

Sept. 11, 1879.

STION OF SPOONS.

Government introduced the pro-
 vey did so on the principle that
 "SHOULD EITHER MAKE A
 SPOIL A HORN." The
 in Parliament and in the
 net decided which result will
 me consider it doubtful if it
 unanimously decided. Of more
 ceiver, to the families of our
 gathered at their breakfast
 their tea and coffee—of uncer-
 low that the CELEBRATED
 SILVER SPOONS are still
 ch. The Government laid
 lessly upon the clothing we
 eat, and the fuel we con-
 ed by the dollar and by the
 m and specific, but "wood-
 free," they spared the Nick-
 just leaving them among the
 and Sheffield Spoons and forks
 years of labour, experience
 they require to produce them
 ensive machinery, and they
 l for a market. They are
 imates, from the extreme
 py South, they stand HARD
 and anyone with a rag and
 n make them shine like sil-
 too, are cheaper than ever.
 \$1.50, and \$2 per dozen;
 Forks, \$3, \$4.50 and \$6
 Spoons or Forks, \$4, \$5.50
 Each article is stamped
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 and take none other. Every
 l for five years.

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 these useful goods, and you
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 Beaver Works, Sheffield,
 for Canada, R. WILKES,
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 with the Scientific
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 eign Patents, have had 34
 i now have the largest es-
 ord. Patents are obtained
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 gency, with the name and
 tentee. By the immense
 n, public attention is di-
 of the new patent, and
 often easily effected.
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 curing advances on in-
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Dominion Churchman.

Vol. 5.]

TORONTO, THURSDAY, SEPTEMBER 18, 1879.

[No. 38.]

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 Mrs. Rolph will continue to assist in the general
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 staff of competent governesses, the services of
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 the advance in Duty, I shall be able to meet the
 requirements of my customers.
 Thanking you for your liberal patronage in
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 I remain, yours respectfully,
RICHARD MOIR.
 Toronto, June 25th, 1879.

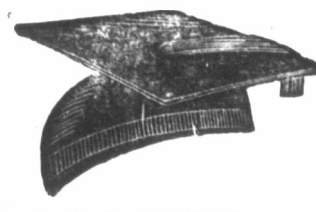
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The cover is a water tank, and becomes an effective evaporator, which produces a greater or less amount of vapor in proportion to the intensity of heat.

There is a double heater, by means of which heat can be conveyed to an apartment above, and supplied with sufficient vapor from the tank. Also a combined hot air and steam bath is thereby produced if desired.

In is Simple and Easy to Control.

The base plate is of cast iron in the place of zinc or other perishable material and is raised sufficient for the cold air on the floor to pass up through its raised and hollow cone-shape to the stove, and the circulation produced thereby equalizes the temperature of the room.

There are two grates similar to the base of a circular basket. They can be rotated together or separated.

The fire can always be re-lighted without removing the coal. No screening or sieving, and no waste whatever.

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For further particulars application may be made to the Rev. Professor Jones, Registrar, Trinity College, Toronto.

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Trinity College, Aug., 1879.

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Welland Canal Enlargement.

NOTICE TO CONTRACTORS.

Sealed Tenders addressed to the undersigned and endorsed "Tender for Welland Canal," will be received at this Office until the arrival of the Eastern and Western Mails on FRIDAY, the 3rd day of OCTOBER next, for the construction of a Regulating Weir, Roadbridge, &c., at Port Dalhousie.

Plans and Specifications of the works to be done can be seen at this Office and at the Welland Canal Office, St. Catharines, on and after SATURDAY, the 20th day of SEPTEMBER next.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and in the case of firms, except there are attached the actual signatures, the nature of the occupation and residence of each member of the same; and further, an accepted Bank cheque for the sum of \$300 must accompany the Tender, which sum shall be forfeited if the party tendering declines entering into contract for the works, at the rates and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

For the due fulfilment of the contract, satisfactory security will be required by the deposit of money to the amount of five per cent. on the bulk sum of the contract; of which the sum sent in with the Tender will be considered a part.

Ninety per cent only of the progress estimates will be paid until the completion of the work.

To each Tender must be attached the actual signatures of two responsible and solvent persons, residents of the Dominion, willing to become sureties for the carrying out of these conditions, as well as the due performance of the works embraced in the Contract.

This Department does not, however, bind itself to accept the lowest or any tender.



SAINT ANNE, OTTAWA RIVER.

Notice to Contractors

SEALED TENDERS addressed to the Secretary of Public Works, and addressed "Tender for Canal and Lock at St. Anne," will be received at this office until the arrival of the Eastern and Western mails on FRIDAY, THE 10TH DAY OF OCTOBER next, for the construction of a Lock and the formation of approaches to it on the landward side of the present lock at St. Anne.

A map of the locality, together with plans and specifications of the works to be done, can be seen at this office and at the resident Engineer's office, at St. Anne, on and after Saturday, the 27th day of September next, at either of which places printed forms of Tender can be obtained.

Contractors are requested to bear in mind that tenders will not be considered unless made strictly in accordance with the printed forms, and, in the case of firms, except there are attached the actual signatures, the nature of the occupation and residence of each member of the same; and further, an accepted Bank cheque for \$2,000 must accompany the Tender, which sum shall be forfeited if the party tendering declines entering into contract for the works, at the rates and on the terms stated in the offer submitted.

The cheque thus sent in will be returned to the respective parties whose tenders are not accepted.

For the due fulfilment of the contract, satisfactory security will be required by the deposit of money to the amount of five per cent. on the bulk sum of the contract; of which the sum sent in with the Tender will be considered a part.

Ninety per cent only of the progress estimates will be paid until the completion of the work.

To each tender must be attached the actual signature of two responsible and solvent persons, residents of the Dominion, willing to become sureties for the carrying out of these conditions, as well as the due performance of the works embraced in the Contract.

This Department does not, however, bind itself to accept the lowest or any tender.

By order, **F. BRAUN,** Secretary.
Department of Railway and Canals,
Ottawa, 29th August, 1879.

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Sept. 18, 1879.

Dominion Churchman.

THURSDAY, SEPTEMBER 18, 1879.

AGENTS.

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THE WEEK.

The manufacturing classes of Great Britain are still in a very unsettled state with regard to wages. The North Lancashire Cotton Operatives' Association has issued an energetic appeal to the masters against the contemplated reduction of wages, urging that it would be useless for the improvement of trade, which would be better attained by the adoption of a universal system of short time. They argue that reductions will eventually decrease the purchasing power of the country, ruin home trade, and reduce the operatives to pauperism or serfdom. Twenty mills are now practically closed at Ashton because of the strike, which is also assuming serious proportions at Moseley.

Continental newspapers, especially those of Paris, publish alarming rumours regarding the relations between Germany and Russia.

The India Office announces that a force of 65,000 troops, divided into three brigades, is now advancing on Cabul from the Shutargardan Pass, and 6,600 more are told off to protect the road from Peshawur to Gundamuk.

A body of mutinous Afghans have gone to Zumat, a district of Ghuznee, hoping to incite the tribes there to attack the British flank in Shutargardan Pass.

The Ameer having addressed a letter to the Indian Government after the outbreak at Cabul, testifying to his friendship for the British, General Roberts has been instructed to call upon the Ameer to prove his sincerity by sending a deputation of confidential representatives invested with full powers to communicate with Roberts.

A despatch from Ali Kheyl gives an account of the massacre at Cabul. Four thousand men attacked the Embassy. The mutineers brought up artillery against it. Major Cavagnari was stabbed in several places, and all the bodies of the dead were mutilated. The Afghan loss exceeded 800. The Ameer had other troops who remained faithful, but he made no efforts to interfere owing to intimidation by the priests. A telegram from Lahore reports that the Ameer begged the lives of members of the Embassy.

The pursuit of Cetewayo continues hotly. He has split up his party and taken to the bush. His pursuers have been within three miles of the King, and have actually seen members of his following. General Wolseley informed the northern chiefs that any chief harbouring Cetewayo will be punished. A native prisoner has promised to show the King's hiding place in the bush where he is supposed to be secreted. It is now being surrounded by 800 men.

Gen. Williams, the hero of Kars, is spending a few weeks in Sussex, N. B., where many of his relations reside. He will visit St. John, where he will be the guest of Dr. Bayard, and thence go to Ottawa, returning to England for the winter. The general, though aging somewhat, looks remarkably well.

A Despatch from Paris to the Times announces the destruction by fire of the Zoological Institute of the Kiel, Denmark University.

The population of Kashgar and the provinces is openly hostile to the Chinese Government, and the people are suffering severely for want of food. The population generally is in a state of great disturbance.

The number of cotton operatives striking at Ashton is estimated at ten or eleven thousand. The streets are crowded by the unemployed who are nevertheless quiet.

The Chinese population of New York is rapidly increasing. During the last two years many escaping from Californian disturbances have come eastward. There are now in the city of New York more than three hundred Chinese laundries, fifty groceries, twenty tobacco stores, ten drug stores, six restaurants, and about a hundred Chinese in domestic service.

On the 15th there was only one case of yellow fever at Memphis, Tenn.; but it is feared the small number arose from negligence in the report. The list is expected to be a larger one. Aid has been requested from New York.

Another disturbance has taken place at Lurgan, in Ireland. A partizan affray took place on Saturday night, in the course of which a Roman Catholic was stabbed. The conflict lasted for some hours, the police had to be called out and a number of arrests were made.

THE FIFTEENTH SUNDAY AFTER TRINITY.

TRUE Christian forethought is that which is intimately connected with God's Providence. The husbandman toils and watches, and when the season comes round he gathers into the granary; but the grand result of the whole, in a very large degree, depends upon the providential care of our Heavenly Father. And furthermore, God's bounty, which feeds the birds of the air, and clothes the lilies of the field by other means than their own labor, is exactly the same bounty which feeds and clothes us by means of our own labor. And, more than all, it behoves us to bear in mind, that sowing, and reaping, and gathering into barns is not the principal work a Christian man has to attend to. "Seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you." Forethought in regard to the things of this life, should be a forethought which is consistent with trust in God, and with seeking first the things of His Kingdom.

The Gospel selected for to-day, is a part of the Sermon on the Mount, which differs considerably from the main portion of it. The rest of the sermon is chiefly moral—concerned, that is to say, with questions only of men's duty and char-

acter—whereas this part of it is doctrinal, for it reveals a truth of the Divine Nature. This revelation is, however, made with a strictly moral purpose. The Lord is insisting upon the duty of leaving cares about food and clothing trustfully and unreservedly in the loving hands of God. He hints that his followers might as well be Gentiles at once, as spend their energies upon such cares as these. But how is this tranquil self-abandonment, this implicit confidence to be justified. From the belief that God is a Being, having particular powers, and those of a particular character. Confidence in God, and dependence upon his providing care would be altogether unreasonable if He were regarded as a destiny, a force, a soul of the universe,—if he were not believed to be a Person distinct from the universe, its Ruler, its Sustainer, as well as its Creator, acting upon it in the perfection of His freedom, and without any kind of limit to His power, except such limits as His own moral nature may impose. And further, confidence in God would be misplaced if it were believed that while He is the personal, the free, the omnipotent Creator; yet if He were supposed to act as we should say capriciously—without reference to those eternal laws of righteousness and truth, the echoes of which we find within ourselves, and which are essential parts of His own eternal nature, and not fruits of any arbitrary enactment. The Lord therefore reveals God as the Father—a revelation which assures us at once of His power and His love. It is therefore the combination of these two features of His character, God's almightiness and God's love, which taken together, warrant our belief in what we term His Providence. And this Providence must be understood to mean His power under the guidance of his love—making provision for the good of His creatures generally, but particularly of man; and among men in a yet more eminent degree of His servants.

THE TENDENCY TO UNITARIANISM.

THE almost universal tendency towards Unitarianism, that is Socinianism pretty nearly, which is observable in all communions of a Calvinistic origin, and in the main in the Lutheran and Zwinglian bodies also, is not only indisputable as to fact, but is so contrary to what many people would seem to expect, that great surprise has often been expressed in reference to it. But the reason of this almost universal truth is not very difficult to find out. The fundamental doctrine of these systems is the relation of every soul in religious matters to God only; that in matters of religion there are only two individuals concerned—God and himself: no one else having a right to come between them in any way. In this "view" of the case we observe two real Divine truths—the personal responsibility of each human being, and the foremost place occupied by the individual conscience. But the Calvinistic and other collateral systems fearfully exaggerate these truths; and their systems, if they can be strictly called systems, are especially aimed against the tenet of a priesthood with special powers, such as all the old historical churches, including the Church of England, maintain. And then logically, this scheme cannot stop short with the human priest. As he was appointed, and has been endowed with the functions and the authority given him by Jesus Christ himself, the system we speak of goes on to deny, first the

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necessity and then the fact of Christ's mediatorial and priestly office, and comes to regard him merely as the greatest of all religious teachers. But with His mediatorship, which involves his power of treating as an equal with both parties in the covenant, God and man, His Divinity must be denied, because not wanted for the completeness of their theory, but rather contradicting it. It is the individualism of the system exaggerated to a monstrosity, which is really more dangerous if possible, than the Ultramontane exaggeration of the Church as a corporate body.

CHURCH THOUGHTS BY A LAYMAN.

NO. X.

From the land of lead mines and dales we will pass for a flying visit to the next county, the land of iron and coal. Let us stand for a while on an eminence near the station which occupies the highest site between Liverpool and London. From this ridge a spring issues, which is the mother of two rivers, one flows to the German the other to the Atlantic Ocean. The south flowing waters pass at once into calm sylvan glades, the other stream flows quickly down into a very forest of five streaming towers, flashing chimneys, and smoke belching stacks; fit emblem one of a young soul taken early to Paradise, the other of a spirit plunged in all the innocency of childhood into the defiling turmoil of this world. Looking north, the eye takes in the panorama of a vast basin, the richest in the earth in mineral deposits and the necessities for their smelting and working. Rich too is the valley as a field for geological study; there, right below us, is the scene of the celebrated Murchison being crowned 'King of Siluria.' The scene is startling and dismal, we know personally of two cases of clergymen offered livings in that district who each came to see the parish placed for his acceptance, and each of these cowards fled in dismay from the spot without even seeing the wardens. They belonged to the fashionable order of preachers, not to the pastorate of Christ. But there in that vast whirlpool of fire and smoke, whizzing, whirling wheels and streams and showers of molten iron, where men are scorched as they twist, and turn, and hammer, and stir the white hot metal, where men and boys go down ere dawn of day in thousands to spend their lives in the coal mines, where women and girls work half naked amid the filth of colliery refuse or the brick field, amid too the far filthier pollution of coarse jest, and blasphemous slang, there amid physical and moral surroundings as revolting as heathenism can show, there work a clergy, scholars and gentlemen, there work too their wives, refined, cultured, well-born ladies, who find in that black desert consolation and reward. Turn with us from the highroad, down a gloomy street, every brick black with the ever-falling smoke flakes, and a weird light flashing fitfully from furnaces, whose hot breath we feel all around. On the left is a modest parsonage, we are met at the door by a stalwart, pale-faced host, who greets us merrily. Evensong calls him across the road to church, although a week night a good congregation gathers, as well they may, to a service so bright, so inspiring. We pass on to the schools, a large building erected by the pence of workmen as a testimonial to their pastor; the smoke is clearly superficial, it does not wither men's hearts as it does vegetation. Our hostess joins us at supper: what a radiant face, shining like an angel's! she has just returned from her women's class where she has been teaching, sewing, advising, consoling, praying, exhort-

ing with all her soul for two hours, after paying many sick visits, yet no signs of weariness, she might have come from a wedding she is so joyous—"the labor we delight in physics pain." We stay over night and are called to attend a workman's service at 6:15 a.m., which they can engage in on the way to the furnaces. On Sunday we find a crowded church, chiefly poor, a surpliced choir and therefore a hearty, singing, happy congregation, the youngest children taking up the chants (Gregorian) with fire and precision. Our host tells us a little of his experiences. There had been recently a District Meeting of Wesleyans near by, where the local pastor complained that our host, to whom he applied the offensive epithet "Ritualist" has carried off many of his flock. The Presiding Minister heard this whining and slander of our host and said "Brethren let us thank God for all we hear of our dear Brother the Rector of this parish and his work; he is the best Methodist in the District." Shortly before this visit the Bishop was asked to hold a special confirmation service to receive seventy adults into full communion, all won from lives of vice by our host and his wife. This came to the ears of his next neighbor, the Rev. Secretary of the Church Association of the District, who at once rushed to the Bishop to stop his so honouring the terrible "Ritualist" as he chose to dub our friend. "The Bishop made answer" "Would to God all my clergy needed such a service often, would that you sir were as faithful as the Rector of—." So these puddlers, shinglers, rollers, engineers, laborers, won from Barbarism to Christ, were confirmed by the Bishop at a special service, much to the chagrin of the Secretary of the C.A. Let us pay him a visit. Out away from cinders and smoke, we pass from the road into lovely grounds: here is the vicarage, a mansion, coachhouses and every luxury; here lives the great local champion of Protestantism. We admire his library, his horses, his wine, (for he is not a Puritan in that direction) his gardens and entourage generally. His way of life is to drive to the parish church on Sundays, read service, preach an Evangelical sermon to the Wardens, a few old men and women and the pews, which monopolise much of this teaching everywhere. He lunches in the vestry, reads evening service from 8 to 4 p.m., then drives back to his home for a week's rest; no, no, not for rest, but to spend the week in country gentleman pursuits, mingled with the duties of Clerical Secretary of the Church Association for harrying and worrying faithful priests. No visiting, no week day services, "no nothing" but taking \$5,000 per annum for the Sunday services, and for being a shining light of Low Churchism. We ask in the parish after this Vicar, and find he is wonderfully popular, praises of him ring out on every hand,—but on asking if these laudations come from Churchmen, we soon find, as can be found anywhere, that the negligent, unfaithful, indifferent, latitudinarian Clergy are always in great favor amongst dissenters; the sleepy watch-dog is the wolf's favourite, and the priest who is the pet of the sects is inevitably a dumb dog, silenced by the sop of unctuous flattery as being "liberal," "spiritually minded," etc. We will call for a moment on the incumbent of a new Parish who has just escaped the toils of persecution. He is at home, his home being two small rooms in a workingman's cottage. We cannot dwell on his work, it is enough to say he is an honest man and does his duty to God and the Church with all his heart and all his strength. These visits are made now in imagination, but our descriptions are all facts, not fancy.

We have, as it were, been at the homes of three priests, close neighbors, who are representative men, men of figure and mark in the English Church. The first a thorough, earnest, outspoken, so-called "High" Churchman, another a younger man, ardent, enthusiastic, of a more advanced school, living in a workman's cottage, working for Christ and His Church as long hours and as hard as any day laborer does for bread, the third a rich, lazy, clever evangelical, a perfect type of a class, busy only in stirring up strife. The former two are winning souls, their harvest is ever being reaped, their garners are rich with all manner of spiritual store, their Divine Master is manifestly walking with them and they with Him in all they do. The latter wins no souls, alienates them from the Church, drives them to the sects, and the sects hold him in high regard, as well they may; he is popular with those who make Protestantism a synonym for anti-Catholicity, who fancy that Christ's Commission to the Ministry is to cry "No Popery," simply this and nothing more being the whole duty of man. We present the picture of these three priests for the study of our fellow Churchmen of the Toronto Diocese, with this reflection that had these devoted Evangelists lived there they would have been subject to a deliberate attempt to drive them away. Happily they lived where men are nobler hearted, freer minded, among men who love manly independence, men who have not so learned Christ as to believe in persecution for the interests of party; so in spite of the Clerical Secretary of the C. A. of their locality, none who know our friends but love and reverence them; and Churchmen of education and reflection recognise in their lives of zeal and of success, the natural outcome in earnestness, in devotion, in joyousness, in fidelity to their vows and the Church, of those Church principles in and by which the Churches held and proved and shown forth to be Catholic and Apostolic, and Protestant also as the great historic protest against Sectarianism—a protester against Geneva as well as Rome.

Diocesan Intelligence.

FREDERICTON.

(FROM OUR OWN CORRESPONDENT.)

COADJUTOR BISHOP.—The remarks on this subject in the issue of the 4th have not given universal satisfaction. It is thought by a few that some parts of the pamphlet have not received due attention. The pamphlet states that "The second section of the proposed Canon gives the Bishop the right of submitting to the Synod merely one name if he sees fit, while the sixth section allows him the power to decline making further nominations at any time when he may think proper. The objections to these extraordinary provisions are so apparent, that it is unnecessary to enlarge upon them. When the right of submitting but one name is given to the Bishop, and he may also at any time terminate the proceedings for election, it is scarcely worth while to dignify what remains to the clergy and lay delegates by the name of choice. It is a bare right of disapproval, and one which it would be a most delicate task to exercise, if the name submitted were that of a clergyman known to be strongly desired by the Bishop, however much the clergy and lay delegates might feel doubtful as to the wisdom of accepting him."

In reference to the observation:—"It must be a most undesirable thing in any diocese, for a Bishop to have a coadjutor forced upon him who would not work in harmony with himself," the answer is supposed to be found in the pamphlet on page 9, as follows. "It has been argued that granting the right of nomination in any way to the clergy and laity, might result in the election

n at the homes of three who are representative mark in the English thorough, earnest, out- Churchman, another a enthusiastic, of a more ad- n a workman's cottage, His Church as long hours laborer does for bread, ever evangelical, a perfect ly in stirring up strife. ning souls, their harvest sir garners are rich with tore, their Divine Master ith them and they with e latter wins no souls, Church, drives them to hold him in high regard,

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CORRESPONDENT.)

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of a person whom, for special reasons, the Bishop could not accept as his coadjutor. It is however a sufficient answer to their arguments, that while it is very unlikely that two-thirds of the clergy and laity would knowingly unite in the selection of such a person; still, even in that contingency, the Bishop could exercise the right of veto which was purposely granted to him as a protection and safeguard in any emergency."

There are, however, others who entirely agree with the remarks made in DOMINION CHURCHMAN; and who fail to see in what way the rights of either clergy or laity are infringed upon in the proposed Canon. It is the Bishop who asks for a coadjutor, not the clergy or laity; and if the Synod should object to any name brought forward by the Bishop, no harm is done, and the diocese is only just where it was before. But if the nomination comes from the Synod, the Bishop's right of veto places him in a most invidious position.

St. JOHN.—A leading low church Rector in this town who closes his church on most of the days when the "Law" requires it to be kept open for public worship, has so little sympathy with his own communion and feels so much more at home among other religious bodies that rather than obey "the Law" laid down for his own observance, he prefers joining with the sects in what they call a "Daily prayer Union." And yet inconsistently enough he is said to hold that prayers without preaching are dangerous and superstitious. The feeling among the sound members of the church is that a clergyman who is so unfaithful to his own communion that he sets its regulations at defiance in order to fraternize with other bodies whose chief object is to annihilate the church, ought, in common honesty, to leave the church he despises, and join himself to those with whom he feels the most sympathy. The case is generally considered to be one demanding episcopal interference.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

In no part of the Diocese is the Church pursuing the even tenor of her way with better effect than in the Deanery of Iberville. This is not to be wondered at when it is considered that the Rural Dean and Clergy are men of great experience and devotion to their work. The recent visitation of the Bishop to this portion of the Diocese has had a very cheering effect both upon clergy and people, and his Lordship's earnest and practical addresses will not soon be forgotten. In my last I gave you some account of the services and the missionary meeting held in the parish of Huntingdon on Sunday and Monday August 24th and 25th. On Sunday 31st, the Bishop visited Ormstown, Rev. A. D. Lockhart's mission, and confirmed thirty one candidates all of whom remained to the Holy Communion. At the Communion service there were eighty people of the congregation, who with their pastor and Bishop partook of that most holy sacrament. This is a state of things highly creditable to Mr. Lockhart, and we congratulate him on the condition of his parish. Ormstown is a small place and eighty communicants at one celebration shows a large amount of energy, faithfulness and prayer, on the part of the pastor. On Monday evening the annual missionary meeting was held, at which addresses were delivered by the Bishop, Rural Dean Fulton, and the Rev. Aaron A. Allen, M. A., Incumbent of Huntingdon. On Tuesday the Bishop and Mr. Lockhart drove over to Valleyfield and called upon some of our people there. At Valleyfield the Bishop was met by Rev. T. A. Young, M. A., Incumbent of Coteau Landing, who accompanied his Lordship to the latter place. We trust something may soon be done in the way of opening up Valleyfield as a permanent mission of the church. It is a rising place, and though the number of actual church people residing there is not great, yet to the minds to some this would be an additional reason for going rigorously to work as soon as may be.

The Bishop has issued the following circular:—

Rev. and dear Brethren,—In accordance with our previous custom, it becomes our duty once

more to observe a day of Thanksgiving to Almighty God for the blessings of an abundant harvest. I therefore hereby appoint Sunday October 5th, as the day to be observed in this Diocese. Should you, however, prefer any one of the three preceding or succeeding Sundays, you have my full sanction for making such a change. I am yours truly.

Signed, W. B. MONTREAL.

Montreal, Sept. 6th, 1879.

These Harvest Thanksgiving services are growing in favor with our people, and on such occasions the decorations in very many of the churches are exceedingly pretty.

For some years past the "Harvest Home" in Clarenceville has been one of the great events of the year to the Rev. Canon DuVernet and his congregation. This year proved no exception to the rule, as those who were present at Clarenceville on Thursday can testify. The weather was fine, the speeches were fine, and the tables "groaned," in the most orthodox manner under their burdens of "good things provided by the ladies of St. Thomas' Church." It is pleasant to see at these Clarenceville re-unions how many of our separated brethren turn out to make the Harvest Home a success; it does, for the time being at least, do away with sectarianism and schism, and puts one in mind of holier days in which the modern manufacturing of new "churches" was an unknown industry. We trust the esteemed Rector of Clarenceville may long be spared to enjoy many seasons of friendship and happiness with his congregation and neighbours.

On Sunday morning last Rev. Doctor Lobley, principal of the University of Bishop's College Lennoxville preached a sermon on behalf of the College in St. Lukes Church, Waterloo. As is usual in Waterloo there was a large congregation and a large number of the people waited for the Holy Communion. East of Montreal city there is no Church in the Diocese in a more flourishing condition than St. Luke's.

The rector is the venerable Archdeacon Lindsay, M. A., he graduated at Bishop's College over a quarter of a century ago and has during the whole of that time ministered in his present parish. As a Missionary, Archdeacon Lindsay has no superior either in the Diocese or out of it. He has built quite a number of churches around Waterloo, and is at the present time contemplating the erection of another—at a place called Warden.

He is a member of our Mission Board, of the Diocesan Court, and a delegate to the Provincial Synod. He is also a member of several Diocesan standing Committees and Vice-President of the Coporation of Dunham Ladies College. Archdeacon Lindsay's strength lies in his deep and advising piety joined with a tireless industry—these have made him what he is. In our friendly party conflicts Archdeacon Lindsay has generally voted with the Evangelicals (so called,) but never slavishly. Party lines are however growing so faint in this Diocese that, if some person does not make them afresh, we shall all be, at once Evangelicals and High Churchmen without ever finding it out.

Trinity Church.—It is to be hoped that the Diocese will not lose the services of the Rev. W. Craig who has recently been rector of this Church. The joining together of Trinity and St. Thomas rendered it necessary that the Minister of one or other of these congregations should resign, otherwise the scheme could not have been carried out. To facilitate matters and to take Trinity out of its troubles Mr. Craig, like a true son of the Church resigned without a murmur. We cannot afford to let Mr. Craig leave us, and we trust he has no intention doing so. Since he came to the Diocese he has won the esteem and respect of all who have come in contact with him.

The following places are at present vacant viz: the Rectories of Philipsbourg and Dunham; the Missions of Browne Corners, North Shefford, Aylwin, Buckingham, North Gord.

I notice that your Halifax contemporary is in the habit of copying its Montreal correspondence

largely from your paper, and that without any kind of acknowledgement of the fact. I do not correspond for any other paper, than the DOMINION CHURCHMAN.

We have received from Montreal one dollar, saved from their pennies by three little girls, for the Children's Hospital, Toronto, having had the account of it in the DOMINION CHURCHMAN read to them.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

NORTH AUGUSTA.—The congregation of St. Peter's and of St. James' Churches in this parish united on the 30th inst. in holding a Harvest Festival at North Augusta, which proved most enjoyable as well as successful. Between three and four hundred people were present. Music, vocal and instrumental, was furnished by the Merrickville Brass Band, by the choir of St. Peter's Church and also by several amateurs. Addresses were delivered by the Rev. Rural Dean Carroll, Rev. H. Austin, Rev. A. H. Coleman, Incumbent, and by laymen. The proceeds were about \$65 clear, of which a purse of \$20 each was subsequently presented by the committee to the Incumbent and Mrs. Coleman, the balance to be used in replacing the rail fence which has so long disfigured the passage grounds. The congregation of St. Andrew's in this parish also held a picnic in July, and although the day was unfavorable, some \$30 was raised and laid out in repainting the church. Mr. French, M.P.P., kindly assisted on that occasion and delivered a sound church speech. Your correspondent can bear testimony to the signs of life and growth in this small but old and loyal parish.

LYNDHURST.—The picnic for the children of the of the Sunday Schools of the Rear of Leeds and Lansdowne passed off most satisfactorily on Friday last. The children assembled on the Parsonage Grounds, Lyndhurst, at about 10.30 a.m. and, after a hymn and prayers marched in procession, led by the Oak Leaf Band, to the brow of the Hill at the north entrance to Lyndhurst Village. Here the band ceased playing and the children, under the direction of the Rev. J. Osborne, Incumbent, sang "Onward Christian Soldiers," which was continued through the main street of the Village to the Bridge. The band again struck up a lively air and the procession marched back to the Grounds, where tables, amply spread with all the delicacies heart could wish for and most tastefully decorated with flowers, were provided. "The Oldest Inhabitant" declares that so pretty a sight as that procession of children on Friday last, was never seen in Lyndhurst before. After the good things had been done justice to, a most enjoyable afternoon was spent in various amusements, the Rev. J. Osborne, Mrs. Osborne, the Superintendants and Teachers of the Schools, as well as many of the visitors, all doing their best in furthering the success of the festival. On the approach of the evening, the children were again assembled and sang beautifully the hymn "We are but little children weak," then Mr. Osborne addressed them most instructively on "Her ways are ways of pleasantness and all her paths are peace," after which another hymn, "Now the day is over," was sung, the band played the National Anthem and the proceedings terminated. The thanks of the entire community are due to Mr. Osborne and his worthy wife, to whose untiring exertions, both previous to, and on the day itself, this most successful School Festival is mainly owing. And special mention deserves also to be made of the Oak Leaf Band which contributed largely to the enjoyment of all present.

TORONTO.

Ordination.—The Lord Bishop purposes D.V., holding an ordination in the Church of the Ascension, Toronto, on Sunday next 21st inst., at the morning service.

Bishop Strachan School.—On Friday, the Marquis of Lorne and the Princess Louise paid a visit to this school, an account of which will be given in full next week.

The Church Women's Mission Aid Society.—The Sewing Society, in connection with this organization, will (D.V.) meet again for work on Friday next (Sept. 19th), at 2 p.m.

The C. W. M. A. beg to acknowledge with thanks the receipt of twenty-six knitted caps for the boys at the Shingwauk Home, from Mrs. Gaviller, Hamilton.

The following series of Missionary meetings and sermons in Northumberland and Peterborough has been approved by the Venerable the Archdeacon of Peterboro', the Acting Rural Dean, and is now published under the sanction of the Lord Bishop of the Diocese, who particularly requests the clergy of the respective parishes will give the utmost publicity to the appointments, and that the several clergy designated to assist the Mission Secretary at the meetings, will not fail in attendance and aid. Missionary meetings—Friday, Sept. 26th, Lakefield; Monday, 29th, Westwood; Tuesday, 30th, Norwood—Rev. Mr. Bradshaw. Wednesday, Oct. 1, Campbellford; Thursday, 2nd, Brighton; Friday, 3rd, Colborne—Rev. Mr. Soward. Monday, 6th, Alnwick; Tuesday, 7th, Hastings; Wednesday, 8th, Dartford; Thursday, 9th, Warkworth—Rev. Messrs. Hinds and Soward. Friday, 10th, Grafton, Revs. Canon Stennett and J. S. Baker. Missionary Sermons—Sunday, Sept. 28, Peterboro', St. Mark's; Otonabee and Ashburnham; Sunday, Oct. 5th, Cobourg, Gore's Landing and Harwood, by the Rev. Dr. Hodgkin, Missionary Secretary.

The following programme of Missionary sermons and meetings for the Rural Deanery of Durham and Victoria, having been prepared by the Mission Secretary, and submitted to the Rural Dean, is published in order, to secure the co-operation of the members of the Rural Deanery at its approaching meeting, and with the hope that at least two of the clergy may be appointed to assist at each meeting, in order that there may be as much interest as possible manifested in our Diocesan Mission work:—Sunday, Oct. 12, Bethany 10.30, Cavan afternoon and evening; Monday and Tuesday, 13th and 14th, Cavan; Wednesday, 15th, Omeme; Thursday, 16th, St. John's and St. James', Emily; Friday, 17th, Dunsford; Sunday, 19th, Cameron, Cambray and Lindsay; Monday, 20th, Bobcaygeon; Tuesday, 21st, St. Peter's, Verulam; Wednesday, 22nd, Rettie's Bridge; Thursday, 23rd, Cobocok; Friday, 24th, Fenelon Falls; Sunday, 26th, St. John's and St. Mark's, Port Hope; Monday, 27th, Perrytown; Tuesday, 28th, Elizabethville; Wednesday, 29th, St. Mary's, Manvers; Thursday, 30th, Cartwright; Friday, 31st, Enniskillen; Sunday, Nov. 2nd, Bowmanville and Newcastle.

St. Matthias.—The services on 14th were as well attended as could be expected under the disadvantage of pouring rain all day, the Church being quite crowded at Evensong. The interior was made even more beautiful than usual by profuse and tasteful decorations. The rood-screen was completely covered with green moss, bedecked with sprays of fruit, flowers, berries, and grain, a wreath formed entirely of flowers running along the top. A similar wreath ran along the top of the reredos, the upper panels of which contained the word "Father." The niche of the altar cross was filled with grain and grapes, while at either corner of the altar itself were placed splendid geraniums and fuchsias, and a graceful urn or vase of trailing vines and other plants. The panels of the organ chamber, the altar frontal, the font, and even the choir steps bore their share of decoration artistically arranged. The services were, in accordance with the appearance of the sanctuary, bright and joyous with music. The sermons referred to the blessings of the seasons, and to the thoughts suggested by the title of the day in the Kalendar of the Prayer "Holy Cross Day."

HALIBURTON.—Rural Deanery Missions.—The Rev. Dr. Hodgkin, missionary secretary of the Diocese of Toronto, has just closed a series of interesting missionary meetings in the county. The first meeting was held on Friday evening, Aug. 29th, in St. James' Church, Galway, four miles south of Kinmount, and was well attended,

persons coming from Swamp lake road seven miles east, to be present on the occasion. The secretary was assisted in the services by the Rev. John Burkett, the aged but indefatigable missionary of the district. On Sunday, Aug. 31 after prayers by the Rev. R. A. Rooney, the incumbent, Dr. Hodgkin preached the annual missionary sermon in St. Paul's church, Minden, to an interested congregation which entered heartily into the spirit of the occasion. In the afternoon the secretary proceeded from the residence of Mr. S. S. Peck, M.P.P., whose kind hospitality had been tendered to him, to the Island chapel St. Stephen's, situated on Bushkonk lake, where a large attendance marked the interest of the scattered churchmen of this desolate neighborhood in the subject. A striking feature worthy of the imitation of stronger and more favored congregations, was the hearty responsive service which characterized the worship of this little flock in the wilderness. In consequence of the great heat of the day, the last Sunday in August—said to be the hottest day in the season—it was found impossible to reach Minden in time for the proposed evening services, a matter of great disappointment to the large congregation assembled and waiting in St. Paul's church. On Monday evening after driving over to Haliburton, where the secretary was joined by the Rev. Dr. Smithett who came up by rail, an excellent meeting was held in St. George's church at 8 o'clock. After the opening service by the Rev. Geo. Ledingham, incumbent, addresses pertinent to the subject were delivered by the Rural Dean, Mr. Rooney and Dr. Hodgkin. On Tuesday morning the deputation proceeded to Pine lake (Gooderham), by the Buckhorn road: perhaps we ought to say after leaving the boundary of the township of Dysart by the trail through Glamorgan. It is easily seen, when travelling through the bush, when you leave the leading roads, whether built by the Government or the English Land Co. by the marked descent to the lowest level of provision for man or beast locomotion. At Gooderham we found awaiting us with a fresh span of horses, Mr. Jabez Gander, a licensed catechist, and son of the missionary of Monmouth and Cardiff, to convey us over the excellent Monck road—twenty miles—for the missionary meeting that evening at Burleigh Junction. These townships are fast settling up a little back from the main roads and afford Rev. Mr. Gander a promising field of usefulness. The missionary meeting was duly held in the school house at 6 p.m. and although the attendance was small the interest was unabated, as the large collection manifested. Dr. Smithett conducted the opening services and with Dr. Hodgkin and Mr. Gander addressed the meeting. After a pleasant evening and refreshing rest at the missionary's house, we were off again by stage for Chandos the next morning, reaching Trinity church at 2 p.m. for the meeting announced. The rain was now falling heavily, which through the day hitherto had only come in showers. After many years experience of the dangers and annoyances of the Burleigh road, we were glad to realize a marked improvement for the safety of life and limb, for we have had before this to lead the horse and walk or draw the buggy many a mile on the way. This time everything was pleasant and all went merrily, barring the rain, as a marriage bell. Congregation good; church just erected, tasteful and convenient; people coming three or four miles to the meeting. Rev. Philip Harding, missionary, opened the meeting and introduced the speakers. After waiting for a clearing above, not below, we pushed on at 5 p.m. through the drowning rain, three in a gig, to Apsley, five miles for the 8 p.m. meeting in St. George's church. Refreshing and warming the outer man, we are all again at our post, the order observed as before in the conduct of the meeting, and with a fair congregation considering the tempestuous weather. These two points, Chandos East and Apsley, are the two principal stations of Mr. Harding's missions. Again on the way at 8 a.m. for Pine lake, forty miles n.w., in the stage placed at our disposal specially for the trip as far as the junction, and now there is rain for twenty weary miles, only endurable behind a good team, and reaching Mr. Gander's we can proceed no further. Wind, as the meteorologist would write it, (30), fallen trees, and incessant down pour. No Pine

lake missionary meeting to night. We must rest and be thankful at the mission house, reconciling ourselves to this one and only broken appointment. A ride of forty miles behind Mr. Gander's well-appointed team and in his safe democrat bring us up at Kinmount on Friday evening for our last appointment satisfactorily kept, assisted by Mr. Burkett in the service. We have reason for gratitude, only two spills by the way and nobody hurt, as we close our adventurous journey of 245 miles from Lindsay out and home, for the cause of God and truth.

STREETSVILLE.—Trinity Church.—This church was very handsomely decorated on Saturday last on the occasion of a harvest festival and Sunday-School pic-nic, at an early hour in the morning the little folks were astir as the service was to be held at 9 a.m. The service was exceedingly well attended the church being crowded. The Rev. T. Walker delivered an interesting address after which the hearty service was brought to a conclusion and the party proceeded to Lorne Park conveyed by about forty teams.

CREDIT.—On Sunday the 31st ult the lord Bishop administered the apostolic rite of the laying on of hands in three churches of the above parish, addressing the candidates of each church and preaching most impressive sermons. The first service was held at 10½ a.m. in St. Peter's Springfield. This old church—for this country quite ancient, service having been held in it for upwards of 50 years—has from time to time been improved so that it still presents a clean and attractive appearance, notwithstanding some relics of early Canadian architecture.

Service, and confirmation were next held at St. John's Church, Dixie at 3 p.m. a handsome brick church, far surpassing any chapel or meeting house on Dundas street. The church was densely crowded, the service very hearty, the canticles and hymns well rendered and the responding full and distinct. Here too were some tasteful floral decorations.

The third celebration of the sacred rite was in Trinity church, Port Credit, which was filled to its utmost capacity by a congregation of church people. The music and responding were again very hearty.

NIAGARA.

ANCASTER.—St. John's Church.—The usual Thanksgiving Service was held in this Church on Wednesday, the 3rd September. By 3 o'clock, the hour appointed for the service, the Church was well filled by the parishioners in their holiday attire. The service was conducted by the Rev. Canon Bull, Rev. Mr. Locke of Tapleytown, and Rev. Mr. Geogahan of West Flamboro'. The sermon was preached by his Lordship the Bishop of Niagara. In decorating the Church the ladies had been hard at work for more than a week, and indeed it seems almost impossible that so much beautiful work could be achieved in so short a time. Every window was transformed by skilful hands into a bed of verdant green moss, upon which reposed apples and berries, round the edge a border of grain and berries. Over the windows wreaths of grain, grasses and scarlet berries, woven into devices, such as crosses and crowns. Large texts were mounted on blue ground, and the pulpit and lectern covered with the same. The two latter pieces of work are marvels of taste, and reflect great credit on the ladies who did them. The front was much admired, being trimmed in a new style, round the base is a heavy wreath of oats and berries to match the pulpit, encircling the panels near the toys is a broad band of blue, edged with a border of white everlastings and scarlet berries, upon the blue is the text "Suffer little children to come unto me," in old English letters, in silver. The font is filled with water-lilies, and out of the centre rises a stone vase containing a pyramid of choice flowers. The large texts of straw letters on a blue ground edged with oats and red berries add much to the beauty of the Church. Over the entrance door was "Enter into his courts with praise," over the chancel arch "Glory to God in the Highest," and over the east window "The Earth is full of Thy riches." All the chandaliers were most elegantly

night. We must rest on house, reconciling broken appointment. Mr. Gander's well-kept democrat bring us evening for our last sept, assisted by Mr. We have reason for the way and nobody ous journey of 245 home, for the cause

church.—This church ted on Saturday last t home festival and in early hour in the astir as the service The service was ex- church being crowded. ed an interesting ad- service was brought y proceeded to Lorne y teams.

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4. church.—The usual ld in this Church on ber. By 3 o'clock, service, the Church ners in their holiday duced by the Rev. of Taplestown, and st Flamboro'. The Lordship the Bishop he Church the ladies ore than a week, and ossible that so much ived in so short a ansformed by skilful t green moss, upon ries, round the edge

Over the windows and scarlet berries, crosses and crowns. n blue ground, and red with the same. are marvels of taste, ladies who did them. d, being trimmed in s a heavy wreath of he pulpit, encircling broad band of blue, te everlasting and is the text "Suffer ne," in old English is filled with water- rises a stone vase oice flowers. The a blue ground edged much to the beauty entrance door was 1 praise," over the n the Highest," and Earth is full of Thy were most elegantly

trimmed, and the wreaths were twined up the rods to the ceiling. The chancel surpasses the work of former years. A number of heavy grain wreaths were festooned from the sides of the lamp rod in the middle, with a marvelously good effect. The altar presents a gorgeous appearance, the under part is filled with a handsome cloth of white, edged with gold, bearing the sacred monogram in red and blue letters, the whole surrounded by graceful festoons of wild and vine leaves. On the altar is a magnificent pyramid of fruit, flowers and ferns, on each side of which stand two vases of flowers, the whole being completed by a rich wreath encircling the table. Altogether, this year St. John's Church is a perfect gem of decorative art. At the conclusion of the service the congregation repaired to the Parsonage, where all met with a warm welcome from the kind rector and his amiable wife, and the rest of the afternoon and evening were passed most enjoyably in pleasant conversation, music and readings.

NIAGARA.—*St Mary.*—On Friday evening 12th. inst., the Lord Bishop of the Diocese administered confirmation to an interesting class of twenty-six young persons. The scene was more than usually impressive. The fine old church was well lighted up and filled with an attentive congregation. The officiating persons were all men far advanced in years, while the candidates a majority of whom were girls of about seventeen years, were dressed in white, and their serious demeanor shewed they knew what they were undertaking. The Venerable the Archdeacon, Rector of the Parish said the Evening Service, and after a suitable hymn had been sung, the Candidates, at the Bishop's direction were called for by the Rev. Canon Givens who in the late absence of the Rector had in part prepared them. They were presented by the Rector after the introductory address had been read by the Chaplain, the Bishop requested the congregation to offer their private prayers for a blessing on the Candidates, who knelt before the Communion rails, silence for the purpose being kept for a space." This little addition to the ordinary ritual seemed to meet the views of all, for every head was bowed in earnest devotion, and it rendered the ceremony additionally impressive. During the administration of the rite an affecting incident occurred. One of the candidates who had for months been grievously afflicted with spine complaint, and despaired of ever being able to get to church, fortunately so far recovered as to be brought, by a great effort, and made her way on crutches to the communion rails, but was too feeble to kneel. The Bishop, anxious to relieve her, at once approached and laid his hands upon her, while the parishioners who knew what the poor child had suffered seemed to endorse his supplication with a hearty Amen. The Bishop, who is noted for his plain and forcible addresses, was very happy on this occasion. His advice to the youthful band on the necessity of decision in religion was most appropriate. Among other things he mentioned an incident in his own life which deserves to be recorded. When a boy of tender years, at school in this very town, he formed a friendship for a youth of his own age remarkable for his amiability. Marbles was the prevailing game of the day, and from constant practice they became inordinately fond of it. "My conscience" said the Bishop, at length became alarmed for I found the eagerness of the gambler was overcoming me; but by God's grace, I was led to throw my marbles away, and resolved against playing any more. I tried hard to prevail on my young friend to do the same, but in vain. We adhered to our different courses. He retained his propensity to gamble, and as he advanced in life, went from cards to dice and betting, and with alas, their invariable accompaniment, drinking, and though he married and commenced life with very favorable prospects, his inverte habits were his ruin. I was grieved to learn from a mutual friend, that a year afterwards when travelling, he happened to call in his journey at a country tavern where this victim had been serving in the degraded position of bartender, and was then in a dying state: and actually did die before the traveller departed.—How sad, but common an occurrence,—from the mere want of decision, and not being able to say *no* at

the proper time. The Bishop's homely tale, which was listened to with great attention, was calculated to make an impression not easily obliterated.

His Lordship, who seemed much invigorated by his late sojourn at the sea side, proceeded next morning to Buffalo to be present at the fiftieth anniversary of the Pastorate of the Rev. Dr. Shelton in that city. This venerable clergyman who has for more than half a century exercised so pious an influence in the Protestant Episcopal Church in the United States is still remarkable for his vigor both of body and mind, preached his semi-centennial sermon, in the pulpit he has occupied with such advantage to the Church and community in all that time. In Canada the worthy Doctor is widely known and highly esteemed, and there is but one wish throughout the Church that this fine old specimen of a true Churchman and worthy man may long be spared to his many friends.

ALGOMA.

DEAR SIR,—As much interest has been manifested in the proposed Nepigon Indian Mission, by our church members, not only in this country but especially in England, I will ask you kindly to give the following account of work done amongst them during the past summer, an insertion in your columns.

Finding that it would be impossible to send a clergyman to the Indians on Lake Nepigon this year, I determined to send two young Indians, named John and Joseph Esquimaux, (the one our School Teacher and Catechist, at the Garden River Mission; the other, head boy at the Shingwauk Industrial, and both hoping to become missionaries) to open school, and work amongst them during the midsummer vacation, intending myself to follow them in due season.

Accordingly as soon as possible after the close of the school term they started per steamer for the Hudson Bay Co's Post at Red Rock in Nepigon Bay; and finding the Indians gathered there to receive their payments, told them the object of their visit, and at once made arrangements for opening school. To quote from their report: "We reached Red Rock on Thursday afternoon, there we found Ochkebekeda with his children and friends who were all delighted to see us. On the same evening we met together for conversation, and concluded with hymn and prayer. Next day we began teaching school, and both children and grown Indians attended. On Sunday 20th July we held service in Indian, at 11 a.m., and had quite a large congregation, and had Sunday School in the afternoon. We taught school all the next week. On Sunday, 27th, had service at 11 a.m., and a larger congregation than before. There were some white people, traders and others, who had come with the agent from Prince Arthur's Landing." On the following Tuesday, the payments having been made, and mostly spent amongst the traders, the Indians separated, to return to their accustomed locations, near the rivers and inland lakes, where they usually spend their summer months. Our teachers connecting themselves with Ochkebekeda's party, who furnished them with a canoe, together made their way to an encampment (some 70 miles distant) on Chief's Bay, teaching as opportunity offered, and holding service and Sunday School on each Lord's Day. As Indians travel slowly and by short stages this journey occupied nearly two weeks.

On the 7th August, I left Prince Arthur's Landing by steamer for Red Rock, and thence, after obtaining supplies and a canoe from Mr. McLaren the obliging agent of the H. B. Co., started up the Nepigon River, accompanied by my youngest son, with two guides, one of whom was a brother of Ochkebekeda, named Michael, and after four days of canoeing, portaging and camping at night reached Ochkebekeda's camping ground. During our trip Michael thinking that we might possibly pass his brother's party, who proposed coasting whilst we made directly across the Lake frequently fired his gun by way of signal, but without receiving any reply. We were consequently in some uncertainty until we reached the portage between Grand Bay and Chief's Bay, when our fears were speedily dissipated; for almost the first thing that that my eyes fell upon after landing, was a piece

of birch bark, which, being covered with the letters of the Alphabet in pencil, gave unmistakable evidence that those whom we sought had gone before. This interesting token of the zeal and faithfulness of my emissaries cheered me greatly, and I was soon after gladdened by the appearance of Ochkebekeda and John Esquimaux, who having heard the report of our signal gun, fired as we neared the shore, had hurried over from their encampment (about two miles distant) to meet and welcome me.

The portage camped and my tent pitched a few hundred yards from Ochkebekeda's wigwam, I invited him to come and hear what I had to tell him about his deceased son; as well as to receive some little things which had belonged to him, and, and which, thinking that he would like to have them, I had brought with me. Although I had only invited Ochkebekeda, it was not long before all the Indians near by, had gathered round me, apparently eager to hear what *Kechemukhdawekomuhya* (the Big Black Coat) (Indian for Bishop) had to tell the dear boy, who had left them some twelve months ago never to return. As I spoke to him of his son's good conduct whilst at our school—of his baptism, and how he had learned to love the Lord Jesus; and pointed out to him the goodness of God in bringing him to a knowledge of the truth before he was taken out of this world, Ochkebekeda seemed greatly moved; and, after a space of solemn silence, said that although his heart had been made sad, very sad by the loss of his son, he did not blame anybody; it was the will of the Great Spirit; he was glad that his boy had gone to the big teaching wigwam, i.e., the Shingwauk Home. When spoken to about having his other children taught, he said at once, "I cannot let them go away from me, but I would like you to send a teacher here," to which all the Indians gave an assenting "Ugh" "Ugh."

In the evening I held a short service for our little party of Christians (consisting of John and Joseph Esquimaux, my son, and William Richards my second guide,) but we had hardly begun, before almost all our Indian neighbours drew near; and it was truly interesting to behold those poor benighted pagans by the light of our blazing camp fire behaving most reverently,—kneeling with their heads nearly to the ground, when we kneeled and joining most heartily in a hymn which they had learned in school, and which I told John Esquimaux to start in Indian at the close of our service

I trust, and indeed am encouraged to hope since the necessary funds are coming in to me, that ere another summer comes, I shall have a faithful missionary laboring amongst them, and feeding them with the bread of life, for which so many are hungering.

On the following morning, the rain fell heavily, and as my tent is too small for the purpose, I made arrangements for holding a "Pow wow," in Ochkebekeda's Lodge, to talk over the subject of opening a Mission and deciding upon a site; but whilst I found all agreed in wishing for the establishment of the Mission, I soon discovered that much difference of opinion existed amongst them respecting the site. As one after another urged the advantages of the locality which he would prefer, it was evident to my mind, that, as with white men on similar occasions, *self* had a good deal to do with the matter; and seeing that no satisfactory conclusions could be arrived at, amongst those present and that many who were interested in the subject were absent, I suggested that a council should be called to talk it over amongst themselves, and that they should let me know what was decided. To this they all agreed, and after a session of three hours, we shook hands all round, as is usual on such occasions, and separated.

The conclusion which I have formed, after thinking the subject over, is that the best and wisest course to adopt will be to send a Travelling Missionary together with a School teacher, to go in and out amongst them until time and experience shall prove what is best to be done. As I sat in my tent during that wet afternoon I was both amused and interested to hear the children as they ran about, some of them hardly able to speak plainly, repeating the A. B. C., and counting more or less correctly from 1 to 20; whilst some few soared by rapid flights, as high as 100; show-

ing that our school master had been among them to some purpose.

The evening was passed in talking about Jesus and singing hymns, in which the Indians, and especially the squaws, who have soft, sweet voices, joined heartily. The next morning found us early on the move, and ready to start on our homeward journey.—Ochkebekeda and the rest of his party bidding us a hearty farewell expressed their gratitude for what had been done for them, and asked earnestly for a teacher to be sent to instruct them in the White Man's Religion, and also in his way of living.

As contributions are being sent to me from various quarters for this special object, so as to justify the hope that this mission may be opened next year, what I now more especially require is to hear of a clergyman duly qualified to take up this work, and at the same time willing to enter upon it. This want I trust will, in due time, be met, since it cannot be that Pagans so intelligent and so anxious to be instructed should be any longer left without a teacher.

F. D. ALGOMA,
Missionary Bishop.

British and Foreign.

GREAT BRITAIN.

The following protest was read by the vicar of *Holy Trinity, Bordesley*, the last Sunday in August, from the altar, after the Nicene Creed:—

In the name of God. Amen.—I, Richard William Enraght, parish priest of this church and parish of the Holy Trinity, Bordesley, a steward of the mysteries of God, and therefore bound to protect the altar of God from profanation, having understood, by the admission of one of the parties concerned, that the Holy Sacrament has been secretly carried out of this church under the pretence of communicating, and carried about a public law-court in London, exposed to common gaze and disparaging remarks, do hereby, in the presence of God and this congregation, utter this my solemn declaration, protest, and warning:

I declare that I deplore with the deepest sorrow the occurrence of such profanation. But, having for more than a year past had reason to expect the possibility of its occurrence, I have been especially careful to observe the conduct of persons approaching the altar, of whose good faith I was not assured, and I cannot, therefore, feel that it has occurred through want of vigilance on my part. I protest solemnly that such an occurrence is an outrage against God, His Church, and Christianity; is reprobated by every reverent mind, and ought not to be allowed to go unpunished. And I warn all concerned of the sore judgement hanging over the heads of those who knowingly profane the Holy Sacrament, counting it a common thing, not discerning the Lord's Body, and guilty of the Body and Blood of the Lord. This, my solemn declaration, protest, and warning I hereby put forth in the name of the Father, and of the Son, and of the Holy Ghost. And may God, of his mercy, bring all concerned to a better mind. Amen.

The Archbishop of Dublin will hold his Visitation at Christ Church Cathedral, beginning 21st October; and a week later the diocesan synods of his dioceses will begin their sittings.—Sir G. G. Aylmer, Bart., has presented to the parish church of Donadea, diocese Kildare, a new organ, which was first used on Sunday the 31st ult.—The compiler of the *Court News* of Dublin states the Lord-Lieutenant has entertained "the Archbishop of Toronto;" and a reference to *Whitaker's Almanack* is necessary to show that Dr. J. J. Lynch has held that title in the Roman Catholic Church since the year 1859.—The Earl of Dufferin, who worthily represents British interests at the Court of St. Petersburg, is expected to arrive at his ancestral house of Clandeboyne on Friday next; and in honor of a great meeting of the Ulster Rifle Association, there is to be an "at home," for which the Countess of Dufferin has issued invitations to the country families.

UNITED STATES.

SEATTLE, WASHINGTON TERRITORY.—The parish in this place, under the energetic administration of the Rev. G. H. Watson, is in a very prosperous condition, especially when it is considered that the town is somewhat depressed just now in a business way. A new bell weighing 1100 pounds, and costing \$375 has just been ordered from the Meneeley foundry, and a tower is to be built to hang it in, the funds having been raised for the purpose. A small chancel has also been projected, which it is to be hoped can be built at the same time. There is not a cent of debt to burden the parish, and it is not intended to incur one.

NEW MEXICO.—Since the arrival of the Rev. Mr.

Forrester, at Las Vegas, four lots have been secured (two of which were donated), on the main street leading out of the plaza of the old part of the town. Subscriptions are in circulation, and the contract for the foundation let. Services are at present held in the court-house.

CENTRAL NEW YORK.—Extensive repairs have recently been made on Trinity Church, Utica, which is one of the oldest churches in the Diocese. The aim has been to make more useful and tasteful the dear old building which for three-quarters of a century has been the spiritual home of many.

During the year ending with June last, 53 persons (35 infants and 18 adults) were baptized in this church; 20 were confirmed; parish Sunday-school teachers, officers, and children, 184; St. Paul's mission, teachers and scholars, 100; Industrial school, teachers and scholars, 85; Earnest Workers, members, 60; Women's Auxiliary, members, 25; Guild of the Holy Jesus, members, 11; Parish Guild, members, about 30; St. Paul's Branch of Woman's Auxiliary to Board of Missions, members, 16.

Correspondence.

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

EPITAPHS.

SIR.—The collection of quaint epitaphs continued in your last issue reminds me of the following which I copied in the Church-yard of Berwick upon Tweed some years ago, from the tombstone of Andrew Jackson, mariner, born 1728:—

Though Boreas' storms and Neptune's waves have drove me to and fro',

In spite of all, by God's good care, I'm anchored here below,

Now I ly at rest,

with many of our fleet,

In hopes once more to set sail,

Our Admiral Christ to meet.

Toronto Sept. 15th 1879.

S. G. Wood.

THE CHURCH OF ENGLAND IN THE EIGHTEENTH CENTURY.

FROM "THE CHURCH QUARTERLY REVIEW."

(Continued.)

And thus at the opening of the nineteenth century the results of the *Evangelical* movement were fully developed. It had reanimated the old denominations; it had filled their chapels; it had supplied very largely their pulpits; and in addition it had called into existence a multitude of novel sects. How lightly the Calvinistic leaders had valued Church communion had been manifested by their conduct when Lady Huntingdon's preposterous claims had been negated by the Ecclesiastical Courts; and now, in 1797, the hollowness of Wesley's professions and the unsound nature of his teaching and training were confirmed by the defection of the body he had taught and disciplined—a body formidable from its numbers, but more formidable from its admirable organization. Dissent was enormously strengthened by these numerous secessions; the sectaries were increased from four per cent. of the population to nearly twenty-five per cent., and the sects multiplied thirty fold.

NOTE.—"The licenses granted for places of Dissenting worship increased last year in some parts of the Kingdom in the proportion of six to one."—Dauberry, Letter vii, 1804.

Can there be a greater delusion than the popular notion that the Evangelicals revived the Church? But this was far from being all the ills that these men wrought. While no fresh institutions were devised to invigorate and give life to the Church—while from the two venerable Societies, memorials of better times, all support had been withheld, the Society for the Propagation of the Gospel, with a third of the world to evangelize, receiving from all sources the paltry sum of £7,000 stg. per annum; (in 1880 the amount contributed to the general fund was only £4,666, 0s. 2d.)—numerous organizations were established to hinder and embarrass her work. The Religious Tract Society and Bible Society were formed, the former to inculcate a religion without distinctive teaching, as opposed to the Society for Promoting Christian Knowledge; the Bible Society, to issue

the Bible without note or comment, thus discrediting the interpretation of the Church, and encouraging great freedom of thought.

NOTE.—A late Bishop of Salisbury withdrew from this Society because he found that "it was impossible for a meeting of persons, assembled to promote the distribution of God's word, to unite in worshipping Him in prayer!"

Another Society was founded for evangelizing the Heathen on principles opposed to those of the Society for the Propagation of the Gospel. It was carefully hedged round by safeguards to secure it from being controlled and influenced by the Church, and to insure the promulgation of the tenets of the Clapham sect. Its missionaries were not licensed by the Bishop, nor for some years accounted part of the Church's staff. Bishop Daniel Wilson wrote from Calcutta: "As far as I understand things at present, the Church Missionary Society principle contended for extinguishes the Bishop's office." We will allude to only one more institution, the British and Foreign School Society, which, while largely supported by churchmen, was so ordered as to exclude, in an irreligious era, the knowledge of the doctrines of the Church. But, vast as were the evils this party entailed on their communion by the increase of sectarianism and the establishment of hostile Societies, they were hardly less guilty in the way of omission. Not an abuse existing in the reign of Queen Anne had been abated in the year 1800. The scandals of non-residence and pluralities were greater than ever, being intensified by the changes of circumstances and times. Hannah Moore tells us of thirteen continuous parishes without even a resident curate; and the Diocese of Norwich could boast of three brothers who had charge of fifteen churches. As Hannah Moore was in frequent personal communication with these zealous churchmen and reformers, is it unreasonable to ask why no effort was made to reform the scandals? Of the condition of Norwich Diocese they could hardly be ignorant, as Bishop Bathurst ruled it, known among Evangelicals as the good Bishop. On the deplorable condition of the Church during the first decade of the nineteenth century, all men are agreed, but as to the causes they differ. Weighing carefully all the facts advanced, will any impartial person deny that great as were the evils of Walpoles's tyranny, and those of the Arian School with its deadening influence, the deepest and most incurable were due to the misdirected zeal and energy of the fathers of the Evangelical school—their utter ignorance of all that is meant by Church principles in general, and of loyalty to the Anglican Church in particular?

It cannot surprise us that as soon as the great Continental War was ended, and men had leisure to attend to home politics, they should be indignant at the state of the Establishment, or that murmurs both loud and deep, and many, should be heard at the negligence and supineness that prevailed. When such feelings find utterance, it is never long before deeds follow words. Accordingly only a few years elapsed before the Ministry of the day determined on a root and branch reform; and with a reckless ignorance of Church principles, "reform" with them took the place of mere destruction. As a commencement, ten Irish Bishops were swept away, the Welsh Bishops were attacked, the English warned to set their houses in order. The chapters were taken in hand and narrowly escaped being improved off the face of the earth. The cathedrals were regarded as antiquated anomalies, at best only a kind of ecclesiastical curiosity shops; and certainly to human sight no power existed which could stay the spoilers' hands.

Now it was a little previous to this fierce onslaught on the Church and her institutions that a few of her more thoughtful sons, lay and clerical, had begun to ask themselves whether the Church of the Scriptures, the one Catholic and Apostolic Church of the Creed, was after all nothing more than a multitude of jarring sects—a number of persons who might so far lay aside their religious animosities that they could meet upon one platform, but never kneel at one altar—a gathering of separate men who had no more coherence than pebbles which the waves might cast together on the shore. They asked themselves further whether the doctrines so plainly set forth in the different services were intended to be so many dead letters,

or whether they were precious truths to be taught by the minister as he would answer it to God. And the rubrics so plentifully interspersed throughout the Book of Common Prayer—were they words without meaning, or laws which priest and people were alike bound, to observe and obey? The answers to these questions were obvious; but, obvious as they were, it required no common courage to proclaim these doctrines, and no ordinary amount of determination to obey the Church's laws. Men's minds, however, were stirred, and the avidity with which the principles insisted on in "The Tracts for the Times" were accepted manifested that the writers were only putting into shape and language truth which had been floating in many minds, and for the recognition of which thousands of earnest souls were yearning.

NOTE.—We earnestly hope that nothing which has been said in this article will be taken to ignore the fact of a continuous tradition of better things handed down to the Church of England all through the dreary period whose darker side we have had painfully to depict. Utterly shattered as the great school of churchmanship was by the events of the middle portion of the century, its fragments still lived on,—we need only mention the name of Jones of Nayland, as an example.—but it was as fragments, without cohesion or co-operation, and without a definite and overt influence on the general course of the Church's history. The story of the *survival* of Church principles has yet to be written.

The ground they took was the simple and honest ground that the members of the Anglican Church were in conscience bound to believe the doctrines set forth in her service books and to obey her laws, and further to take the Bible as interpreted by the Primitive Church and their own, as their guide,—in other words, to abide by Vincent of Lerins' rule, *quod semper, quod ubique, quod ab omnibus*.

NOTE.—Vincent of Lerins, *Against Heresy*, Oxford ed. *Tracts for the Times*, No. 78. But it may be asked, did not Vincent of Lerins' rule lead to Rome? We reply, no; it was the rejection of this rule and the adoption of a new theory of development which opened the door to endless change, and led to secession.

Of course there was occasional error and hastiness of conclusions, but nevertheless the great purpose was achieved. Men no longer fought for the shibboleth of a party or the opinion of a sect; they rallied round that which they believed to be a Divine institution, the Church of the living God, the pillar and ground of the truth. They were invigorated by a new spirit, and worked for another end; one thought animated every breast; and one cry was raised by every voice, "*Pro ecclesia Dei*." The Evangelical party and their allies were bitterly opposed to this movement, which scattered to the four winds of heaven all the principles on which they had acted. The *Record* prayed that our spiritual fathers could be brought to feel it is their bounden duty "to expel these tainted sheep, and that instantly from our pale," and Arnold "longed to fight with them in a saw-pit." This was natural, seeing that to act in the spirit of the Prayer Book was to condemn utterly all their teaching and practice. No further evidence of this is needed than the pamphlets they published at this juncture in their own defence. But their efforts availed not; a generation has scarcely passed away, and yet the efforts of these principles are manifest alike in the metropolitan cathedrals and the lowest parish church, manifest in the fabric, the ritual, the ministration of the priest—nay, manifest even at the antipodes. They have penetrated every branch and offshoot of the Anglican communion, Ireland alone excepted, and whether she should be regarded as an encouragement or a warning we leave to others to say. Yes, a vast change has passed on this Church and nation. God, of his gracious mercy, has breathed upon the dry bones, and they live; and while it is well to remember gratefully how great the change is, it is well also to remember that we are not safe yet, that we need all the past to guide us for the future, and that the causes of what so nearly wrecked us may furnish the very beacon lights we need.

The foregoing pages will have been utterly wasted if they have not shown us that the former of these causes was the way in which an astute minister was able to demoralise the Church from within by an unscrupulous misuse of government patronage in the nomination of bishops, combined with the rough-handed suppression of the Church's living voice. The latter cause lay in the reckless

and self-devised modes of working adopted by men of zeal and piety, who deplored the decay of religion, but who drew their inspiration from their own imaginations, instead of from the divine discipline of the Church of God. To the former we owe the spread of the cancer of Rationalism which eat out the life of the Church from within. To the latter we owe it that the piety of the Evangelical fathers not only failed to counteract the Rationalism inside, but raised up a host of enemies from outside in the multitude of Dissenting sects with which the concluding years of the century present us. It is impossible at the close of a long article to draw out in detail the lessons for the future with which these considerations are laden. But we may note the warning which they bear for all those who in our day are in danger of thinking that zeal and zeal alone is a safeguard against error, and who forget that the more earnest their devotion, the more need there is, first, of a profound study of what really is the mind of the Church which they desire to serve, and next, of an unreserved submission of their own views to her dicta and to her principles. He was a wise man who said, "it is not the crimes of the bad that I so much dread; it is the errors of the good which work the harm!"

Family Reading.

GOLD IN THE SKY.

CHAPTER IX.—FOUND OUT.

By-and-by, when the children had gone to bed, and Roderick Jamieson had come home, and they were at dinner, Basil Crawford took furtive glances at Sophy's face, and certainly its expression puzzled him. Her manner had formerly been so particularly bright and obliging, that it had attracted the notice of every visitor at the house. But now, as she assisted in waiting at the table, there was a stolid glum look about her which could scarcely be entirely attributed to contrition; and, watching, and pondering this over, he said to himself, there was more in this affair than met the eye.

"Now, is not this enough to puzzle any one?" said Mrs. Jamieson, when the servants finally left the room. "If Sophy would only cry, and behave as she did yesterday, and if she would beg me to keep her and try again, I would do so in a minute—I would," she added, again, boldly, and looked at the two gentlemen in turn, as if expecting a rebuke for her sentiments; but neither of them answered, and she concluded by observing, "but she does not open her lips or look at any one. I should like to know what I am to do with her?"

Again she received no answer; so, rising from the table, she left the room saying, "Now, mind, you are to come up stairs very soon," and disappeared.

The two gentlemen, however sat talking for some time. Basil Crawford's piece of good fortune which had home to him that morning was fully discussed, and its profits anticipated; Roderick Jamieson was inclined to think it the most hopeful of his friend's future prospects. After this conversation returned to the unfortunate household matter which had so occupied their attention lately.

The following day Basil was hurrying through the streets, and in his great haste taking various short cuts through unaristocratic thoroughfares, when, at the corner of a noisy miserable street, illuminated by gas, a scene forced itself on his notice. A wretched-looking woman, clothed in a heap of rags, was clinging desperately to the arm of a man who made ineffectual efforts to shake him off; she was talking wildly and excitedly, with a sort of shriek in her voice, and, try as he would he could not free himself, for she was desperate. There was a sound of actual misery in her tones and a resolute desperation in her gestures that attracted Basil Crawford, and he waited a few moments to see what would be the result.

He walked a few steps nearer them, and on the same side of the way; he was somewhat surprised that the affair attracted so little attention, but likely enough scenes of this kind were not uncommon in the neighborhood.

The struggle was but a short one. The man

wrenched his arm free, and, turning his back on her, he fled. She staggered, and, with a despairing cry that went to Basil Crawford's heart, she leant back against the wall, gasping.

The man, in his headlong career, almost stumbled over Basil Crawford, who was standing close to a lamp-post, and in his surprise he looked him full in the face, and in a moment Basil Crawford, to his excessive astonishment, recognised his friend's coachman, John Symonds. The man was evidently equally taken aback, and he paused a moment as recognition flashed across him; then, with a look that was decidedly unpleasant, he passed on quickly.

After a moment's pause Basil Crawford went on to where the woman was wailing; and as he came up to her he turned and followed the direction of her eyes, and noted that Symonds ere he went round the next corner, had looked back, and had seen Basil Crawford go up to the woman.

"Oh, stop him! stop him!" she gasped; "I shall never find him again, and he has escaped me!"

"Do not be alarmed; I know where he lives, and where you can find him," said Basil Crawford, "are you a relation of his?"

"I am his wife!" she said, showing her finger, which bore her marriage ring. "Oh, are you sure, sir you are not deceiving me, and letting my only chance of seeing him pass away? I am too weak to run after him. To think that I should see him and be unable to stop him! He has deserted me and my miserable children for nearly two years now, and we are in beggary and starvation. For the sake of the children tell me where I can find him!"

"I will tell you; I will write it down. He is a coachman to some friends of mine."

"Coachman! aye, he was always fond of horses; then he must be comfortable—and his children starving!"

"Are you sure you are not mistaken in him? Are you quite sure he is your husband?"

"Sure he is my husband! what a thing to ask a wife!" she cried, in loud tones. "He is my husband, and the father of my five children!"

"Why did he desert you?"

"He got tired of me! he grudged the money we cost him! he liked to spend it all on himself! Come and see my children, and judge whether our misery is a mistake!"

"I have so little time, began Basil Crawford.

"You are cheating me! You said you would give me his address, and I do not believe you know it!" she cried with a kind of shriek, clutching at his arm.

By way of reply he took out his pocket-book, and, with a pencil, wrote down Roderick Jamieson's address, which he gave to her saying, "There, he is coachman to that gentleman, and that address will find him; but he is going to leave the situation in a month's time."

"Heaven bless you, sir! Believe me, you are the kindest friend I have. Pray come and see for yourself that I have told you truly about my misfortunes."

Reluctantly, and against his will, he allowed himself to be persuaded to follow her down a still narrower street, and then down a narrow court which was loathsome in its closeness and squalor, and, wondering at himself for entering, he followed her into a doorway in perfect darkness. She procured a light, and they descended some steps into the most miserable room he had ever entered in his life, and in this room were three gaunt-looking children gathered on a rug. Their faces were pallid, and their expressions un-childlike, and Basil Crawford trembled as he contemplated them. Scarce knowing the reason of it, the remembrance of Mrs. Jamieson's children flashed across his mind in comparison, and in his mind's eye he saw the plump, healthy, happy, well-cared-for little beings whose lot in life were so different from these.

"The two elder girls are seven and eight, and they go out for the day to look after children, they are not home yet," explained the mother.

Words were unnecessary. Basil Crawford promised to aid her to the best of his ability, and, giving her some money, he returned to the street, only too glad to find himself in the open air.

This affair, however, had assumed an importance in his mind. It was barely six o'clock, although on that winter's night perfectly dark. He would put off what he had intended to do, and run round

to Frederick Jamieson's chambers in the hope of catching him before he went home.

Mr. Jamieson had gone home he learned at the chambers. It was his little boy's birth-day, and he had gone home earlier to have tea with the children before his dinner.

"I will go after him," decided Basil Crawford, after a moment's hesitation, "for I am determined to see this affair through," and, tucking up the collar of his great coat about his ears, he rapidly disappeared into the darkness.

(To be continued.)

WHERE DO WE STAND?

BY S. S. B.

Christians, let us ask ourselves this question, "Where do we stand?" We who have solemnly professed before men to be "followers of Christ," are we fighting manfully under His banner? Do we appreciate the glory of the warfare in which we are engaged; and are brave and earnest therein? Do we fully estimate the privilege of being on the side of the right, which is God's side? Is our armor bright and shining; and do we stand strong in the might of God's assisting grace, ready to oppose error, and to meet temptation in whatever form it may appeal to us?

And what are we doing for our weaker brethren in the ranks? Are we extending to them the right hand of Christian fellowship, to help them over the rough places and the dangerous ground, from which, it may be that a kind and protecting Providence has saved us? Are we careful to place no stumbling-block in the way of the feet that are way-worn and weary? Are we gentle and forbearing towards those who sin against us, remembering our own unworthiness before God, and our greater need of forgiveness?

Do we realize the responsibility resting upon us in the great gift of life, which God has given us; and are we striving to make it accrue unto His glory? Are we living unto Him, and not unto ourselves and the world?

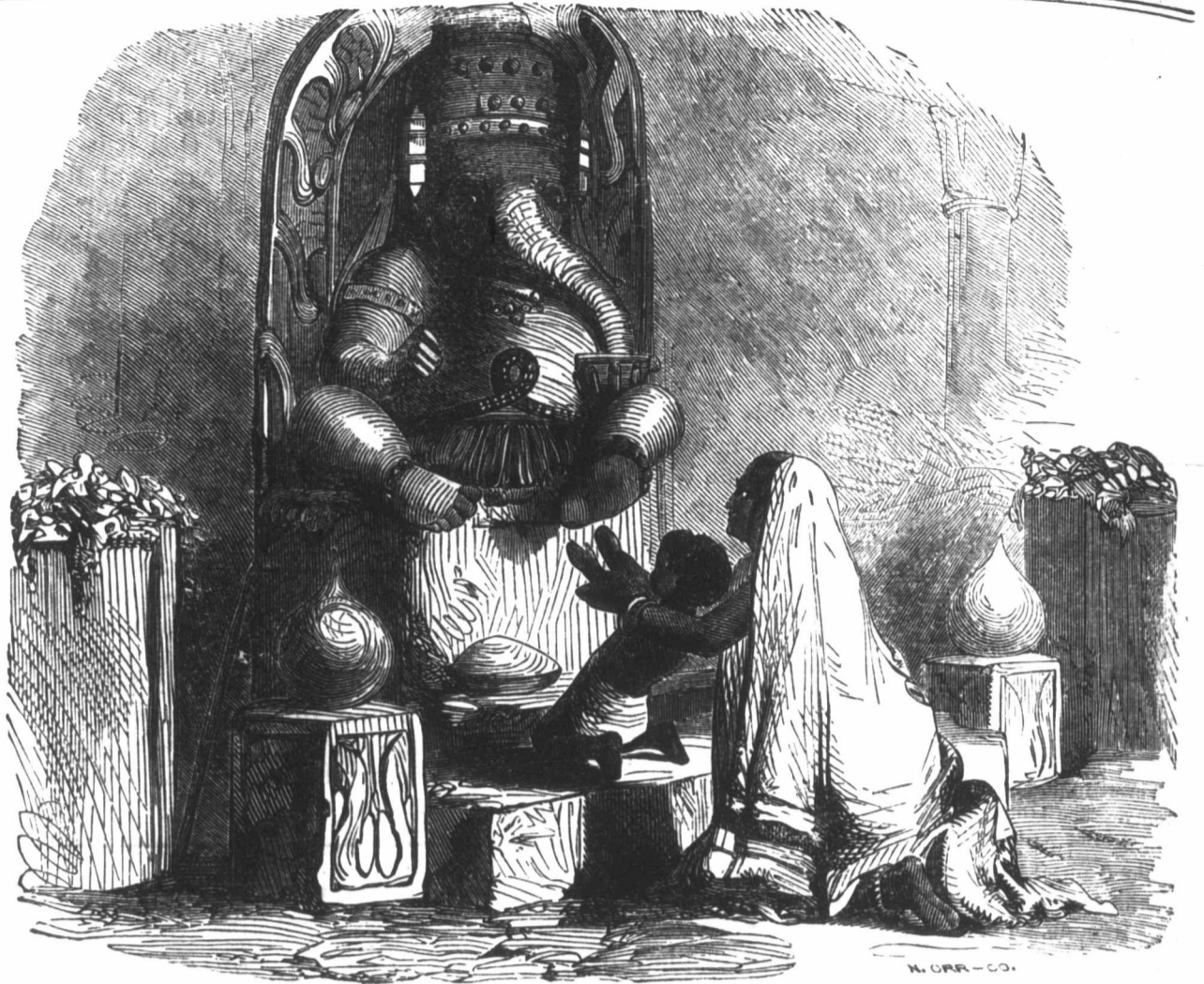
Do we hold our religion as our greatest good? Is it more to us than kindred and friends, than fame and honor, and wealth, and power, and all the best gifts that earth can give? Could we give these all up for our religion? Could we die for it, if it came to that?

O Christians, let us ask ourselves these questions, and determine where we stand to-day, judging ourselves, that we be not judged of the Lord.

A WORD TO YOUNG MEN.

One of the meanest things a young man can do, and it is not at all an uncommon occurrence, is to monopolize the time and attention of a young girl for a year or more, without any definite object, and to the exclusion of others of his sex, who supposing him to have matrimonial intentions, absent themselves from her society. This "dog in the manger" way of proceeding should be discountenanced and forbidden by all parents and guardians. It prevents the reception of eligible offers of marriage, and fastens on the young girl, when the acquaintance is finally dissolved, the unenviable and unmerited appellation of "flirt." Let all your dealings with woman, young man, be frank, honest, and noble. That many whose education and position in life would warrant our looking for better things are cupably criminal on these points is no excuse for your short comings. That woman is often injured or wronged, through her holiest feelings, adds but a blacker dye to your meanness. One rule is always safe: Treat every woman you meet as you would wish another man to treat your own sister.

—The Scripture puzzles which are becoming so abundant, are very irreverent. "Holy riddles" are little more than subterfuge, for allowing amusement to the children which will keep them quiet on Sundays. The interest is in no wise connected with the Scriptural part of the device. It is holy in the art of making out the puzzle. There is no more of real use of Scripture in it, than if the fly-leaves of a Bible were taken, upon which to work out problems in arithmetic. There is no objection to the game of enigmas; but there is the same objection to playing it with sacred names, as there would be in having a checker-board pasted upon the covers of one's Bible, and using that for Sunday diversion.



Children's Department.

THE MOTHER TEACHING HER CHILD IDOLATRY.

The cut we give this week represents a Hindu mother teaching her young child to make offerings to the idol of Ganesha, which the Hindus believe to be the god of wisdom. It is difficult to imagine how any human beings endowed with reason, or with the smallest amount of common sense, could ever become so degraded as to worship such beings or such representations as that given here. And there is scarcely a child who will read this article that will not wonder how it has come to pass that so many millions of our fellow creatures fall down and worship gods that are made of wood and stone. We know that God made man upright, but that he fell from this state. And even after the flood the knowledge of the one true God must have been imparted to the fathers of all the races now existing in the world. How then has it come to pass that this knowledge was lost, and an immense multitude of false gods were and still are worshipped by millions and millions more of our fellow creatures? St. Paul answers the question in the first chapter of his Epistle to the Romans. He there tells us that although "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His Eternal power and Godhead, so that they are without excuse;" yet "when they knew God, the glorified Him not as God neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and to four-footed beasts and creeping things." "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind."

This language of St. Paul's shows us how idolatry, or the worship of images of false gods sprung up in the world; and it conveys a very useful lesson to ourselves. It warns us that although we may have an abundance of the light of truth, yet if we do not make a proper use of it, that light may be taken away, and we too may be "given over to a reprobate mind." For we are never out of the reach of danger until we have escaped beyond the boundaries of this world.

Our young friends will see too, how urgent is their duty to exert themselves to the utmost of their power to bring these dark heathens again to a knowledge of His truth, and to a union with the church he has established in order to gather together in one body all nations that dwell on the face of the earth, and at last to present them to his Father, as redeemed by His blood and sancti-

fied by His grace. The youngest of our readers may do something by their prayers, as well by their contributions, however small, to the cause of Missions, and by encouraging others who desire to pursue the same blessed course.

"WHY STAND YE HERE ALL THE DAY IDLE?"

Work, work, while the Master calleth,
Work on while 'tis called to-day—
Work, work, while the Light remaineth,
And shineth on the way!

Work, work for the holy kingdom,
Work on for the crown of rest,
That is promised to the faithful,
The righteous and the blest!

For all the world is a vineyard,
But a vineyard of the Lord,
And He calleth us to labor
By His own Holy Word!

There are stones and thorns around us;
There is foul offence within;
And to him who idly standeth
The wages are of sin!

Work on and look ever upward,
Falter not beneath the cross—
To fall by the weary wayside
Would be eternal loss!

There is rest, but 'tis in Jesus!
There is peace about His throne,
Who trod for us once the wine-press
Aweary and alone!

He who comes again in glory,
In brightness above the sun—
Oh, joy to thy heart, my brother,
He saith to thee, "Well done!"

A LITTLE UPHOLSTERER.

BY ELMER LYNNDE.

There was a great hive of bees down in the garden of the old-fashioned farm-house where Willie and Clara, with their mamma, were spending the summer.

These children had lived in the city all their lives, so they knew little about bees and their habits—when it was safe to go near them and when it was better to keep at a respectable distance.

So one day, after doing pretty much everything they could think of—hunting eggs in the barn, raking hay in the meadow, feeding the chickens in the yard, and tumbling into the pig-pen while benevolently engaged in giving the pigs green apples—they felt at a loss for employment, until Willie, always brimful of ideas, suggested that



they should go and see how the bees were coming on.

Clara was ready for anything, and having perfect confidence in Willie's wisdom, they rushed down to the great hive, where the bees were flying in and out as busy as possible.

"I think, Clara," said Willie, confidentially, "it would be jolly to have some honey, and I know those old fellows have got lots of it there. I'll just put my finger into the hive and see if I can scoop out a little."

"No don't said Clara, who began to be afraid of the little noisy things, as they flew around, buzzing with all their might, as if the affairs of the world were to be settled by them before they could sit down and rest.

But she spoke too late, for Willie's finger, in trying to find an opening large enough to get at the honey, was discovered by the bees, who inflicted two or three sharp stings upon it, in order, no doubt, to let him know that thieves should not go unpunished.

Willie gave several loud screams, and rushed for the house, and Clara, who always imitated him, whether good or bad, gave several screams also, and followed after him.

The racket they made brought their mother to the front door, and terribly frightened she was too, for she did not know but that the children were nearly killed,

"What is the matter? tell me quick," she cried out, as they came bounding up to her.

"Oh!" said Willie, "my hand. The bees; oh—oh—oh!"

"Well, come here, my child, and we'll soon fix that all right," his mamma said, as she stooped down and took a little earth that was quite wet from the recent rain, and put it on Willie's finger, so that the pain soon went away and he could give no account of how it happened.

"Remember, Willie, said his mamma, when he had finished, "never meddle with what does not belong to you again: but I think the bees have taught you a lesson. So now, for fear they will always seem very disagreeable little creatures to you, I am going to tell you something about one member of the bee family that I am sure will interest you, and you will see what ingenious little creatures they are."

Willie and Clara used to say to each other frequently that they had the nicest mamma in the world, for they never hurt themselves in any way, or had dreadful medicine to take, but she had some nice little story to tell them afterward.

"This bee," continued mamma, "is called the upholsterer bee, and does not live in a hive, but digs her own little home in the ground, choosing a pathway generally, as the moles do. She makes the hole three inches deep, smoothing the sides and bottom very thoroughly, and then she flies away to some field or flower-garden, where the bright scarlet poppy grows, and cutting off some leaves from the flower, she carries them, with her hind legs, to the cell. Then she hangs the walls of her little house with the scarlet tapestry, cutting the pieces to fit perfectly with her sharp little jaws. If she happens to bring home a wrinkled leaf, she spreads out the folds, and smooths away the wrinkles. In ornamenting her walls, she begins at the bottom and goes up toward the roof, and then spreads a little of her flower carpet on the ground outside, just around the hole. To make her floor warm, she sometimes puts down three or four layers of carpeting, but never less than two. Having arranged her house so tastefully, she puts in a store of pollen (the yellow dust she gets from the flowers) and honey, then lays an egg in that, covers it over with a poppy leaf, and finally closes the entrance to her underground home."

When Willie's mother had finished the story, Willie was so much interested in the account of this curious little worker that his anger had all vanished against bees in general, and his pain having gone he was quite ready to go out and play again.

THE ANGEL CHILDREN.

Nearly thirteen hundred years ago the old English who had come to Britain were heathen, and believed in many false gods; the Sun, to whom they made Sunday sacred, as Monday was to the

Moon, Wednesday to a great, terrible god, named Woden, and Thursday to a god named Thor, or Thunder. They thought a clap of thunder was the sound of the great hammer he carried in his hand. They thought their gods cared for people being brave, and that the souls of those who died fighting gallantly in battle were the happiest of all; but they did not care for kindness or gentleness.

Thus they often did very cruel things, and one of the worst that they did was the stealing of men, women and children from their homes, and selling them to strangers, who made slaves of them. All England had not one king. There were generally about seven kings, each with a different part of the island; and as they were often at war with each other they used to steal one another's subjects, and sell them to merchants who came from Italy and Greece for them.

Some English children were made slaves, and carried to Rome, where they were set in the market place to be sold. A good priest, named Gregory was walking by. He saw their fair faces, blue eyes and long light hair, and, stopping, he asked who they were. "Angles," he was told, "from the Isle of Britain." "Angels?" he said; "they have angel faces, and they ought to be heirs with the angels in heaven." From that time this good man tried to find means to send teachers to teach the English the Christian faith. He had to wait for many years, and, in that time, he was made Pope, namely, Father Bishop of Rome. At last he heard that one of the chief English Kings, Ethelbert, of Kent, had married Bertha, the daughter of the King of Paris, who was a Christian, and that she was to be allowed to bring a priest with her, and have a church to worship in. Gregory thought this would make a beginning; so he sent a priest, whose name was Augustine, with a letter to King Ethelbert and Queen Bertha, and asked the King to listen to him. Ethelbert met Augustine in the open air, under a tree at Canterbury, and heard him tell about the true God, and Jesus Christ, whom he has sent, and, after some time, and a great deal of teaching, Ethelbert gave up worshipping Woden and Thor, and believed in the true God, and was baptized, and many of his people with him. Then Augustine was made Archbishop of Canterbury; and, one after another, in the course of the next hundred years, all the English kingdoms learned to know God, and broke their idols, and became Christians.

A CHILD'S HEART.

The other day a curious old woman, having a bundle in her hand, and walking with painful effort, sat down on curb step, upon Woodward avenue to rest. She was curious because her garments were neat and clean, though threadbare, and curious because a smile crossed her wrinkled face as children passed her. It might have been this smile that attracted a group of three little ones, the oldest about nine. They stood in a row in front of the old woman, saying never a word, but watching her face. The smile brightened, lingered, and then suddenly faded away, and a corner of her old calico apron went up to wipe away a tear. Then the eldest child stepped forward and asked:

"Are you sorry because you haven't got any children?"

"I—I had children once, but they are all dead!" whispered the woman, a sob in her throat.

"I'm awful sorry," said the little girl as her own chin quivered. "I'd give you one of my little brothers here, but your see I haven't got but two, and I don't believe I'd like to spare one."

"God bless you child—bless you forever!" sobbed the old woman, and for a full minute her face was buried in her apron.

"But I'll tell you what I'll do," seriously continued the child. "You may kiss us all once, and if little Ben isn't afraid you may kiss him four times, for he's just as sweet as candy!"

Pedestrians who saw three well dressed children put their arms around that strange old woman's neck and kiss her were greatly puzzled. They didn't know the hearts of children, and they didn't hear the woman's words, as she rose to go:

"Oh! children, I'm only a poor old woman, believing I'd nothing to live for; but you've given me a lighter heart than I've had for ten long years."

THE WEATHER-MAKER.

BY FRANCES E. WADLEIGH.

A man once had a vineyard which did not bring him salt for his porridge, much less wine enough to drink. Why? The bad weather was to blame.

Once he went into his vineyard and said, half aloud,

"If I could but regulate the weather for a single summer!"

Scarcely had he uttered the words before a beautiful boy appeared before him, saying, "Your wish is fulfilled!"

How happy was the man! First he made the sun shine bright and warm; then he made it rain, and so on, until he thought it was fine growing weather for his vines. At last the grape gathering began; every vine was loaded with grapes, just as he desired it to be. But, but, but—when he tasted the grapes, one after another, he was ready to faint, they were all dreadfully sour.

Then the beautiful boy appeared to him again, and said,

"See, O man, how your wish has been fulfilled! You ordered sun and rain prudently enough, but you forgot the wind. Man should never be presumptuous, and try to act more wisely than the All-wise God."

So the man went quietly home, and ever afterward left the ruling of the weather to God. After that he had usually fine weather and sweet grapes—but not always.—From the German.

WHAT CAN A LITTLE GIRL DO?

What can she do? Why, almost anything. She can wash and dress her doll. She can rock and sing her to sleep. She can take her up, carry her about, put her in her little waggon, scold her, pet her, and make a big fuss over her generally. All this she can do. But she can do a great deal more. She can help her mamma and papa ever so much—not exactly by doing the work about the house, cooking the dinner, or washing the clothes, or even sweeping the rooms. Nor can she go to the store and wait on customers. Her arms wouldn't be long enough to reach the goods, nor would she know how much to ask for them. But still there is something—yes, a great deal—she can do. She can be her mother's darling and her father's pet. When all others are away she stays with her mother. She is the best of company. True, she cannot gossip, nor can she talk about other people, but she can prattle away at her mamma. She can put her arms around her neck, and in her own sweet way tell how much she loves her. And then, when she hears her papa coming, she can toddle away to meet him—put out her arms for him to take her up and put her on his shoulder, and, sitting there as happy as a queen, can sing and talk at a great rate. Now nothing perhaps in this world will so soon drive away weariness and care from a parent's heart as just these things. And so in the house, her presence, her funny ways, her pure love, her constant motion, and her unceasing prattle, are a source of unceasing amusement and delight. We don't believe any other championship can do so much good. So we say God bless the little girls, for they are great comforts.

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DEATHS.

Drowned, on Sept. 4th 1879 while bathing, Charles, fifth son of Fredrick Farncomb, New-castle, Ont. aged fourteen years, eight months.

At Grimsby, Ont. on the 22nd ult., the Rev. James Lynne Alexander in the 78th year of his age.

—Forgiveness and a smile are the best revenge. —Faith is the soul going out of itself for all its needs.

—Do good with what thou hast or it will do thee no good.

—If you play with a fool at home, he will play with you abroad.

agest of our readers prayers, as well by small, to the cause of g others who desire ourse.

E ALL THE DAY

Master calleth, lled to-day— Light remaineth, ay!

kingdom, n of rest, faithful, e blest!

neyard, Lord, bor rd!

orns around us; within; ndeth

ipward, e cross— 7side

Jesus! His throne, e wine-press

glory, e sun— brother, ll done!"

STERER.

NDE.

bees down in the farm-house where amamma, were spend-

n the city all their out bees and their go near them and a respectable dis-

ty much everything eggs in the barn, ling the chickens in the pig-pen while ing the pigs green : employment, until as, suggested that

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