigns, that it would be impossible to duplicate in America.—*Daily News*.

### HURON.

(FROM OUR OWN CORRESPONDENT.)

LUCAN.—On Sunday, July 14, was committed to his final resting-place the body of Rev. William Logan, late rector of this parish. In compliance with the wish of deceased he was buried by his brother Masons. Arrangements were accordingly made by the Masons of this city, and a special train was chartered on the London, Huron and Bruce railroad to convey them to Clandeboye, the railroad station nearest to Lucan. Quite a number of Masons from the city availed themselves of the opportunity thus afforded them of paying the last token of respect to their departed brother. The 7th Battalion band, from the city, were also in the procession. From Lucan to the burial ground of St. James, Biddulph, is a distance of nearly two miles. This was the place of his interment. The remains were borne in sad array to the church, where the Church Burial Service was read by Rev. T. Magahy, and at the grave, assisted by Rev. Messrs. Ryan, Johnson, and De Law. At the conclusion of this service the Masonic burial service was read by Rev. Canon Innes assisted by Brother Templars.

SPECIAL EVANGELISTIC SERVICE.—*Choosing and professing a religion*.—At the close of the special evangelistic services in Arkana, County of Lambton, under Mr. Anderson, 308 persons were found to have professed religion. Of these 77 united with the Presbyterian denomination, 68 with the Canada Methodist, 59 with the Methodist Episcopal, 56 with the Baptist, and 47 have not yet decided where to make connection. Comment is unnecessary.

KETTLE POINT.—Mr. Tutton Thawkeencee (the grandson of the late Chief Oshawurroo), was united in holy matrimony, at St. John's Church, to Miss Allen Ashquabe, both of Kettle Point. The bridesmaid was Miss Annie Henry and the bridegroom's friend Mr. Elijah Ashquabe. The marriage ceremony was performed by the Rev. J. Jacobs, native missionary, in the presence of a large congregation of Indians. The bride was attired in an elegant wedding costume, and she is said to have "looked exceedingly handsome." What a change the reception of the truths of Christianity has wrought in the Red men of the forest within a few years, in their manners, habits, and their whole social life. The raising degraded man from the state into which he had fallen to the dignity of manhood, intelligent and educated, is an irrefutable argument in favor of the truth of revealed religion. Mr. Jacobs is one of four Indian clergymen in this Diocese.

### British News.

Narrow minded prejudice ultimately disappears before enlightened refinement and good taste, as shewn by the following extract from an English contemporary: "A conference of Evangelical clergy was held at York on Thursday week, at which a paper was read on 'Ornate Churches and Services,' by the Rev. W. Milton, of St. Marks, Sheffield. On the subject of music in the Church services, Mr. Milton said the chanting of the Psalms was a difficult question to decide. Obviously if it could not be fairly done it should not be done at all. Irreverent gabbling, pauses misplaced, inarticulate enunciation, and the like, caused distress instead of awakening devotion. And even when the chanting was good it was of doubtful utility. The attention was too often turned from the thing done to the manner of doing it; always a mistake and a hindrance to spirituality. Moreover, the aged, the unmusical, and uneducated, who formed a considerable part of every congregation, were almost shut out from the most valuable portion of worship when the Psalms were sung. In spite, however, of such drawbacks, where the large majority desired it, he thought the chanting of the Psalms should be conceded. Perhaps the best plan was that now



largely adopted of reading in the morning and chanting at night, by which the wishes and wants of all were in turn consulted. As to a surpliced choir, his own experience was that it contributed to regularity of attendance, to reverential behaviour, and it assuredly added to the beauty of the sanctuary. If the clergy would in all cases endeavour to inspire the choir with a sense of their honour and responsibility as assistant ministers in the worship of God, the happiest results might be anticipated. In conclusion, he said he longed to make the Communion service more jubilant than it was. He would that they could introduce some music into their celebrations, which should help them to anticipate more vividly the joy which awaited the family of God at the marriage supper of the Lamb. These remarks (the reporter of the *York Herald* states) were received with applause.

ARCHBISHOP OF CANTERBURY'S ADDRESS.

The following is the address of welcome given by His Grace from the chair of St. Augustine to the Prelates recently assembled in Canterbury Cathedral:—

"My brothers, representatives of the Church throughout the world, engaged in spreading the Gospel of Jesus Christ wherever the sun shines, I esteem it a very high privilege to welcome you here to-day to the cradle of Anglo-Saxon Christianity. We have already been carried back in thought by the service in which we have been engaged in the Chapel of St. Augustine's College, to the first beginning of the Church, the memory of which is recalled by the name of St. Augustine. We have joined in the holiest service of our common Christianity, surrounded by young men looking forward to becoming missionaries of the everlasting Gospel wherever God may see fit to send them. In your far distant dioceses some of these young men will have their station, even as others have already gone forth in no scanty numbers from these walls, and are labouring under your fatherly care. By your presence in that chapel to-day, you, my brethren, have borne witness to the faithfulness of those labors, as well as to the soundness of the training they have received from those who have had the oversight of them. And now you have come to that which by outward symbols is the very centre and heart of our common Christianity; the cradle from which has gone forth so much of the organization which you are set to carry forward and administer. With this historic centre some of you are intimately connected. The Metropolitan of Canada, the Bishop of Barbadoes, the Bishop of Gibraltar, have stalls in this cathedral church. We rejoice that this is so; that thus they make it understood that this cathedral is the cathedral church of a wide and extended Christendom. Others of you have here received consecration to your high and responsible office. Your return cannot fail to awaken deep and varied feelings. It will remind you of hopes then awakened of wide and lasting usefulness, and call forth thankfulness for the measures in which those hopes have been realized; and the thought of the difficulties you have overcome will arouse the determination not to be daunted by any that may still arise. But all, whether there be any such special connections or no, will have their hearts burning with earnest affection for this home of our common Christianity, with which so many have pleasant memories associated; while those who visit it for the first time know its history well, and have a fellow feeling with the grand associations of the cathedral church of Canterbury. I am addressing you from St. Augustine's chair. This thought carries us back to the time when that first missionary to our Anglo-Saxon forefathers, amid much discouragement, landed on these then barbarous shores. More than twelve centuries and a half have rolled on since then. The seed he sowed has borne an abundant harvest, and this great British nation, and our sister beyond the ocean, have cause to render thanks to God for the work begun by Him here. And how full of encouragement to you is St. Augustine's work. What difficulties greater than those that confronted him can stand in your path? And you have blessings that he had not.

You stand nearer the pure primitive Christianity of the Apostles. You have a motive power to touch the heart denied to Him. Twelve centuries and a half and more have rolled on. The varied history of the Church has recorded many features, and many successes, and we learn from the past neither to be elated with the one nor discouraged with the other. The monuments which surround us speak of a chequered history. They tell of dark times and of great times. But they all testify to the superintending power of God who works all things according to the pleasure of His will, after His own plan for the building up of His one kingdom in His own way. Let us look back to the foundation of the organization which has its seat in this church, and pass on to the time when a sort of semi-paganism was ruling within its walls. Let us think of the pilgrims to Canterbury. Doubtless there were many among them with pious hearts, but far more were led hither by a system of devotion which, thank God, has crumbled to dust. The fane behind us speaks of a superstition, thank God, impossible now. Our earliest founder, St. Augustine, gave a protest against such a superstition. It is my privilege to welcome you to 'Christ Church, Canterbury,' To the Church of Christ, not the church of Peter or of Paul, though such a dedication might have been expected from one coming to our shores from Rome; not the Church of St. Andrew, later the church founded by Augustine hard by at Rochester; still less the church of St. Pancras or St. Martin; still less did he give it his own name. But he stamped it with the name of Christ, that the thought of the adorable Redeemer might ever be foremost. That 'One Foundation' than which no other can be laid; 'the same yesterday, to-day, and for ever.' He who came here to preach Christianity knew nothing of the doctrine of the Immaculate Conception, of the infallibility of Gregory, of the devotions of the Sacred Heart. Gregory sent him here that he might mark England with the name of Christ, 'that Name which is above every name.' God grant that that Name may be ever more and more acknowledged among us; that its glories may shine more and more brightly here, and in your distant dioceses, triumphing over all obstacles, and reconciling all petty divisions, uniting all hearts in the truth of our Lord and Saviour Jesus Christ.

"My brethren from across the Atlantic, a special welcome is due to you from me, partly for the Church's sake, partly for my own sake. It is specially due from me for the kindness with which you lately welcomed one so dear to me, all earthly hopes connected with whom have been so unexpectedly crushed. May God so unite us all in a bond of peace and love while life lasts, that we may be one in Him and with him eternally."

INSTRUCTIONS FOR CONFIRMATION CLASSES.

LESSON IV.

Continued.

Q. Why was the Sacrament of the Lord's Supper ordained?

A. For the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

It is good to know, better to do, but best to know and do.

To know God's will is a blessed privilege.

To do God's will is the better state.

The command of Jesus Christ was "Do this in remembrance of me."

All acknowledge the duty, but all do not perform the duty—Such know and do not—Read St. Luke xii. 47.

The institution of the Lord's Supper, read St. Matt. xxvi, 26-30; 1st. Cor. xi, 23-26; and St. Luke xxii, 19, 20.

In 1. Cor. xi, 26. read "For as often as ye eat this bread and drink this cup, ye do shew the Lord's death till He come."

We shew the sacrifice of the death of Christ in 1. The bread broken as the body of Christ broken on the cross.

2. The wine poured out as the blood of Christ shed for us.

Thus, whenever we go to the celebration of the

Holy Communion we have the solemn shewing forth or manifestation of Christ dying for us.

Read the Collect for the Twelfth Sunday after Trinity.

Q. How do we end our prayers?

A. Through Jesus Christ our Lord.

All benefits to us, are derived through our Saviour.

The Holy Communion is a means instituted by Jesus Christ, wherein we obtain forgiveness of our sins and strength to amend our lives, and walk according to His commandments.

In the Holy Communion, therefore, we plead before God the sacrifice of the death of Christ.

The Holy Eucharist is the most solemn way of saying "Through Jesus Christ our Lord."

*The Food of the Body and the Food of the soul.*

Q. What is the outward part or sign of the Lord's Supper?

A. Bread and wine which the Lord hath commanded to be received.

Bread which strengthens, wine which makes glad. Psalm civ, 15.

Q. What is the inward part or thing signified?

A. The body and blood of Christ which are verily, and indeed taken and received by the faithful in the Lord's supper.

Q. What are the benefits whereof we are partakers thereby?

A. The strengthening and refreshing of our souls by the body and blood of Christ as our bodies are by the bread and wine.

Q. Does your own experience teach you that you need spiritual strengthening?

Holy Scripture reminds us of our need. Isai. xl, 29.

We cannot live without food.

Sometimes people are found half starved, and they need strengthening—So when our souls are half starved, they want strengthening.

"Art thou weary, art thou languid?"

"Art thou sore distressed?"

Come to me saith One, and coming

Be at rest."

What does Jesus say about heavenly food for our needy souls. St. John vi, 35. and 48-51.

Obedience to Christ's command.

Q. Can you tell exactly how partaking of the Holy Communion strengthens the soul.

A. No—For it is after a supernatural manner—

Q. Can any one explain the mode of the operation?

A. None, only God.

Q. Has God said, and will He perform?

A. Yes, assuredly.

Q. What then should we do?

A. Humbly obey Him, for God cannot fail in His promises.

Q. Has Jesus commanded.

Yes—for He said "Do this—"

O! think of Jesus' command and more of Jesus' invitation.

Obey Him—He is your best friend—Your souls and bodies will be strengthened and refreshed, you may not be able to understand or explain how, but He has promised, therefore in the use of this His instituted means, you will be strengthened for this world and for eternity.

It is not right, it is the most foolish, to put off this duty, to refuse this blessed privilege, until you are leaving the world—for you may be cut off suddenly and never have another opportunity.

The Sacrament of Jesus' Body broken and Blood shed, is given to keep us in the world not to take us safely out of it. Read and learn 1 Cor. x, 16.

Read Collect for the seventh Sunday after Trinity.

(To be Continued.)

Family Reading.

THE PENNANT FAMILY.

CHAPTER LI.—TWO WEDDINGS.

ONCE upon a time it was the pleasant fashion to wind up a story with a wedding, and, since this tale purports to be in the last century, we will follow it, nay, improve upon it, and wind up with two. Sir George said, that since Caradoc had let him have his way in choosing him a wife, Daisy



should have hers in providing one for the vicar. So Miss Manent was cunningly invited to the castle, where she had every opportunity of meeting Mr. Tudor, who, the earl having departed, had no further excuse for delaying his marriage, had he needed one. That *open sesame*, money, sufficed to bring workmen enough to the vicarage to restore it quickly, and while Mr. Tudor, Sir George and Mr. Pennant superintended operations there, the bride-elect and Daisy provided the trousseau or as the Welsh call it, the *Stafell*.

So Miss Manent was married at last; and when she and Mr. Tudor drove off from the castle, to spend a short honeymoon at the Lakes, they said to their bridesmaid and best man, that they hoped they should work well and faithfully together when they were all settled. Caradoc and Daisy echoed the wish heartily, and resolved, God willing, to aid, abet, and encourage the parson and his wife in every good work.

The peasantry were demonstrative enough at this marriage of their pastor, and rang the bells, and shouted vigorously; but it yet remained to be seen what they were really capable of. The kindly, hospitable, impressionable Welsh sympathise with all the births, marriages, and deaths that happen in their midst. They had wept over Lord Penruddock's untimely death; they were ready to rejoice at Caradoc Pennant's wedding. And they did rejoice with a will; for not only were he and his family especial favourites, but they were genuine ancient Britons with blood untainted with alien streams. Moreover, though centuries had passed since Craigavon castle had belonged to a Pennant, it had belonged to one; and Caradoc was a deserving descendant, who would succeed eventually in right of his wife, to the property. He would not make the worse landlord, they argued, because his forefathers had tilled and enriched the soil he was to own. And then, Miss Daisy, although English, had been born and bred amongst them, and would be the most generous of mistresses. As to Sir George he was winning golden opinions and would soon win hearts also.

So the rusty cannon was hauled forth from the castle and placed upon the rocks over the sea; bonfires were laid on the hills; arches of evergreens and flowers erected from ancient castle to ancient church; and all done to show what affectionate hearts could do for the present owner of Craigavon.

On the auspicious morning Daisy was aroused by the sound of the cannon, and her first thought was that she was soon to be in very deed a Pennant; her next that grandfather had, after much entreaty consented to come to the castle, with the rest, after the ceremony was over.

The old church was a goodly sight that day. Crowds of peasants in holiday garb filled it and the graveyard, amongst whom were the improved and improving inhabitants of Monad. Evan the Tower, and Davie Jones the wrecker, and many others of equally evil repute, were there, and Daisy and Michael's school children lined the way. A huge miscellaneous crowd of people it was, ready to make merry and rejoice.

Great was the shouting when all the Pennants arrived. The old man, bowed with years, David stalwart and hearty again, his wife round-faced and open eyed as ever, Michael, pale but glad, the Master in a brand-new suit, and Caradoc, proud indeed, as bridegroom-elect. They had all walked quietly over the hill, and arrived betimes. They were soon succeeded by the carriages from the castle.

"Is grandfather here?" whispered Daisy, as she walked through the crowds, leaning on her father's arm.

When she saw the old man's silvery head she was happy, for she knew no one else of those she loved would fail.

The marriage was as impressive as it was simple. Caradoc and Daisy, loving well, and well-beloved, were united by a friend interested in them from childhood, and surrounded by people whose warm hearts beat in sympathy with theirs, and whose prayers ascended to heaven for their future well-doing and being.

"Our *Llygad y dydd* do look beautiful indeed, and quite the lady! There's grand her white satin dress and lace veil is!" whispered one spectator to another. "True for you; but not grander nor handsomer than Caradoc Pennant, God

bless him! Sure, there's lucky the Pennants are! but no more than they deserve," responded another. "Sir George is a fine man, too, considering." "I was thinking it was to be Michael; but Caradoc's fittest," volunteered a third. "He's as tall as the earl, and a sight handsomer, and he do look you in the face." And so it was here, as elsewhere—"The king is dead; long live the king!"

There was a mighty shout when the bride and bridegroom treaded the "crowds to the carriage that awaited them.

Daisy responded to the "God bless them!" with nods and smiles and was even stayed in her path to shake hands with one or two old people. Davie Jones was especially persistent, and planted on his sticks at the gate, in order to say, as she passed, "On my deed, I'm a going to be religious, Miss *fach*!" an assurance which gave Daisy unforgotten pleasure.

You should be saying 'your ladyship' now," said old Evan the Tower, who was planted hard by, in spite of the rheumatics.

When the grand carriage, with the four white horses and wedding favours, drove off, it was Sir George's turn to be busy, and the comments and shouts redoubled.

"There's what I'm calling a gentleman now! See you how he is arming Mrs. Pennant to his own carriage; and there's careful he is of the old man," said one.

"And look you at David Pennant Brynhafod, and Michael! all going into the castle carriages. Sir George deserves to be a Welshman!" said another.

"We shall be knowing where to go for help in hard times," suggests a fisherman's wife. "He says he'll do for all as choose to live respectable."

"He was telling me so himself," remarked Evan, "And, says I, a man couldn't be a man with his lordship the earl."

Sir George did indeed show himself a loving and generous benefactor on his daughter's wedding-day. Good and bad, well-clad, ill-clad were alike invited to the festivities he prepared; and the castle was once more the scene of rejoicings such as it had probably known in the olden times. Mountains and rocks re-echoed to the merriment of the peasantry and seafarers, while the boisterous springtide leaped for joy. It was just such a bracing day as Caradoc and Daisy loved; and when they reached the castle, they stood a few moments to listen to the merry church bells, the shouts, the music, and the waves, as they struggled for mastery, yet mingled in a chorus of distant sound.

"It seems all a dream," whispered Daisy, her beautiful face flushing through her veil.

"It shall grow into a reality as time goes on," replied Caradoc, pressing the dear hand he held; "and we will strive to be faithful and true to your father and to God!"

With these words they entered the castle, henceforth to be their home.

After this brief sketch of the most important part of life, some one may ask, "And what of the lord of Craigavon?" So little was known that there is little to tell. He led the life of a recluse on his Scotch estate, while Lady Mona resided in his Town house. She was rarely allowed to visit him, though always a welcome guest at Craigavon Castle. His wealth was enormous, and he was still reputed a miser by the multitude. The owner of his old property of Craigavon and his daughter believed, however, that in his solitude he was striving to atone for a past which had been marked by much secret sin, and that "He that seeth not as man seeth" knew that the fearful judgment with which he had visited his erring son resulted in a lifelong and heart-broken repentance.

THE END.

RAYMOND.

BY F. M. F. SKENE, AUTHOR OF "STILL AND DEEP," "TRIED," ETC.

Two men were seated opposite to each other one fine evening in early summer within the library of a quaint old-fashioned house which stood under the shadow of a great cathedral. The one window that dimly lighted the rows of books lining

the walls from floor to ceiling was set wide open, and beyond it could be seen all the brightness and beauty of a cloudless sunset in the month of May, while the little birds might be heard chirping merrily, as they settled down among the fresh green branches of the neighbouring trees for their brief repose. The joyousness of the sunny world without, however, only rendered more marked the gloom and stillness of that dark oak-panelled room. Already the shadows of a premature night had gathered in the recesses formed by the thickness of its walls, and a deep silence—so laden with thought and feeling as to be almost more expressive than words—had fallen on the two occupants of the great leathern easy-chairs which constituted the chief part of its furniture.

They were a strange contrast as they sat there: Raymond, the younger of the two, looking out towards the golden western sky with eyes that reflected its brightness in the clear depths of their smiling contentment; while Dr. Lingard, with thirty years more of life weighing on his bowed shoulders, was absorbed in a gaze, full of wistful sadness, which he had fixed upon his companion. But it was not in the expression only that the difference was so great between them; the old man could never, in his best days, have presented so fair a picture of manly beauty and vigour as that on which his small piercing eyes were turned now, and long years of study over abstruse and difficult subjects, wholly devoid of human interest, had given him an appearance much more like that of a mummy in its case than of a living being. His hard wooden face was the colour of old parchment, and the shrivelled fingers were cramped and bent with the continual use of the pen; he looked strangely old, though his dusty black hair had retained its original colour; and the determination with which he had, for more than a quarter of a century, cut himself off from all care or sympathy with others, had robbed his countenance of any trace of feeling, and almost of animation; the fact that there was sadness now in the look with which he was scanning Raymond's face, was due only to the revival of an old memory, which the young man's soft hazel eyes had brought back to him out of the long-forgotten past.

"Yes," he said at last, with a faint sigh, while his voice was harsh and low, as if little used to waking the echoes of that silent room, "it is true, Raymond, that you are like your mother, though it is only now that I have been able to detect the resemblance. When you first came before me, three weeks ago—a tall, stately soldier, with your strongly-marked features and thick brown hair—I could but believe, from your own assurances, that you were really the son of the bright delicate beauty I remember too well as one who seemed cast in a fairer mould than any other human being; but to-night, as you sit there, with the sunset light on your face, your eyes have a look in them which has carried me back to days I thought never more to recall, and has compelled me to remember both their joy and their anguish. He passed his hand with a movement of pain over his forehead. "I can hardly believe I am the same person I was then," he continued; "I seem like one returning from the dead to the memories of a life long past; I wished to forget it all, and certainly I succeeded, till your presence broke the spell."

"Yet, you see, she did not forget you," said Raymond, turning round to look with kindly interest on the old man's withered face.

"No, women always remember their conquests, I believe," he answered bitterly; "but your voice reminds me of her to-night, Raymond, it has the same soft musical tone that used to thrill me to the heart, fool that I was; it makes me feel that I can listen to her message now. When you first told me that you had brought me one from her, I would scarcely heed it, but now I will; tell me what it was."

"Only this: that when she was on her death-bed, two years ago, she charged me earnestly to seek you out, and tell you how deeply she regretted all the pain she had caused you long ago—pain much greater, she said, than ought to have resulted from a mere refusal to become your wife."

"She might well say so," said Dr. Lingard, with a flash of fire in his sunken eyes, "for she not only refused me, but stung me to the quick



as set wide open, the brightness and the month of May, heard chirping among the fresh green trees for their sunny world more marked the dark oak-panelled premature night by the thick—so laden with more expressive two occupants which constitu-

they sat there looking out to eyes that depths of their Lingard, with g on his bowed full of wistful his companion. only that the them; the old have presented and vigour as es were turned abtruse and human interest, uch more like n of a living the colour of l fingers were al use of the gh his dusty l colour; and had, for more nself off from ad robbed his and almost of sadness now canning Ray- rival of an old ft hazel eyes long-forgotten

it sigh, while little used to a, "it is true, other, though to detect the e before me, er, with your brown hair— n assurances, right delicate who seemed ther human re, with the have a look k to days I s compelled air anguish," of pain over e I am the d; "I seem ne memories it all, and ce broke the

you," said a kindly in- r conquests, "but your Raymond, it sed to thrill akes me feel When you e one from I will; tell

her death- earnestly to she regret- long ago— ht to have your wife." Lingard, "for she the quick

with her scathing contempt, her measureless scorn at my presumption, and that after her gentle sweetness had led me to think I might win her! I can tell you, Raymond, no man who had fixed all his love on a woman can lightly endure to have it flung back on his heart with scoffing and laughter."

"No, indeed; I would not bear it myself for so much as a moment!" said Raymond hotly; "but Dr. Lingard, she repented most truly indeed of all her unkindness in those days of her triumphant youth. You will forgive her, will you not, now that she is dead."

"Dead! that bright, animated girl! How strange it seems. Am I alive myself, I wonder? are any of us more than mocking shadows? I have lived too long among the crumbling records of a past which exists no more, that nothing seems to have any reality for me now. That is her doing. She made me conceive a hatred to all mankind, and drove me into a solitude, where I have dwelt ever since, wasting my being over a work which will never see the light, I suppose, till I have gone down myself to the gloom of the grave."

"Still, let me ask you to say you forgive her," persisted Raymond. "She charged me to win this much from you, and surely the errors of the dead may always be forgotten; their helplessness is so pathetic, they can never more ask for pardon."

"Yes, yes, I forgive her," said Dr. Lingard, wearily. "What does it all matter now? How long has she been dead, Raymond?"

"Two years this summer."

"Then you made no great haste to bring me her message," said the old man, cynically.

"It was not in my power—I was then with my regiment in Canada. When she felt her health failing, she came all that long distance from England in order that I might be with her. I was all she had in the world, for my father died when I, her first child, was still an infant. When she gave me her dying message for you, she begged me to deliver it to you personally, and not by letter, and that has been impossible until now, for our regiment was ordered to Malta when we left Canada, and I have been there ever since."

"But you have left the army now, have you not?"

"Yes. I heard this spring that an old uncle of mine, whom I never saw, had died, and left me large estates in Jamaica, where he has long been settled. He has made quite a rich man of me, and circumstances rendered me anxious just at this time to be independent of my profession, so I was very glad to resign Her Majesty's commission, and feel myself free. Happily we are at peace, so there was no dishonour in quitting the service."

"But it leaves you without occupation. What do you mean to do with yourself? Shall you take to writing a book which will never be finished?" said Dr. Lingard, with some grim irony, alluding to the manner in which his own life was spent.

"Not now, at all events," answered Raymond, laughing. "If ever I begin to write a book, I must have more leisure time before me than I am likely to have at present; for these summer months I may enjoy the luxury of idleness, and I honestly confess that I mean to do so, but in the autumn I am going out to Jamaica, to look after my newly acquired property, and I have no doubt I shall find plenty to do."

"Do you remain there all together?"

"No, indeed, only for a year, and then you will see me back in England."

"And so you go on," said Dr. Lingard, swaying his head from side to side, "to and fro, here and there, always in the living world, among animated scenes and stirring events. What a contrast is your existence to mine! for thirty years I have been stagnating under the ashes of the past, groping among the bones of the dead; to wring from them the secrets they yield up unwillingly enough."

"You mean that you study the works written by those who are gone?" said Raymond.

"No," said the doctor, testily, "I mean that I handle their skulls and their crumbling remains, as you may see to-morrow with your own eyes, if you choose to accompany me when I go to examine an old Saxon burial-mound a few miles

from here. My great work is on the characteristics of race, from which I adduce certain conclusions that will overturn a good many received theories," he added, with a discordant laugh.

"And it is to this subject that you have devoted yourself entirely for so long a period," said Raymond, wonderingly.

"For thirty years," said the old man, "and it will take thirty more to finish it. But I may live them out; a lonely life escapes all the wear and tear that breaks down men who link themselves with their fellow-creatures."

"But your life is not altogether lonely, said Raymond, "you have your charming niece."

"Estelle! Bah! she makes little or no difference to me. I seldom see her, and I never think of her. I dare say you have come to know more of her than I do in the weeks you have been here. Let me see," he added, rubbing his forehead abstractedly, "you have not been living in my house, have you?"

"No," said Raymond, laughing. "When I came down from London to see you I went to the hotel, meaning only to stay a day or two, but I found this a pleasant place, with very good fishing, and as I had to dispose of myself somehow till the friends I am going to stay with come home from the Continent, I thought I might as well spend a few weeks at the 'Blue Boar,' where I have very comfortable quarters."

"Well, I suppose you have been here often, and have made acquaintance with my niece."

"Doubtless," said Raymond; "and I have felt sorry that she should have so very lonely a life, Dr. Lingard; it is harder on a young girl like herself than on you."

"She knew what she had to expect when I offered her a home," he answered, with some irritation. Her father was my only brother; he died last year in Australia, where he had lived since his marriage, leaving this child quite unprotected, for her mother has long been dead, so I wrote and told her I could give her a shelter here if she choose to come, but nothing more; money, of course, and all she needs, but no companionship."

"Yet such entire solitude is rather a sad fate at her age," said Raymond.

"I cannot help it," said the doctor, frowning; "I have no time for social ties. I mean to leave her all I possess, and it will make her wealthy, so she has no reason to complain. I shall be more agreeable to her dead than living," he added, grimly, and as he spoke the door opened, and Estelle Lingard entered, bearing a lamp in her hand.

(To be continued.)

THE BEST LOVE.—Home love is the best love. The love that you are born to is the sweetest you will ever have on earth. You, who are so anxious to escape the home nest, pause a moment and remember that this is so. It is right that the hour should come when you, in your turn, should become a wife and a mother and give the best love to others; but that will be just it. Nobody—not a lover, not a husband—will ever be so tender or so true as a mother or a father. Never again, after strangers have broken the beautiful bond, will there be anything so sweet as the little circle of mother, father and children, where you were cherished, nursed, and kept from harm. You may not know it now, but you will know it some day. Whomsoever you marry, true and good though he may be, after the love-days are over, and the honeymoon has waned, will give you only what you deserved of love or sympathy—usually much less, never more. You must watch and be wary, lest you lose that love which is through the eyes because they thought you beautiful. But those who bore you, who loved you when you were the dreadful little object, a small baby, and thought you exquisitely brilliant—they do not care for faces that are fairer and forms that are more graceful than yours. You are their very own, and so, better to them always than others. To leave home should be a sad, not a glad thing. It should not be so easy to turn away from the "old folks" and forget them as it seems to be to many. I have said it once, but I say it again: There is no love like the love you are born to, no home like the first home you knew, if you have good parents, and that home is what it should be.

When you leave it you leave your best behind you.

OUTDONE BY A BOY.—A lad in Boston, rather small for his years, works in an office as errand boy for four gentlemen who do business there. One day the gentlemen were chaffing him a little about being so small, and said to him:

"You will never amount to much, you never can do much business, you are too small."

The little fellow looked at them.

"Well," said he, "as small as I am I can do something which none of you large men can do."

"Ah! what is that?" said they.

"I don't know as I ought to tell you," he replied. But they were anxious to know, and urged him to tell what he could do that none of them were able to do.

"I can keep from swearing!" said the little fellow. There were some blushes on four manly faces, and there seemed to be very little anxiety for further information on that point.

HIS LIFE DOES NOT PRAY.—A vessel bound for Lisbon had a crew of eight men, two of whom were professors of religion. One of these two was active and earnest in his efforts to promote the spiritual good of his shipmates. The other, till near the end of the voyage, was not known as a Christian, and lived apparently as careless as any on board. At length it pleased God to bless the labors of the former by awakening the attention of three or four of the men to the concerns of eternity. Meetings for prayer were held morning and evening, in the fore-castle, which all the crew who could be spared were invited to attend. The conscience of the backslidden professor was smitten, and, having avowed his former profession, he offered to assist his more faithful brother in the devotional services. To this objection was at once made by a young sailor, who said, "I cannot hear him pray for me. His life does not pray. Let him first repent of his unfaithfulness, and confess to God and his shipmates, and then we will hear him." The rebuke was felt but produced anger rather than humiliation.

If we would have our prayers credited as sincere, our lives must be accordant with our prayers. It is the fervent prayer of the righteous man that availeth much. Our Lord is a prevalent intercessor, because He is "Jesus Christ the Righteous." Oh, how essential to usefulness is character!

"The girls of our day are very badly educated," said one of the committee on education to the Bishop of Gloucester. "That cannot be denied," retorted his lordship. "However, there is one consolation—the boys will never find it out."

—Morals mean character; character means religion; religion means a creed; a creed means the simple facts which religion rest on. And, whatever men may say, the best man is he whose morals reach down to the truths which we find in ourselves and the facts which God has made known to us in His Son.

—If justice demand that all men shall be saved—then salvation is a matter of justice, and all the songs of gratitude and praise from the redeemed, whether in heaven or on earth, ought at once to cease.

CATECHISING MADE EASY.—Visitor to Sunday-school, addressing the children—What is the ostensible object of Sunday-school instruction? No answer. Visitor—What is the ostensible object of Sunday-school instruction? No answer. Visitor—What is the ostensible object of Sunday-school instruction? Small boy (in a feeble voice)—Yes sir.

—THE "OLD CATHOLICS."—The "Old Catholic" Synod at Bonn, has decided, by 75 votes against 22, that the canonical prohibition of marriage for ecclesiastics above the rank of sub-deacons does not constitute an obstacle to the marriage of Old Catholic ecclesiastics, or to their exercising the cure of souls when married. This decision, remarks the *Spectator*, will certainly complete the schism,—if only because it will make the clergy



of the Old Catholics as reluctant, for private reasons, to return into a Church which would unfrock them, as they are at present reluctant to return for dogmatic reasons. The dogmatic reasons may or may not remain, but the private bias on that side cannot but remain.

### Children's Department.

#### PLEASE THE LORD AT ANY COST.

Never mind,—the world will hate you!  
Never mind its frowns or smiles!  
Never mind what griefs await you!  
Please the Lord at any cost!

See, He reigns supreme above us!  
See! His favor's light itself;  
'Tis our all that He approves us;  
Please the Lord at any cost!

Listen to His still small voice!  
Act upon it while He speaks;  
Give thyself no time for choice!  
Please the Lord at any cost!

Perfect love will dictate to you,  
Though severe the mandate be,  
Only good His will can do you;  
Please the Lord at any cost!

Please the Lord in lonely hours,  
With your friends or with the world,  
Spend for him your gifts and powers;  
Please the Lord at any cost!

Think His eye is on you ever,  
Think—He heareth all you say,  
Marks each motive and endeavor,  
Please Him then at any cost!

Where's the friend would die to save you?  
Who would bear with you all day?  
Who but He would care to have you?  
Please Him then at any cost!

Have no object but t' obey Him,  
Single eyed to do His will,  
Your whole life could ne'er repay Him!  
Please Him then at any cost!

Work in faith of future glory,  
Nothing's lost you do for Him,  
All recorded, your life's story,  
Please the Lord at any cost!

Living always in His presence,  
You will realize His "peace,"  
Aye! this forms its very essence!  
Please the Lord at any cost!

Then there follows sweet communion,  
Such as worldlings never know,  
One with Christ,—a growing union!  
Please Him then at any cost!

O! His love is never dying,  
Still preparing bliss for you,  
It is worth all self-denying;  
Please the Lord at any cost!

#### BEING HIS OWN PILOT.

A bright boy, who loved the sea, entered on a sailor's life when very young. He rose to quick promotion, and while quite a young man was made the master of the ship. One day a passenger spoke to him upon the voyage, and asked if he should anchor off a certain headland, supposing he would anchor there, and telegraph for a pilot to take the vessel into port. "Anchor! no, not I. I mean to be in dock with the morning tide." "I thought perhaps you would signal for a pilot." "I am my own pilot," was the curt reply.

Intent upon reaching port before morning, he took a narrow channel to save distance. Old, bronzed, grey-headed seamen turned their swarthy faces to the sky, which boded squally weather, and shook their heads. Cautious passengers went to the young captain and besought him to take the

wider course; but he only laughed at their fears, and repeated his promise to be in dock at daybreak. He was ashore before daybreak.

We need not describe a storm at sea; the alarm of breakers shouted hoarsely through the wind, and the wild orders to get the life-boats manned. Enough to say that the captain was ashore earlier than he promised—tossed sportively upon some weedy beach, a dead thing that the waves were weary of—and his queenly ship and costly freight were scattered over the surfy acres of an angry sea. How was this? The glory of that young man was his strength; but he was his own pilot. His own pilot! There was his blunder—fatal, suicidal blunder.

Oh young readers beware of being your own pilots! Take the true and able pilot on board, who can stride upon those waves, who can speak, "Peace be still," to that rough Boreas, so that, "with Christ in the vessel, you may smile at the storm." To be emptied of self—that is your need. Send a message to heaven for help. Telegraph for a pilot. You will not ask in vain. And encouraged by the help that is vouchsafed once, you will ask again, and seek grace to help in every time of need.

#### DIZZY DISTANCES.

The other day, one of the school-children said to a chum, "The Little Schoolma'am told us the other morning that some parts of the ocean are more than four miles deep!"

That's easy to say, thought I, but try to think it my dear! Fix on a place four miles away from you, and then imagine every bit of that distance stretched down over you. Perhaps in this way you may gain an idea of the depth of the ocean; but just consider the height of the air—which I am told, is a sort of envelope about the earth—more than nine times the depth of the ocean! Yet, what a wee bit of a way toward the moon would those thirty-six miles take us! And from the earth to the moon is only a very little step on the long way to the sun.

Oh, dear! Let's stop and take a breath! Why did I begin talking of such dizzy distances?

#### A CHILD'S PRAYER.

O God, may thoughts of Thee depart  
At night the latest from my heart,  
And in the morning first arise  
To Thee in grateful sacrifice.

And from the morning's early light  
Until the darkened shades of night,  
May thoughts of thee inspire my heart  
Well to perform my humble part.

And when my days and nights are o'er  
And I shall wake to sleep no more,  
Then may my soul delighted rise,  
To serve Thee better in the skies. M. N.

—There is no music box so freighted with harmonies as is the heart of the Christian, full of the promises and of the spirit of the gospel. The Man of Sorrow has filled the world with songs of gladness and of triumph. His love has harmonized once discordant passions, and caused jarring conflicts within the soul to yield to all the sweet enchantments of faith, hope and charity. It is not allowed a believer to be always on the mount of ecstasy, nor all the while in the shadowed valley. The disciple cannot be exempt from tribulations or distresses. He must have his Gethsemane and his Calvary. For him there is some bitter cup, some piercing spear. Yet, notwithstanding, he shall joy even in tribulation. His soul shall have its tempted glory, its celestial peace, and its anthems of rapture. His exalted and exalting faith will enable him to catch the notes of the celestial choir, and to hear the strains of the harpers before the throne. Nothing can put so much music into a man as the consciousness of being at one with Christ. Selfishness, of whatever sort, begets moroseness, and faultfinding, and distrust. But whoso is reconciled in his

heart, mind and will, to the authority of the All-Loving, will be able to testify,

"My life flows on in endless song, above earth's lamentation,  
I catch the sweet, though far-off hymn that hails a new creation;  
Above the tumult and the strife I hear the music ringing,  
It finds an echo in my soul; how can I keep from singing?"

—Everybody remembers the story of the two sisters, one of whom being cross and disagreeable, the fairy caused toads and snakes to drop from her mouth every time she spoke. The other was good-natured and kind; so when she spoke pearls and diamonds came from her lips. The fairies are dead, and for the sake of the good children we are sorry; but whoever is bright and cheery and pleasant, pearls and diamonds do drop from their lips even now, and that without the aid of fairies. As beautiful, indeed no one would blame us if we were to say, more beautiful than the beautiful words are beautiful deeds; little deeds of kindness; a gift of a book, of a meal to a sick neighbor, of kind help some way; these make the day on which done all the brighter. If there happens to be in your neighborhood the earnest pastor, to remember he has but little and kindly send him of the fruit of your garden, or farm, or dairy, or if in town something else; these are kind deeds which his Master and yours will not forget.

BE THANKFUL.—It is high time you began to thank God for present blessing. Thank him for your children, happy, buoyant, and bounding. Praise Him for your home, with its fountain of song and laughter. Adore Him for morning light and evening shadow. Praise Him for fresh, cool water, bubbling from the rock, leaping in the cascade, soaring in the mist, falling in the shower, dashing against the rock, and clapping its hands in the tempest. Love Him for the grass that cushions the earth, and the clouds that curtain the sky, and the foliage that waves in the forest. Thank Him for a Bible to read, and a cross to gaze upon, and a Saviour to deliver.

GLOOMY CHRISTIANS.—Many Christians think it a bad sign to be jubilant, and their work of self-examination is a hewing down of their brighter experiences. Like a boy with a new jack-knife, hacking everything he comes across, so their self-examination is a religious cutting to pieces the greenest things they can lay their hands on. They imagine they are doing God's service when they are going about borrowing trouble.

LEARN ABOUT THE PULSE.—Every intelligent person should know how to ascertain the state of the pulse in health; then by comparing it with what it is when ailing, he may have some idea of the urgency of his case. Parents should know the healthy pulse of each child—as now and then a person is born with a peculiar slow or fast pulse, and the very case in hand may be of that peculiarity. An infant's pulse is one hundred and forty; a child of seven, about eighty; and from twenty to sixty years, it is seventy beats a minute, declining to sixty at fourscore. A healthful grown person's pulse beats seventy times in a minute; there may be good health down to sixty; but if the pulse always exceeds seventy there is a disease; the machine is working itself out, there is a fever or inflammation somewhere, and the body is feeding on itself; as in consumption, when the pulse is quick, that is, over seventy, gradually increasing with decreased chances of cure, until it reaches one hundred and ten or one hundred and twenty, when death comes before many days. When the pulse is over seventy for months, and there is a slight cough, the lungs are affected.

#### DEATHS.

Marianna, the beloved wife of Major Thomas Bute, of Fergus, Ont., entered into her rest on Sunday morning last at 8 a.m. Of this family of fourteen, it may be said:

"Half of them have crossed the stream,  
And half are waiting now."

The family have the sympathy of the entire village and vicinity.



Church Directory.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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It is sent from the office of publication for \$2 per annum in advance; \$3 per annum if not in advance.

We publish the following commendations received from the Metropolitan and the Bishops of Fredericton, Nova Scotia, Ontario, Toronto, Algoma, and Niagara:

BISHOP'S COURT, MONTREAL, Jan. 9, 1878.

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

I am, my dear sir, yours faithfully,

A. MONTREAL.

FREDERICTON, Aug. 22, 1877.

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

JOHN FREDERICTON.

F. WOOTTEN, Esq.

HALIFAX, Sep. 6, 1877.

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

I am yours faithfully,

H. NOVA SCOTIA.

KINGSTON, June 24th, 1876.

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

J. T. ONTARIO.

TORONTO, April 28th, 1876.

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

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

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

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

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

I remain, yours sincerely,

FRED'K. D. ALGOMA.

To FRANK WOOTTEN, Esq.

HAMILTON, April 27th, 1876.

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

T. B. NIAGARA.

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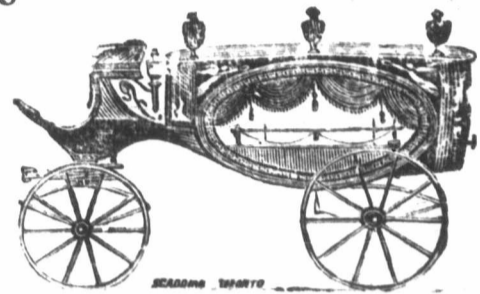
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