

Dominion Churchman.

Vol. 5.]

TORONTO, THURSDAY, JULY 24, 1879.

[No. 30.]

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JULY 15th, next, for Steel Rails and Fastenings,
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5,000 tons by June 1st, 1880.
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By order,
F. BRAUN, Secretary.
Department of Railways and Canals,
OTTAWA, 13th June, 1879.

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where it will be carried on under the name of
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work will embrace Dress and Mantle Making,
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The Railway will commence at Winnipeg, and run North-westerly to connect with the main line in the neighborhood of the 4th base line, and thence Westerly between Prairie la Portage and Lake Manitoba.
Tenders must be on the printed form, which with all other information, may be had at the Pacific Railway Engineer's Offices, in Ottawa and Winnipeg.
F. BRAUN,
Secretary.
Department of Railways and Canals,
OTTAWA, 16th June, 1879.

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Dominion Churchman.

THURSDAY, JULY 24, 1879.

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

THE WEEK.

THERE was a report circulated on Saturday that an attempt would be made to wreck the royal train between Windsor and Portsmouth. Great precautions were therefore taken. Pilot engines preceded the train, and every bridge, cutting, and thicket on the way was searched.

Large tracts of land are at this moment flooded in Yorkshire and Derbyshire, from the incessant rains there. A fall of snow has recently occurred in the South-east of France. Great alarm prevails at the prospect of a bad harvest in France.

The Queen has appointed Col. Gzowski, of the Canadian rifle team, one of her aides-de-camp, on the recommendation of His Royal Highness, the Duke of Cambridge.

At a meeting of Bonapartists at the residence of M. Rouher to determine the policy to be pursued in consequence of the death of the Prince Imperial, a resolution was passed, after considerable discussion, declaring Prince Jerome Napoleon to be the head of the Bonaparte family. Neither Rouher nor Cassagnac was present. M. Barot and Prince Joachim Murat, followed by most of those present, waited upon Prince Napoleon with the resolution.

The prospectus of the Panama Canal Company is expected to appear in August. There will be eight hundred thousand shares, and the entire capital will amount to six hundred million francs.

An open rebellion has taken place in the Rumpa district of the Madras Presidency. The cause of it arose from a tax levied on palm trees. The climate of the district is such that of four companies of Sepoys who had been employed there for four months, only four men remain effective.

Sir Garnet Wolseley arrived at Port Durnford on the 2nd inst. The British army has reached Ulundi, after a few skirmishes, in which small bodies of Zulus were killed. A white man who has been with King Cetewayo says he has twenty thousand men. There is also a large Zulu force close to Port Durnford.

The yellow fever is spreading in and around Memphis. Business is entirely suspended, and the flight of citizens is increasing rapidly. Fifteen new cases were reported on the morning of the 21st. Twenty-one additional cases were reported in the afternoon. New Orleans is said to be free from yellow fever; although several cases of malarial fever have occurred. There were only eighty-three deaths there last week from all diseases. There is no yellow fever in Mexico.

THE SEVENTH SUNDAY AFTER TRINITY.

THE bondage of sin and the service of Christ form as great a contrast with each other as any two subjects within the range of human knowledge. When the flock of four thousand who were fed with the loaves and fishes obeyed Christ's command to sit down, the obedience they rendered was free, and voluntary and hearty—presenting a perfect contrast to the submission yielded by the man who is laden with divers lusts and sins, and carried captive by the Devil at his will. St. Paul in the Epistle, shows also how great is the contrast between the results of the one and the results of the other. While death is the wages of sin, the gift of God after the service rendered to Him in the way of His appointment is eternal life. It is true that the Christian lives under a system of restrictions arising from the obligations under what he is placed. But these obligations and restrictions prescribe for him just what his own heaven-sent nature would wish him to do. They are doubtless irritating to the old nature he has sloughed off. The "old Adam," as St. Paul calls it, which is "corrupt according to the deceitful lusts." But they are entirely acceptable to the new man in him "which after God is created in righteousness and true holiness." And therefore, whatever a Christian may be outwardly, he is inwardly an emancipated man. In obeying Christ's law, he acts as he wishes to act; he acts according to that which he recognizes as the highest law of his life. He obeys the law of his God; but he has no inclination to disobey it. Obedience is not to him a yoke, a bondage; but disobedience would be to him a torture. His inclinations are in accordance with his highest duty, and that which frees him is itself a law. "The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." The Christian is the servant of God, but he would not for all the world can give, be anything else. This service is his perfect freedom.

THE JERUSALEM BISHOPRIC.

WE are told that the Jerusalem Bishopric, vacant by the death of Bishop Gobat, has been accepted by the Rev. Joseph Barclay, Rector of Stapleford, Herts. As Dr. Barclay is a well-known Eastern scholar, and was besides for ten years Chaplain of Christ Church, Jerusalem, and Examining Chaplain to the late Bishop, he, at all events, brings experience to bear upon his office. The duties of the Bishop are to exercise episcopal superintendence not only over Palestine, but also over the non-European provinces of Turkey, including Egypt. He is also the representative of the Church of England as well before the Mohammedan world, as before the prelates of certain Christian communities that claim, each one of them, to be the Catholic Church in that region. It is clear, therefore, that any Bishop sent there from England has a very delicate rôle to fill, one which, if he is possessed of tact and discreet zeal, may do much to further the Catholic cause in the birthplace and cradle not only of Christianity, but of religion itself. For example, at Aintab, an Armenian Archbishop, with a following of more than a thousand souls, has set on foot a reformation, and without formally joining the Church of England, a step which he at present avoids as likely to stir up prejudice against his movement, has sketched out

a reform of his own Church, in which he was guided and advised by the late Bishop Gobat. It is a hopeful sign that, even under such guidance, and within seven years, this Archbishop has won over so many to his side, and this in the county where every obstacle to reform is placed in his way, owing to the ignorance, superstition, cowardice, and slothfulness of the Oriental mind. So encouraging in the eyes of some is the prospect that, according to the belief of Canon Tristram of Durham, himself a scholar and Eastern scholar and traveller of such experience and reputation that Lord Beaconsfield offered him the Bishopric just filled up by the appointment of Dr. Barclay. The "internal revival and reform of the Syrian and Armenian Churches is by no means so visionary as some hold; and a judicious Bishop may do much to foster and guide aright the inquiring spirits in those venerable communities." Canon Tristram adds:—"It is true that at the age of four score, Bishop Gobat handed over his educational establishments to societies; but there is none the less scope for episcopal energies in superintending and stimulating educational and missionary work, not only in Palestine, but in the Lebanon, Damascus, Smyrna, and Egypt, where a zealous prelate will be welcomed, and have much influence outside our own Church."

But, however hopeful may be the future of the Church in Jerusalem, not even the most sanguine upholder of the Jerusalem Bishopric scheme can urge that it has been a success up to the present time. It is well-nigh forty years since Dr. Alexander, the first Bishop, was consecrated, his successor, Dr. Gobat, having held the see for thirty-three years. The fusion of the German and English Christians living on the spot—the chief intention of the Prussian Government when it contributed its moiety towards the endowment—has certainly not taken place, inasmuch as the non-Roman Catholic Germans and Prussians at Jerusalem simply ignored the Anglican Bishop, and preferred in religious matters to serve under their own societies and to conduct their own services. Most of the English-speaking Christians who were not members of the Church of England still continue outside the fold, and missionize or perform their religious duties—when they perform any at all—according to the will and order of the various sects that sent them out. To such an extent has the Anglican Mission been a failure that the British visitors to Jerusalem go to every service rather than those provided by the Church of England and whatever Nonconformist sects minister there. They come home with the bare knowledge of the fact that there is an English Bishop in the place, or, if they have attended Christ Church, tell, what we fear is only too true, that the congregation consists of the Bishop's household and a few hangers-on, the purity of whose motives in attending is looked on as somewhat more than questionable.

Much of this want of progress was unquestionably due to the late Bishop, whose advanced years were opposed to the idea of hard work, even if he had been either in doctrine or practice the right man for the place. Unfortunately neither he nor his predecessor were men of the stamp likely to do good to the cause of the reunion of the various Oriental religious communions. Whether Dr. Barclay will answer the purpose any better or not remains to be proved. His antecedents are certainly against him, as, indeed, are the influences

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under which the Bishopric exists. The history of its foundation is not yet forgotten. It has been revived by Cardinal Newman in his *Apologia pro Vita Sua*. The protest then Mr. Newman issued against its establishment was grounded on the fact that, inasmuch as the new Bishop was to take into communion and exercise jurisdiction over Lutheran and Calvinistic congregations without regard to their erroneous doctrines, whatever they might be, the whole Church of England would be compromised in the act of consecration. Thus on the face of it was declared by the action of the Archbishops and Bishops the damaging fact that truth of doctrine is no requisite to communion—that is, the necessity of dogma was abandoned. In his *Apologia* the writer adds, with something of a latent sneer at his own fears, as well as at the Anglican Church:—"As for the project of a Jerusalem Bishopric, I never heard of any good or harm it has done, except what it has done for me; which many think a great misfortune, and I one of the greatest of mercies. It brought me on to the beginning of the end." Yet the mere circumstance that Dr. Alexander gloried in the fact of his being born a Jew, and was recommended to the acceptance of the Syrian Jews on the ground of his belief in special promises still due to the children of Israel, savored very much, as Dr. Newman pointed out, of the heresy denounced by St. Paul in his Epistle to the Galatians. Again, as soon as Dr. Gobat was nominated for the See, careful enquiries were made into his missionary life in Abyssinia, and it was found that he had calmly given up as portions of the Catholic Faith whatever there was in the creeds and services of the Church of England to which they objected. Under such men it was hardly to be expected that much progress should be made towards the desired object, nor, we fear, is there much hope for the future. It would seem more to the purpose to apply the funds—something like £1,500 or £1,800 a year—towards paying two energetic mission priests of approved doctrinal soundness, and of known learning and experience, placing them under the Episcopal jurisdiction of the Bishop of Gibraltar.

CORRESPONDENTS AND THEIR CLAIMS.

A CELEBRATED journalist in England recently remarked that an Editor is seldom wrong in rejecting a communication, and not often right in assigning a reason for so doing. The fact is that, in ninety-nine cases out of a hundred, men who can really write very well and can produce good articles which are worth preserving and worth publishing too, are totally ignorant of the principles on which a journal (especially a weekly one) should be conducted. They seem to imagine that if their articles are sound and good, nothing else should be required to ensure their immediate insertion in the particular journal for which they have written them. We do not now allude to the instances in which the articles are comparatively worthless—perhaps frothy, with no point at all in them, spun out beyond due bounds, personally offensive and even abusive. All journalists receive plenty of communications open to one or other of these objections. But there are many reasons, besides their worthlessness, why articles are not inserted in a journal immediately on the receipt of them. Perhaps, although they may be sent in plenty of time for immediate insertion, sufficient matter has already been set up for the next issue, and it may not be convenient at the printing office to set any more for that week. The article, although a really good one,

may be much longer than space can be afforded for it, according to the regulations that have been carefully laid down for conducting the paper, and editors may not have time for abridging it. Perhaps the article, rather long and very good, *has appeared in the journal* a couple of weeks or so before. This has happened more than once in the case of our own journal. Or it may be that the communication, although very legible to the writer, is absolutely illegible to fifteen or twenty compositors in the printing office. We have had articles of this description sent to us which we believed we would have gladly inserted. They have been returned to the writer, have been rewritten, a second time passed round the printing office, and have had to be finally rejected as illegible. Perhaps, in the judgment of the conductor of the paper, enough has already been said on the subject it is desired to treat, and this may be the reason why an article is rejected; or possibly, after a great deal of discussion and consultation, it has been decided from prudential motives not to approach a particular subject in the way that a correspondent may desire; and, with much reluctance, the communication is refused insertion. We have a large number of valuable articles on our table at this moment of this description. They refer to a subject that has recently agitated the Diocese of Toronto very deeply. They are ably and temperately written; we should be much pleased to see them published, and indeed we think they ought to appear in print; and yet, with great reluctance, and after a great deal of careful consideration and much discussion, we do not see our way clear to publish them in our paper. Many other reasons may sometimes be given for rejecting really good articles, such as that they may be of a personal character, and the writers may object to have their names appended, and our invariable rule is that *all* articles of a personal character *must* have the name of the writer published with them—but the reasons we have mentioned are sufficient to show that *badness* is not the only reason why articles are not inserted in the journal for which they are written.

There is one general rule often given to journalists in reference to poetry, which can seldom be wrongly applied. It is this: "Avoid original poetry."

And, moreover, there is no principle so detrimental to the success of any paper than for the conductors of it to insert any article merely or even chiefly to please or satisfy a particular individual—no matter who that individual may be, or how powerful and extensive his influence. Such a principle acted upon would very soon ruin the best and most successful journal in existence. We therefore decline to act upon it.

CHURCH NOTES BY A LAYMAN.

NUMBER IV.—VISITING NOTES.

WE propose, in this paper, to narrate a few anecdotes which will give an insight into the conditions under which much of the parochial work is done in the old land, and from which some lessons may be drawn upon the value of visiting not the congregation but the parish. We may remark that the following reached us direct from the visitors named or are extracted from our own note book.

As soon as Dr. Hook settled down as Vicar of Leeds, the local press favoured him with its attentions persistently, no week passed without an attack on the Vicar, and at times a perfect hurricane of abuse raged around his head. The same

silly charges which are yet the stock in trade of our noisy friends in this diocese, were made and reiterated against Dr. Hook until timid Church people fancied he would be driven away. But the Vicar smiled and worked on, and, strange portent, the storm grew less fierce in time, and at last sank to a calm. Whence this change? Let us see what the work was which produced it. We will pass into the home of one of the leading dissenters of Leeds, a pious man and well informed, the hour is late, the troubled faces which flit silently to and fro tell of sickness having fallen on the home. There is ushered into the library the new Vicar, the central mark of non-conformist slander and more virulent abuse of ignorant Churchmen. We gather from a few words with the host that this is his third call that day, it is now ten at night and Dr. Hook has thus persevered in calling in order to find the sick parishioner so free from pain as to profit by his pastoral call. While the surgeon is with the sufferer the Vicar invites the host and friends and domestics to join in devotion, he reads a short Psalm, draws a few consoling lessons therefrom, and then with touching simplicity, using mainly Prayer Book language, he offers up prayer for the sick and the family so stricken sore by sorrow. As his benediction falls upon the weeping circle like a balm, the step of the surgeon is heard who announces that the patient is calm and waiting for the Vicar. A small gathering assembles shortly by the sick-bed, the Eucharist is celebrated, the chimes of midnight disturb the close of the solemn scene, and the Vicar departs having not merely given spiritual strength, comfort and elevation to a dying soul, but having displaced the fears engendered by schism for the holy confidence imposed by the Church's teaching, and won, too, a household back to communion with the Catholic and Apostolic Church.

The good man at whose house this occurred is now one of the most earnest, self-denying workers in our Church, and although inclined to Evangelical views, as converted nonconformists often are, he will not listen to or tolerate one word against High Churchmen without rebuke.

Imagine such a Priest working amongst us, welcome everywhere, doubly welcome nay longed for wherever consolation, sympathy, pastoral comfort or advice are needed; with such clergy we should indeed not be ashamed to meet our enemies in the gate—or the platform of the Synod.

The Incumbent of St. James A., called at a cottage where he was received coldly. He found the tenant was a Primitive Methodist, who objected strongly to a learned clergy. My friend quoted the case of St. Paul, said he was brought up at the feet of Gamaliel,—here he was stopped with the exclamation, "what's that got to do with it, Gammalyel is a mountain near Jerusalem!"—This of course settled the argument, and the P. M. effectually silenced the learned Incumbent, who was compelled to retire to enjoy the irrepressible laugh. The incident taught him that Bible geography was a powerful weapon in controversy. The next parish to that in which this incident occurred, had a street bisecting it of a terrible character. The houses therein are built back to back, and in squares at the back, so that every eight or ten houses there is a passage way to the court behind, wherein will be found from twenty to forty houses, having a common pump and outhouses all in common. It was our lot as a visitor, to take a section of this street, and one court in our beat had in it thirty two dwellings, the houses had three stories, and in many of them

each room held a family, even several families, indeed. This court was marked on the street No. 4, but was generally known as "Fever Court," for Typhus and Scarlet held possession the year through. We passed on one occasion to the second floor, and found a new born babe laid dead on its mother's breast, and on the floor at her side were two men, lodgers, several girls and boys of various ages, and scarlet fever raging in every nook and cranny of the court. As a spectacle and specimen of civilized life, "Fever Court" was very choice, but as a field for the beneficent work of a Christian visitor it was most depressing. Help in money, advice, food, medicine, all were thrown away—stay, the account is not yet made up, and who knows but Heaven's record and Heaven's rest hold some evidence that seed cast on these black waters germinated to the life which will adorn the river of life for evermore. A little way from this misery are several wretched cottages. Hearing, after supper one night, that an inmate in one of these houses was very ill, we sallied out with the hope of being able to provide a doctor or some necessary help, for their extreme poverty, we only knew too well. We entered the cottage, took the proffered chair, and passed a pleasant word of greeting to a number of neighbours assembled to sympathise with the wife and the sick man. After a few moments we hinted that we should like to go up stairs to see the sufferer, when in passing our hand to the rough sofa against which our chair was placed, it rested on a shawl, and as we turned around the wife said to us, "He's dead, sir; you've got your hand on his head!" There was the corpse, black as typhus makes its victims, and there stood we suddenly confronted with death in a revolting form right beneath our gaze. The neighbors sat around in silent pity, the widow sat amid them; and under the window ledge of the cottage on the hard straw-stuffed couch lay the hardy breadwinner, taken in the prime of life a victim of civilisation embodied in the demon typhus.

It is the universal experience of visitors who go from house to house, year in and year out, that all forms of dissent are cruel and inhuman to their adherents when stricken by poverty or sickness, or those doubts which seem to breed in the soil of Calvinism as naturally as maggots in corrupt cheese. Cases at home are incessantly met with of persons who were "members" of this or that so-called "Church," who having ceased to contribute to the funds, or attend "class," or engage a pew, have been cast off as though poverty were the deadliest of sins. *In fact, dissent everywhere is based upon a money payment membership, and is thus, if in nought else, utterly alien, opposed to and destructive of the very spirit and foundation of Christ's Church.* What terrible havoc is made by Calvinism amongst women of sensitive natures cannot be pictured to exaggeration. The death-bed scenes of pious souls, troubled at the last by the infamous, the Satanic self-questioning which the Calvinistic doctrine of election excites are among the saddest experiences of humanity, the wild tossing of the troubled soul on a sea of Calvinistic doubts at a time when the eternal reality is at hand, and faith and hope should be bright and peace triumphant, is enough to rouse indignation to curses on the system which so blasts the Christian's last hour, flings a dense shadow over the cross, and makes the office of the would-be ministering, waiting angels a nullity until death releases the soul from Calvinistic gloom and fear. We named in our last paper one of the greatest pulpit orators of this or any

age. Let us see what he did by visiting in a very unpromising field. At the time we refer to, the public houses and inns were open on Sunday evenings, and large gatherings of drinkers were found in their parlours. These places in the town where he we refer to was living were most numerous, yet he so won upon the population by his indomitable zeal, so won upon the keepers of these houses by his earnest, manly appeals, that they voluntarily relinquished a legal privilege, and as a body agreed to close their houses every Sunday evening.

We pass now for a glance at life in a different district, to a fashionable watering place. In such towns there is always a large floating population of irregular habits drawn by the chances of the season. In a dwelling of bad repute a chivalrous young curate entered who laughed at his rector's cautions. He was asked in after knocking, and asked upstairs on the pretence of an inmate being sick. Here he was set upon by a swarm of half tipsy women, tied by a rope to the bedstead, minus great part of his attire, and there left over night, until relieved by the police who heard his cries for help. Thank God, we have no fever courts in Canada, nor homes where it is dangerous for the clergy to pass in, but we are on the road thereto, we have streets into the houses on which no pastor has set his foot since they were built. We have men and women and children sick and dying around us in the shadow of doubt or scepticism or fear, or ignorance, and no visitor to let in upon them the light of light, to bless them with the ministry of reconciliation, or support them by the sacred Eucharist, and by revealing Him therein as the Saviour of the world and of them as individual souls.

Diocesan Intelligence.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

GLEN SUTTON.—When the present incumbent came here three years ago he was the first Church clergyman ever stationed in the place. Of course there was no Church, no parsonage, and not one Church family in all the one hundred and twenty families residing in the mission. There are now two very beautiful Churches, the Church of The Good Shepherd in Glen Sutton, and Christ's Church in West Potton, some four miles distant from Glen Sutton. There is a very comfortable new parsonage in Glen Sutton, and a place is being selected for the establishment of a Church day school in an outlying portion of the parish. During the past three years there have been baptised in the parish over one hundred persons, of whom over half have been adults. There are 108 children on the Sunday School roll. They have the Holy Communion twice a month, and three full services every Sunday. On Wednesday and Thursday evenings of each week, they have services in each of the Churches, and they always observe the seasons and Saints' days in the manner prescribed by the Prayer Book.

We congratulate the incumbent of this parish on the very extraordinary success which has attended his ministrations. We are quite sure that such success has not been realized without untiring energy and zeal in his Master's cause.

TORONTO.

SYNOD OFFICE.—Collections, &c., received during the week ending July 19th, 1879:

MISSION FUND.—July Collection.—Cataract, \$2.15; Toronto, St. Paul's \$23, St. Luke's \$17; Bradford, \$4.05; Christ Church, West Gwillimbury, \$2.50; Credit, St. Peter's, \$3.55; Dixie, \$2.11; Port Credit, \$1.00; St. Philip's, Unionville, \$1.00; Lakefield (North Douro) \$3.10; Berkeley, \$9.05; Chester, \$1.00; Craighurst \$1.45, St. James' \$1.00, Christ Church 86 cents, Midhurst 60 cents; Hastings, \$1.25; Alnwick,

52 cents; Dartford, \$1.00; Etobicoke, Christ Church, \$3.40, St. George's \$2.75; Norwood, \$2.00; Westwood, \$1.28. *Parochial Collections.*—North Douro, balance, \$5.25; Richmond Hill, \$45.00.

PERMANENT MISSION FUND.—Alfred Hoskin, one half of subscription, \$5.00.

ALGOMA FUND.—St. Anne's, Toronto, and St. Mark's, Parkdale Sunday Schools, \$5.86. *Day of Intercession Collection.*—St. Paul's, Toronto, \$5.85; Craighurst \$1.65, Christ Church \$1.03, Midhurst 71 cents.

DIVINITY STUDENTS' FUND.—April Collection—St. Luke's, Toronto, \$9.00.

SHINGWAG AND WAWANOSH HOMES.—Collected by the Juvenile Missionary Association of St. Luke's Church, Ashburnham, \$11.00; St. Luke's, Toronto, \$1.00.

On Sunday last the Rev. S. W. Young preached his farewell sermon in the Church of the Ascension.

The address to Provost Whitaker although in circulation for signatures only about two days prior to its presentation, received the signatures of 3 Bishops, 120 Clergy, 709 laity, among the latter being a large proportion of Churchwardens and lay delegates to Synod. Had a longer time been allowed for obtaining signatures, there is no doubt the number of signatures would have been tenfold greater.

COLBORNE.—On Thursday evening, the 17th inst., the Lord Bishop of Toronto held a confirmation in Trinity Church. Three-quarters of an hour before the commencement of the confirmation service the Bishop proceeded to the grove immediately in front of the Church, where he was introduced to members of the congregation as they assembled for Divine worship. At 7 the service was begun by the choir singing the hymn, "The Church's one Foundation, &c." The prayers to the end of the third collect, were said by the Rev. R. Hinds; the Lessons were read by the Rev. E. Soward, and the Preface to the Confirmation Service by the Incumbent. After the second lesson, six of the candidates for confirmation received the Sacrament of Baptism at the hands of the Incumbent. Seventeen received the Apostolic Rite of Confirmation. The Bishop's address was earnest and practical and was attentively listened to by a large congregation. Immediately after the close of the service an address of welcome and congratulation was presented to the Bishop by the Incumbent, on behalf of himself and the members of the Church. The Bishop replied in a very feeling and affectionate manner. On Friday morning a special service with the Holy Communion was held, at which the Bishop preached. The communicants numbered 40, among whom were 12 of the newly confirmed. The Bishop, by his earnestness of manner and his affable disposition, has made a lasting impression upon the hearts of those who saw and heard him.

CAMERON.—The Rev. Mr. Rooney has been nearly five years Incumbent of St. George's, Cameron, and was recently appointed to Minden and Stanhope. On Sunday, the 18th, he exchanged with the Rev. Mr. Cooper and conducted the services at Cameron. In the evening he preached an appropriate sermon from Gal. v. 1. After service he was presented with an address, from his old parishioners, accompanied with a large and beautifully bound family Bible. Mr. Rooney was taken by surprise at this unexpected mark of affection from his old and attached friends, and made a suitable reply.

TRINITY COLLEGE SCHOOL, PORT HOPE.—On Wednesday last the annual speech-day of this school passed off very pleasantly and successfully. There was a very good attendance of parents and friends. The proceedings of Wednesday commenced with the celebration of the Holy Communion at 7.30 a.m., the head master, Rev. C. J. S. Bethune and Rev. W. E. Cooper officiating. The Bishop and several clergymen from a distance were present. At 10.30 a.m., the beautiful chapel was filled almost to its fullest capacity. Morning prayer was sung by Rev. W. C. Allen, and the lessons were read by Revs. Canon Brent, of New-

castle, and A. S. Fidler, of Whitby. The sermon, on Proverbs xx. 29, "The glory of young men is their strength," was delivered by Rev. C. W. Paterson, B.C.L., of Aurora. The singing of the choir, who have been carefully trained by Mr. C. E. D. Wood, and the admirable manner in which the organist, Mr. Arthur J. Fidler (one of the elder boys), performed his duties were noteworthy. Besides the clergy whose names have been mentioned, the following were present:—Revs. J. S. Baker, St. Mark's, Port Hope; H. F. Burgess, Bethany; J. D. Cayley, St. George's, Toronto; H. D. Cooper, Colborne; J. A. Hanna, Garden Hill; R. H. Harris, Omamee; Professor Jones, Trinity College, Toronto; F. W. Kirkpatrick, St. James', Kingston; W. Logan, Fenelon Falls; Dr. O'Meara, St. John's, Port Hope; Canon O'Meara, St. John's College, Winnipeg, Manitoba.

In the School Hall the chair was taken by the Lord Bishop, supported by Hon. G. W. Allan, Chancellor of the University of Trinity College. Among those present: Judge Sinclair, Hamilton; Messrs. J. R. Cartwright, J. A. Worrell and H. Scott, of Toronto; J. H. Dumble, of Cobourg; W. Ellis, of Prescott; S. Macklem, of Clark Hill, Chippawa; C. Brent, of Newcastle; M. P. Robertson, of Buffalo; Lieutenant-Colonel Williams, C. H. A. Williams, W. Fraser and R. S. Cox, of Port Hope. After prayers the headmaster read a list of former pupils of the school who had obtained distinction during the past year at the universities and elsewhere. These included five valuable scholarships and a first-class degree in classics. The reports of the examiners were then read. These were in divinity, the head-master; in classics, J. A. Worrell, M.A.; in mathematics, Rev. Professor Jones; in French and German, Mr. H. J. Galton, M.A., of the High School, Brampton; in music, Mr. Sutherland Macklem, B.A.; in history, geography, etc., the masters of the school. In Divinity the work of the whole school was excellent, judging from the fact that out of 118 boys examined no less than 83 obtained honorable mention (66 per cent of the marks being required for the purpose) in one or both of the subjects. Mr. J. A. Worrell, who examined the fifth, fourth, and third form in classics, spoke very highly of the work of many of the boys. He especially commended Lampman and Davidson in the fifth form; Broughall, Hague, Murray and Porter in the fourth; Cayley, Dumble, Peiler, Fidler, major, and Perry, major, in the third. Rev. Prof. Jones, who examined in nearly all the mathematics, gave a very full account of the work. He stated that, in mathematics, the work of the school, taken as a whole, will compare very favorably with that of any other school in the country. Mr. Galton, the examiner in French and German, spoke very well of the work, that of some boys being excellent. Mr. Macklem highly commended the results of the instruction in vocal music.

The handsomely-bound prizes were presented by his Lordship the Bishop, who especially commended the work of some of the boys in divinity.

The following is the prize list:

CHRISTMAS EXAMINATION, 1878.—*General Proficiency*—5th form, A. Lampman; 4th form, G. H. Broughall; 3rd form, E. C. Cayley; 2nd (upper), V. E. Bayly; 2nd (lower), H. N. Moody; 1st (upper), R. R. Ogilby; 1st (lower), W. J. Scott.

MIDSUMMER EXAMINATION, 1879.—*Prizes for General Proficiency*—5th form, the Chancellor's prize, A. Lampman; 4th form, G. H. Broughall; 3rd form, E. C. Cayley; 2nd form (upper), C. C. Ambery; 2nd form (lower), C. A. Bogert; 1st form (upper), H. N. Rose; 1st form (lower), L. M. Ogilvy. *Divinity*—1st, the Lord Bishop of Toronto's prize, A. Lampman; 2nd, E. C. Cayley; 3rd, C. C. Ambery; 4th, C. A. Bogert; 5th, W. F. Sowden; 6th, T. T. Aldwell. *Mathematics*—1st, Rev. Prof. Jones' prize, J. C. Davidson; 2nd, J. A. Porter; 3rd, J. E. Fidler; 4th, H. H. Fauquier, extra prize, C. A. Bogert; 5th, (Arithmetic), Rev. Prof. Jones' prize, E. K. Robertson. *Greek Grammar*—Rev. A. J. Broughall's prize, A. Lampman; 2nd form prize, J. H. Cooper. *Latin Grammar*—1st prize, A. Lampman; 2nd, G. Griffin; 3rd, the Lyttleton prize, L. M. Ogilvy. *French*—1st prize, A. Lampman; 2nd, H. E. Clarke; 3rd, N. G. Hugel. *German*—Modern form prize, H. L. Peiler. *English*—1st prize, H. N. Rose; 2nd, C. C. Van Straubenzee. *History and Geography*—1st prize, A. Lampman; 2nd, N. G. Hugel; 3rd, H. N. Moody. *Natural Science (Botany)*—1st prize, H. H. Wootton. *Book-keeping*—Modern form, F. A. Pasmore. *Writing and Drawing*—Writing, A. B. Stennett; 1st, drawing (Mr. Sutherland Macklem's) A. E. Abbott; 2nd,

do., do., C. Thompson. *Book of Common Prayer*—Rev. W. E. Cooper's prize, J. C. Davidson. *Sunday Lessons*—Rev. W. C. Allen's prize, S. G. Fuller. *Music*—Mr. C. E. D. Wood's prize for vocal, W. J. B. Jones; Mr. Gilmore's prize for instrumental, G. Griffin. *Drill*—H. M. Yerington. Mr. Worrell's special Latin composition prize, A. Lampman. Mr. Highton's special prize in the 3rd form for uniformly steady and conscientious work, J. F. Dumble. The bronze medal for "steady perseverance in integrity, industry, and courtesy," D. O. R. Jones.

The boys "honourably mentioned" by the examiners, in addition to the prize winners, were the following:—*General Proficiency*—5th form, Davidson; 4th, Porter, Hague, Murray; 3rd, Peiler, J. E. Fidler, Dumble, Lewin, Cameron; upper 2nd, H. N. Moody, Fauquier, Cooper; lower 2nd, Tremayne, Griffin, Robertson, Ogilvy, Wolcott, A. R. W. Moody, Wootton, Sowden, A. M. Cayley, C. J. Christie, Worsley, Holland, W. Clarke, A. C. Allan; upper 1st, Sinclair, H. A. H. Thomson, Schofield, Macadam, Hewett; lower 1st, S. G. Fuller, C. C. Van Straubenzee, Cole, C. Thompson, T. T. Aldwell, W. E. Pasmore, Pousett, Scott, E. W. Strathy.

Divinity—The number is so great—no less than 83—that we shall only give the names of those who came next to the prize men, viz.: 5th form, J. C. Davidson; 4th, Hague; 3rd, J. E. Fidler; upper 2nd, Martin; lower 2nd, Wootton; upper 1st, Worsley; lower 1st, Stranbenzee.

Classics—5th 4th and 3rd forms, see above; upper 3rd, Cooper, Ambery, H. N. Moody, Bayly, Kirkpatrick; lower 2nd, Griffin, Bogert, Tremayne, Wolcott, Robertson, Sowden, Wootton, Ogilby, A. R. H. Moody, Martin; upper 1st, Sinclair, Schofield, H. Thomson, Rose, H. McInnes; lower 1st, Ogilvy, S. G. Fuller, C. Stranbenzee, C. Thompson, P. T. Greene, Cole, W. E. Pasmore, Pousett, T. T. Aldwell, Corby, Huff.

Mathematics—5th form, Lapman, Noble; 4th, Broughall; 3rd, Peller, E. C. Cayley, Cameron, P. J. Strathy; 2nd, C. Ambery, H. N. Moody, Bethune, R. S. Morris; 1st, A. M. Cayley, Sowden, Ogilvy, H. Thomson, Ggilvy, W. Clark.

History and Geography—Ingersoll, H. Clarke, Hague, H. C. Davidson, Broughall, Noble, Murray, Porter, E. Cayley, Dumble, J. E. Fidler, B. J. Macdonell, Peiler, C. Perry, L. Aldwell, C. Ambery, Fauquier, A. C. Allan, E. Bayly, Griffin, Holland, Lauder, Mackay, Robertson, P. Thompson, Tremayne, Wolcott, Worsley, Bogert, Gamon, Ogilvy, Hewett, Rose, Schofield, Sinclair, H. Thomson, T. Aldwell, S. G. Fuller, W. Pasmore, Scott, Strathy, Straubenzee.

French—J. C. Davidson, Broughall, W. J. B. Jones, Hague, Bethune, Peiler, C. Perry, C. Ambery, Cooper, H. Moody, F. Pasmore, D. McInnes, C. T. Christie, Griffin, Martin, Wolcott, MacAdam, Sinclair, Ogilvy.

English—1st form, Robertson, Ogilvy, Wolcott, Griffin, Tremayne, Bogert, Worsley, Pasmore, Aldwell, Fuller, Straubenzee.

A pleasing episode in the proceedings was the presentation on the part of the boys of two handsome volumes to A. J. Fidler, in recognition of his valued services as organist in the school chapel. After the awards had all been made the Lord Bishop of Toronto addressed the assemblage in the following terms:—"In presiding for the first time during a speech day at Trinity College School, I wish to express the gratification I have experienced from my visit here. I have been looking forward with pleasurable anticipations for some time past to these exercises, because, amongst the offices which are incident to my position as Bishop of this Diocese, one of the most pleasing which falls to me is that of presiding at your annual speech day. I must say that I have been more than pleased with all I have seen in the short visit I have paid to Port Hope. I can hardly realize that, since my last visit to this town thirteen years ago, this spacious, handsome and so eminently suitable a building has come into existence. When we compare it and the magnificent play grounds surrounding it, with that nursery, I may term it, in which the early days of Trinity College School were passed, I am sure you will all agree with me that the greatest credit is due to the present head-master for both the untiring energy and deep interest which he has taken in the welfare and prosperity of this institution, and also for the uncommon ability he has brought to bear in producing the excellent results, and fruits of which we witnessed here today. I can hardly express how deeply I feel the value of such an institution as this School in the Diocese, and the efficient state in which I find it. I look forward to much prosperity for Trinity College in years to come through its instrumentality. In this School, the Diocese of Toronto is singular in possessing the only School of the kind,

at least in the Province of Ontario—a school conducted on the principles of the Church of England and for the sons of gentlemen, where an education and training are received—which are hardly inferior to those of the best Public Schools such as have been for centuries the pride of old England herself. Now that the school has attained to this position I trust its success in the future is fully established and insured; and so long as we have the privilege of possessing one to preside over the school and regulate its studies, who is so devoted to the work as Mr. Bethune, supported by such an able and efficient staff of masters, we shall not fear for its prosperity."

After some very interesting remarks which were specially addressed to the boys, the Bishop went on to say: "I do look forward to Trinity College School as a hopeful nursery to supply our future candidates for holy orders. I cannot but refer to the services I attended this morning, and how I enjoyed worshipping God in your beautiful chapel. I trust these services will not be without an effect upon your lives and hearts, and that many of you will compete for prizes in divinity. I trust, too, that a great many of you may be led, not only by these lower inducements, but by the Spirit of God directing you, to devote yourselves to the highest work to which you can give your lives—the service of God and of His Church. We are much in want in this country of well-educated clergymen, and I do hope a great many of the boys of Trinity College School may come to me at some future day as candidates for ordination, and that I may have the pleasure of ordaining them as humble, honest and faithful clergymen in the work of this diocese." After a few further remarks his Lordship wished the boys a happy holiday, and expressed a wish that he might often be present on similar occasions in the future.

Hon. G. W. Allan next addressed the assembly. He said that there were two things which gave him especial pleasure that day. One was the list read by the head-master of old boys of the school who had distinguished themselves elsewhere; and the other was that part of Professor Jones' report in which he stated that the best proof of the efficiency of the masters of the school was in the work done by the boys under their charge. In this he saw a guarantee for the continued success of Trinity College School. He then reminded the boys how much the name of the school depended upon themselves, and expressed the wish that hereafter every Trinity College School boy, when he goes out into the world, should be known as a good cricketer, a good scholar, and a good, honest, faithful Christian man.

The proceedings were much enlivened by the singing of some capital songs by the boys, and the playing of some instrumental music on the piano by W. Macklem. The Bishop pronounced the Benediction.

WOODBIDGE.—*Christ Church*—The Lord Bishop held a confirmation in our pretty little church on Sunday morning, 20th inst. The usual weekly celebration of the Holy Communion took place at 9.30, his Lordship acting as celebrant, and after Matins the confirmation service began. Thirty candidates—14 men and boys and 16 women and girls—who had been carefully prepared for the solemn service by Rev. P. Ford were presented, and admitted into full membership in the Church of Christ. The Bishop's address to the candidates was truly an excellent one. The church choir, under their painstaking leader and organist, Mr. C. W. Edwards, sang—as usual—well. An anthem very suitable to the occasion, "The Lord is mindful of His own," with a "Hallelujah" chorus, were admirably rendered. The choir is composed of male voices, some of the ladies of the congregation occupying front seats in the nave and assisting in the singing. The Church was packed with people, seats in the aisle being needed for over half its length. In the afternoon the Bishop preached at St. Stephen's, Vaughan, five and one-half miles distant, and at night he preached here. His Lordship was the guest of N. C. Wallace, Esq., M.P.

PENETANGUISHENE.—Thirty-five inmates of the Provincial Reformatory were confirmed on Friday, 4th inst., by the Bishop. His Lordship expressed great pleasure at the heartiness of the service and the reverent behaviour of the lads while at Chapel.

HURON.

(FROM OUR OWN CORRESPONDENT.)

LONDON.—*St. James' Church.*—The Sunday School of this parish held their annual summer holiday on last Wednesday, the 16th inst. They had a very pleasant time. About three hundred scholars, teachers and friends, went by the river steamboat down to the Park at the Waterworks, now the favorite camping ground, and had their picnic, with the accustomed sports, and passed quite a happy day in the woods. The Incumbent of the parish, Rev. Evans Davis, was the prime mover in all that would give most pleasure to the little ones. The Sunday School continues prosperous. Though there are now in that place two Sunday Schools and places of worship, of two sects of Methodists, *St. James' S. S.* pursues its useful course, not abating one iota of its pristine earnestness and popular favor. The average attendance of scholars is over one hundred and forty.

Last Sunday, the sixth after Trinity, his Lordship the Bishop of the Diocese preached in *St. Paul's* at morning service an excellent sermon from *1 Cor. vi. 20*, "For ye are bought with a price; therefore glorify God in your spirits, which are God's." He impressed upon his hearers the true wisdom of pursuing through life one definite course, having in view one aim and object, that for which they were created—"to glorify God." The congregation was not so large as we would wish to have seen it, many families being away from the city during the hot weather. The Bishop read the Ante-Communion service, Rev. A. Brown the Morning prayers and lessons.

The scarcity of clergymen in the city, so many being temporarily out of town, is very observable. Rev. Mr. Gemley was in Galt; Rev. Dr. Schultz, of Huron College occupied the pulpit of the Chapter House. Mr. Reimer preached in *St. George's Church, Petersburg.* Rev. Messrs. Richardson and Darnell away.

ALGOMA.

MY DEAR SIR,—In answer to my appeal which you kindly issued July 10th, I have received \$4 from Hamilton and \$1.00 from Brampton. No names being given, I am compelled to acknowledge the receipt thereof in this manner, and at the same to thank the donors, not only for the money sent, but also for the kind and sympathetic notes which accompanied the gifts.

At the same time, allow me to state, that I appealed to one particular parish in England, on behalf of my people at Mid-lothian, who I found had come from that place. I sent my letter to the clergyman, and he read it to his people during service. The result was that they set apart the offerings of Ascension day for the purpose of raising funds to build a church for their old fellow parishioners in Canada. This, with a few added subscriptions has enabled the clergyman, Rev. Mr. Monk, *St. Peter's, Newton-le-willows, Lancashire, England,* to forward £60 sterling to the Bishop of Algoma, to be at my command for the benefit of his well remembered friends.

May I again appeal—as I do most earnestly for my poor people at Dufferin and Seguin Falls. To these latter I have transferred the \$25 I had given to Mid-lothian, but beyond the money I have thus got, neither place has a cent. This does not much matter during the summer, but it matters materially in winter. One man said to me last week—"Sir, its only help we want. Sure sir, in a year or two we'll be after helping others, we will."

Yours, WM. CROMPTON, Travelling Clergyman
Diocese of Algoma.
Aspidin P. O., Stisted, July 17th, 1879.

HOODSTOWN.—The constant and persevering efforts of Rev. W. Crompton, were crowned with success, by the opening of a new church here, on Sunday morning, July 6th. A joyful congregation of over fifty people met together and once more had service "just like home" as one woman said. Two babies were baptized and there were twenty three communicants, with an offertory of \$5.25, which is not so bad for so poor a country. The building was only in the rough, but by skil-

ful and loving hands had been made to approach to something like what a Temple of the Lord should be.

ILFRACOMBE.—By special arrangement, the Rev. W. Crompton was conveyed to this place, and held service in the house of Mr. C. G. Harston, where a congregation of fifty adults met him. One baby was baptized, and there were twenty communicants, with an offertory of \$3.01. One old gentleman, sixty five years of age, came about twelve miles to meet Mr. Crompton at this service, and to request that a visit might be made over Round Lake. Mr. Crompton has so very much now to do that he felt compelled to say "no." But the old man, with tears, said "please do not say no—there are some twenty or thirty families, all church people; the Methodists and Presbyterians are working very hard, but so far all stand true. Do come sir, he pleadingly urged "Oh if I had known that at sixty five years of age I should have been eighteen months without seeing a parson or joinining in my loved church services, I would have seen Muskoko down in the deepest of her lakes before I would have set foot in it." At last Mr. Crompton bethought him about a plan which could be worked, and promised if by any possibility he could, he would get beyond Round Lake. This will give the Rev. gentleman another journey of upwards of fifty miles in a totally different direction from any he has taken yet.

British and Foreign.

GREAT BRITAIN.

MANCHESTER.—The usual procession of Sunday Schools took place on Whit Monday, in which nearly 20,000 children walked. The Sunday Schools from nineteen Churches were not present. The Rev. Canon Gibson attended the procession for the fifty-second time, and the Rev. Canon Bardsley for the twenty-second time.

The Rev. Canon William Walsham How, M.A., Rector of Whittington, Salop, has been appointed Suffragan Bishop of Bedford. He is well known as a clergyman of extensive parochial experience and of moderate religious opinions, and will probably, therefore, be acceptable to all parties in the Church. He was born about the year 1823, and was educated at Wadham College, Oxford, where he took his Bachelor's degree in 1845, obtaining third class honours in the school of *Literæ Humaniores*, but he was educated, from his earliest years until he went to Oxford, at Shrewsbury School. His father resided within a few hundred yards of the school, and was the first Conservative Mayor of Shrewsbury after corporation reform. The Canon narrowly missed a different career, having had a very close contest for an Indian writership offered by Sir R. Jenkins for competition by sons of burgesses in school. Mr. Newton, who gained it, became an Indian Judge. Canon How will be the fourth Salopian among English bishops. He was ordained deacon in 1846 and priest in 1847 by the Bishop of Worcester. He was successively curate of *St. George's, Kidderminster*, and of *Holy Cross Church, Shrewsbury*, and has held the rectory of Whittington, in Shropshire, in the diocese of *St. Asaph*, since the year 1851. In 1853 he was appointed rural dean of Oswestry, and diocesan inspector of schools; in 1860 he obtained an honorary canonry in *St. Asaph's Cathedral*, and in 1869 was elected Proctor in Convocation for the Diocese. In 1878 he was appointed examining chaplain to the Bishop of Lichfield, and was one of the Select Preachers at Oxford in 1868-69. The new Bishop is the author of several small works of a theological and practical character, the best known of which are "Pastor in Parochia," "A Commentary on the Four Gospels," "Plain Words," four series, "Family Prayers for Churchmen," "The Canticles and the Evening Psalter pointed for Chanting," "Preparations for and a Companion to Holy Communion," &c.

The Archbishop of Canterbury has forwarded the subjoined letter to the Bishop of London:—"Lambeth Palace, July 5, 1879. My dear Lord,—At the request of both Houses of Convocation of the Province of Canterbury, I write to call your attention to the necessity of prayer being offered to Almighty God for such weather as may enable our people to gather in an abundant harvest. It would seem very desirable that each bishop of the Province should, at his discretion, urge upon his clergy the propriety of setting apart some Sunday in which the attention of their people may be specially directed to this subject; and I shall feel obliged by your lordship taking the usual steps to make this my wish known to our brethren in their several dioceses. I remain, your lordship's faithful servant,
The Lord Bishop of London. A. C. CANTUAR."

THE REUNION OF CHRISTENDOM.—A meeting of persons interested in the reunion of the Roman Catholic, Greek and Anglican Churches was held on Tuesday, at the Westminster Palace Hotel, under the presidency of Earl Nelson. Addresses in support of the movement were delivered by the Chairman, the Rev. A. Gurney, the Rev. T. W. Perry, and other gentlemen, and resolutions were adopted declaring that the revival of 1833 could only attain its proper and adequate completion in the corporate reunion of Christendom; that the "religious difficulty in Christian countries, and the comparative failure of missionary enterprise were at once a reward and a warning of disunion;" and affirming that there was much in the present attitude both of the religious and irreligious world as well to encourage the hopes as to deepen the zeal of those who were labouring for the restoration of visible unity.

The Jerusalem Bishopric was offered to Canon Tristram, who declined it. It was then, at the request of the notorious Lord Shaftesbury, offered to the Rev. Dr. Barclay, Rector of Stapleford, Herts, who has accepted it.

The Bishop of Salisbury, in his speech in Convocation, said he meant to follow the Ridsdale Judgment, by which it is supposed he intends to follow the precedent set by the Bishops of London, Ely, Lincoln, Grahamstown, Pretoria, Bloemfontein, Ripon, and the late Dean McNeile, and wear a cope in his cathedral.

Correspondence.

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

CALVIN AND EPISCOPACY.

DEAR SIR,—Am I correctly informed as to the fact that Calvin, at the time of the Reformation, sent letters to the English Bishops requesting at their hands episcopal ordination for himself and others; which letters were intercepted by Roman spies and destroyed, unsatisfactory answers being forged in reply? Perhaps some of your readers would be kind enough to furnish me with further particulars on the subject; whether the information be correct, and if so, where a statement of the facts may be had; or better still it would answer the purpose, if they would give—if it were not too much trouble—a short review of the facts of the case. Yours, C. C.

PROSPECTS OF THE FUTURE.

DEAR SIR,—Canon Dixon's prayer at the consecration of *St. George's Church, Guelph*, that Arthur, Lord Bishop of Toronto, may be as able to organise the discordant elements of the Toronto Diocese against the world, sin and Satan, as Arthur, Lord Wellington was to mould the British, Spanish and Portuguese into one solid mass of determined hostility to the French, must find a hearty amen in every heart.

I fear the wish and prayer will not be without difficulty in the accomplishment; there are leaders of divisions in the diocese, who will not be directed by any superior officer, and as their namesake in the Peninsula was a source of great trouble to Arthur, Lord Wellington, so these—or rather this man—will continue a thorn in the side of Arthur, Lord Toronto.

In Napier's Peninsular war, he describes the battle of Albuera, the charge up the fatal hill; Lord Beresford, the British commander, could not get the general alluded to to obey him, and had to use force to make him change front or the day was lost. His modern namesake in the Diocese of Toronto keeps his division facing and fighting imaginary foes, such as Popery, Puseyism, &c., &c., and I fear our Spiritual Commander will find it hard to make him change front and fight schism, infidelity and mammon-worship, the real enemies of the Church in Canada. Toronto, July 18, 1879. MILES.

Human things must be known to be loved; but divine things need to be loved to be known.

Human life defined by a line is as uncomfortable as would be the human figure defined by a wire.

THE CHURCH OF ENGLAND IN THE
EIGHTEENTH CENTURY.

FROM THE "CHURCH QUARTERLY REVIEW."

(Continued.)

Thus much then for the Church's revival after the Great Rebellion. We come now to consider, secondly, the causes which paralysed all this energy at home and repressed all expansion abroad; and thirdly, the causes which rent so sadly the unity of the Church, and flooded the country with heresy and schism. The two together will enable our readers the better to understand the evil fame of the eighteenth century in the matter of religion.

II. The death of the Queen found the friends of the House of Hanover prepared. George the First was proclaimed with great rejoicing, and apparently with the concurrence of the two great parties in the state. A wise prince, an able politician, such as William, would gladly have taken advantage of this seeming unanimity to conciliate his opponents by a generous forbearance, and by a promise to all loyal subjects of protection and favor. But George was neither able nor wise. Treating the Tories with marked discourtesy and studied insult, he threw himself without reserve into the arms of Walpole and the Whigs. Walpole's political character needs no remark from us. It is otherwise as to his ecclesiastical administration. Here he began by assuming that the Church was ill affected to the House of Hanover, and accordingly his very first step was to set himself strenuously to frustrate her usefulness and to curtail her power. Church building was at once suspended; the £80,000 set aside for the endowment of colonial sees vanished; and the scheme for organizing the Church in the colonies was quashed. Hoadly, the notorious Latitudinarian, was immediately noticed, and promoted to Bangor; and the Convocation, while taking steps to denounce the dangerous tendency of the Bishop's writings, was, by a special order from Court, prorogued, since which time it had to remain silent for one hundred and thirty years. Snape and Sherlock, who had replied to Hoadly, were deprived of their offices as king's chaplains, and Smallridge ceased to be almoner. Walpole's next measure was to intimidate the bishops. Failing to win over Atterbury with the bribe of £5000 per annum, and Winchester in reversion, he sent him to the Tower; and as there was no evidence on which to proceed against him by process of law, Walpole induced Parliament to pass a bill of pains and penalties against him. He was deprived and banished for life. "As a vigorous assertion of the State's authority over the Church," writes Hallam, "we may commend the policy of Atterbury's deprivation; perhaps it was ill purchased by a mischievous precedent."[†]

The firmness of the judges defeated the attempt on the statutes of the University, but they could not prevent a strong detachment of horse being quartered in Oxford. During this military occupation the students were warned not to appear outside their colleges under the penalty of being shot; the Vice-Chancellor was grossly insulted and threatened with punishment by the Court—a threat which, as his conduct was unexceptionable, they were unable to execute. Some youths who drank James's health, however, were imprisoned for two years, heavily fined, and otherwise rigorously dealt with. The severities of the Star Chamber were revived by Walpole. This the dissenting historian excuses but cannot deny. Walpole's malice against the Church was displayed in small things as well as great. Now he insults the Church by having a clergyman drawn to Tyburn in a cart in full canonicals, and there hung; and again, when the University presents to His Majesty an address on the re-establishment of peace, it is rejected with disdain as the disgusting pretence of hypocritical loyalty. But perhaps the most flagrant instance of his hostility to the Church is manifested in his treatment of Berkeley. Berkeley, moved at the desolate condition of the colonies, threw up his Deanery of Derry, to devote himself to the establishment of a college in America for the training of clergy and the education of Indian youth. He interested George the First in his scheme, who commanded Walpole to carry through the House an address for the endowment of the College with £20,000.

For eighteen months Walpole opposed and delayed the grant, and when at last Berkeley's untiring efforts seemed crowned with success, before the broad seal was affixed the King died, 1727. Then all had to be done afresh. Berkeley, nothing daunted, again applied himself to his self-imposed task. Again was the grant sanctioned; and believing all obstacles removed, he set sail, with others whom his enthusiasm had stimulated, for his intended home. After toiling and waiting for three years, he at last withdrew on receiving the following reply which Gibson had extracted from Walpole:—"If," said Walpole, "you put this question to me as a minister, I must assure you the money shall be paid as soon as suits the public convenience. If you ask me as a friend whether Dr. Berkeley should continue in America, expecting the payment of £20,000, I advise him by all means to return to Europe, and to give up his present expectations."

[Note.—"The evidence on which Atterbury was hurled from his proud height and sent to bear the accumulated ills of poverty, painful disease and extreme old age in a foreign land, was exceedingly slight."—*Bogue and Bennett* vol. iii., p. 148.]

(To be continued.)

THE CHURCH AND UNBAPTISED
PERSONS.

Some severe strictures having appeared in some of the local papers as to the conduct of the rector of Bedale, in the North Riding of Yorkshire, in refusing the burial service of the Church of England to an unbaptised person who had grown to years of maturity, the Rev. J. G. Beresford, the clergyman in question, wrote to the Bishop of Ripon, asking his lordship "to state authoritatively whether as a parochial clergyman I have exceeded my duty in causing such service to be withheld on this and former occasions, or whether the law of the Church, as prefixed in the Prayer Book, is to be regarded as obsolete, and observable only at the discretion and arbitrary will of the individual clergyman in charge of a parish. For if, as I have always supposed, a clergyman has no option in the matter, the cause of the Church in his parish cannot be expected to escape injury, when on the supposition that he has such option he is held up to public odium as a monster of intolerance and uncharitableness for simply refusing to do what he is forbidden to do."—Folkstone, June 26, 1879.—My Dear Mr. Beresford,—Your letter of the 24th inst. has reached me at this place by this morning's post. The burial service of our Church cannot legally be read over any person who has not been baptised. The law upon this point is perfectly clear, and you would have been guilty of an ecclesiastical offence had you read the service over the person to whom your note refers, knowing as you did upon her father's testimony that she died without having received holy baptism. I sincerely sympathise with you in the trial of misrepresentation and abuse simply for having performed your duty as a clergyman of the Church of England, in observing her clearly expressed rule in this matter. I am entirely satisfied that it was from no want of sympathy with the mourners, but from a sense of duty, you have acted as you have done.—Believe me, very faithfully yours, R. Ripon.—The Rev. J. G. Beresford."

LITERATURE FOR THE YOUNG.

The question of engaging the attention of the young, in favor of good literature is, every way, a most difficult one—it has, at times, quite a hopeless look about it—at all events, we cannot bring ourselves to deal in the customary commonplaces about it. Everybody is ready with a "What is wanted is this"—and yet, goodness only knows what is wanted. We should be very sorry to see English editors adopt the tricks that are common in America—such as publishing photographs and memoirs of little boys at school who win prizes, thus puffing the schools and turning a penny in that line, as well as doing something to spoil the poor boys. We are aware that they have got so far as publishing photographs of school-girls; but it is likely enough, for they freely publish the love affairs—most fantastically conducted—of boys and girls of fourteen, and these with illustrat-

ions. It must be remembered too, by those who think that the "education" of these masses will make an immense difference in these matters, that the public addressed by these periodicals is better read and more "respectable" than the public that would take in similar periodicals over here. Yet it is not to be supposed that publishers who think they see their way to much better things, who have large experience, and who have counted their resources, will stay their hands for any of the dismally discursive considerations suggested by what we have seen.

For myself, I think the flood of bad literature could be very materially checked by any competent publisher taking a common sense view of the subject, and working it out with the help of strong faith in human nature and in the general progress of society. Some things are clear, and admitted on all hands. Literature for boys and girls, as distinguished from children, must be forward-looking, and full of spirit and enterprise, and quick with the warm blood of youth. It must be full of incident and picture, its *motif* must be will and feeling rather than ideas. It must not be goody-goody, and it certainly must not be prudish. Perfectly pure and modest, of course it must be, but it must be gay and fresh. And the spirit of Divine obligation and human service must be everywhere present, though nowhere obtruded. When these conditions are united in literature, for growing boys and girls, and when really high class talent is brought to bear upon the production of such literature, a better state of things will have been begun. Much harm has undoubtedly been done by the diffusion of a false light, but this cannot be undone by excluding the people from all prospect of amelioration in their current literature. Never, never! The people, young as well as old, will be sure to read something; they will read what is offered to them. The incitements to an insatiable mental restlessness are come into the world. The powers that awaken and foster the spirit of curiosity are to be found in every village; magazines are in every cottage and hovel. The infant's cries are hushed with picture leaves, and the cottager's boy sheds his first bitter tears over pages which go to mould his character for life.—*Contemporary Review*.

THE PROPERTY OF THE CHURCH OF ENGLAND NEVER ROMAN CATHOLIC.—People often take for granted that the property of the Church of England (in England) was acquired when the Church was Roman Catholic. The truth is, that nearly all the property which the Church at present possesses was acquired either before the Roman Conquest or since the Reformation. The episcopal and capitular estates, tithes, and most of the glebe lands, were given by the Saxon kings and landowners before there were any Norman Catholics, in the modern sense of the word. The parsonage-houses have been rebuilt by the clergy since the Reformation, so as to give the present Church of England a very fair and equitable title to them on that ground, and much more of Church property has been added since the Reformation than people generally are aware of. The property which the Church acquired during the period from the Conquest to the Reformation, when people were growing more and more Roman Catholic, consisted chiefly of the property of the monasteries and the endowments of chantries. Of all this she was deprived again at the Reformation, and at that same period she was deprived of many a manor with which the Saxon kings had endowed her Bishops and Cathedrals, and the great tithes of nearly half the parishes of England.—From *Turning Points in English Church History*, by the Rev. E. L. Cutts.

There is one exception to what Mr. Cutts here says, and it is an important one, namely, that the greater number of our cathedral and parish churches received their present form during the Romanizing period. Still there were in many cases, if not in almost all, on old English sites; and they were built, not by Italians or for Italians, but by Englishmen for the English Church.

—He that would thrive must rise at five.
—No man becomes great who lies a-bed late.
—Riches well got and well used are a blessing.

Family Reading.

RAYMOND.

CHAPTER LII.

Who can describe the hours which followed for Raymond and Estelle Lingard, as they sat among the rocks on that fair sea-shore, with the soft sunshine falling round them, and the faithful dog Bruin stretched out at their feet in supreme contentment, under the consciousness that his former master was with him now, as well as the actual queen of his affections. Hand-in-hand they sat, as if they dreaded that some adverse fate might even yet divide them, while they poured out to each other, in fullest, happiest confidence, the secret history of all that they had felt and suffered for one another since first in the old cathedral city, they had met to part so often, and now at last to be reunited, as they hoped for ever. Estelle could no longer doubt for a moment that the deep love which in this supreme hour filled Raymond's heart for her was the only true and enduring affection he had ever known, or ever could know, in this world; for he told her with an impassioned fervour which it was impossible to mistake, that the sad period of their separation had taught him, not only how utterly he depended upon her and her sweet companionship for all the happiness his mortal life could give, but also how little his passing fancy for Kathleen had ever touched his deeper nature, or met the wants of his spiritual or intellectual nature. He had but to compare the sleepless yearning for Estelle's society, which had haunted him with unceasing anguish since he lost her with the complacent recollection of Kathleen's pretty face which used to come across him, in absence, like the remembrance of a lovely picture, in order to understand that Estelle was, in truth, his first, as she would be his last and only love.

He told her all this in words whose tender earnestness brought the sweetest peace and security to her sensitive heart; and then he said to her that never again would he consent to part from her on earth. They had been so often rent asunder by the storms of life, so tempest-tossed, and lonely, and despairing, that now at last, when the winds of heaven had borne them over every obstacle, and placed them side-by-side together on this tranquil shore, he was fully resolved that he would hazard no further separation, were it even for a day; but here, in this safe haven, seeing her constantly, he would remain for a little space which must intervene before they could be actually united; and when all formalities were accomplished as speedily as might be, then she must come to him without demur, without delay, to be his own dear wife, the star of his existence, and his joy forever! And while he thus spoke, the tight clinging of her hands to his told him she could not refuse; for, like himself, she had no more courage for any earthly partings.

He gave her the details of his reconciliation with Harcourt and Kathleen, and of the prospects of happiness which seemed now to be opening out before them, and showed her how this, too, had been due to her own action on the night of the fire, which had effected Tracy Harcourt's rescue, under circumstances that awakened him to higher and purer views of life than he had ever attained before; and although Raymond could not say that he had yet attained the moral elevation of a living faith and devotion, he could at least assure Estelle that Kathleen's husband had at least learned to desire a useful life, and a pure and peaceful home in the society of his gentle wife.

Of Hugh Carlton there was little need for him to speak, since the young man's own confession to Estelle had shown her how mercifully he had been dealt with—when, in the utter failure of all his earthly hopes and all his selfish schemes, he had been stricken to the earth with sharp remorse and sudden self-aborrence. And now when he was again able to look upon life and his future career, he had seen impending death going before him like a veiled angel leading the way to a land where all his poetic dreams and ardent longings could find their eternal satisfaction.

"Hugh has proved so unmistakably the depth and sincerity of his repentance by what he has done for us," said Raymond, "that I think we may be

perfectly happy about him, whether he lives or dies."

"Yes," said Estelle, softly; "I shall write and tell him I am sure he will have a great blessing because he has made us so blest."

How long those two would have sat in their deep happiness beneath that smiling sky it is hard to say, if they had not been recalled to the lapse of time by the second appearance of Mrs. Wood's little maid, who came running along with a somewhat scared expression till she saw Estelle, and then her face brightened into glee. Madame had sent her, she said, because she was afraid some evil had befallen Mademoiselle, as she was so late in returning home; but she would go back and say the dear lady was well and happy, and had found a friend.

"Yes, she has found a friend," said Raymond, smiling; but we will go and tell Mrs. Wood all about it ourselves."

So they went walking and talking together over the path where each had gone in loneliness so short a time before; and it was enough for Mrs. Wood, and her sleepy old husband, to perceive who Estelle's companion was to make the whole matter plain to them both, and their kind hearts rejoiced with the most unbounded joy in the prospect of their "sweet young lady" being at last made as happy as she deserved to be. Of course they were not long in understanding that so soon as Raymond could possibly acquire the right to do so, he would take away from them, her who had been the light of their home. But they would in any case have been too unselfish to have demurred at this; and, as it happened, Estelle's good offices had been employed in reconciling them with a niece, whose husband had been on bad terms with them, but who now, being left a widow, would be very thankful for the home they could offer her. So they had only to hasten her expected arrival, and then Estelle could feel satisfied that they would be well taken care of when her gentle hands could minister to them no more.

Raymond wrote to Hugh Carlton that same day, telling him of the blissful result of his generous letter, and enclosing a little note from Estelle full of touching and grateful words, which could hardly fail to be to him a true reward for his conquest over the self-will that had so nearly wrecked his soul for ever. By the next post there came an answer from Mrs. Carlton, written both to Raymond and Estelle, telling them how happy their letters had made poor Hugh, and begging very earnestly that their marriage might take place from her house. She said that her nephew was still so prostrate from the terrible night at sea that they could not move him to any distance, and therefore had taken a country place near Southampton, to which they had already conveyed him, and where she much wished the wedding to take place.

Both Raymond and Estelle shrank very much from this plan, however. It would, in the first place, involve a temporary separation, and neither of them had courage to lose sight of each other, after all the vicissitudes through which they had passed. Raymond declared that the distance between the hotel where he was located and Villa Fontaine, was far too great already, and that to see Estelle disappear inside the Carltons' country house, while he had to wait at Southampton, till she met him there at the church, was more than he could stand; besides, they both felt that many painful associations would be roused, by the presence of the Harcourts and Hugh Carlton at their wedding. They wrote, therefore, cordially thanking Mrs. Carlton, and promising to visit both her and Kathleen after their return to England, but stating that they meant to be married quietly in Jersey, where their good old friends the Woods, who had been so kind to Estelle, could be present at the ceremony, as they were both too infirm to go to England for that purpose.

And so it came to pass that, three weeks later, on a bright sunny morning, Estelle Lingard walked down in her fair white robes from Villa Fontaine to a pretty church close at hand, where she had prayed with all her heart for Raymond day by day for many a month, and the good old couple who loved her so well walked one on each side of her, while behind her came their niece and gentle Mrs. Willis, who had come over from England with her husband to see their friends made happy.

Freddie, too, was there, radiant in a new suit and a large rose in his button-hole.

At the church door stood Raymond, with Captain Willis at his side, and as his own Estelle passed into the porch, with her veiled head bowed under the weight of her solemn blissful thoughts, so that he scarce could see the sweet serious face and beautiful dark eyes, his hand closed over hers with a grasp which seemed to say that from that hour they should part no more; and then he led her on to where the old clergyman waited to perform his weighty office. Soon the words that bound them for ever heart to heart came sounding through the quiet aisles; and when all was over, and they knelt for a few minutes side by side, in the hush of their intense thanksgiving, a soft sunbeam shot suddenly through the south window, and fell like a glory on their heads, till it seemed to all present as if the visible smile of heaven did indeed rest upon them both.

One last glance we must give to those we have accompanied so long before they pass away from our sight forever.

Raymond and Estelle passed the first few weeks after their marriage in Guernsey. Then they returned to Villa Fontaine, to satisfy themselves that Mr. and Mrs. Wood were indeed quite comfortable under the care of their widowed niece, which they found to be happily the case.

They took their leave of the kind old couple finally then, and went to England, where their first visit was to the Carltons, in their new country home. They were most cordially received, and spent a very happy fortnight with them, both of them spending much of their time with Hugh.

He had become a confirmed invalid, as the shipwreck had sapped the little strength he then possessed, and inflicted some injury on the spine, which obliged him always to lie on his couch, and give up every active pursuit; but he was perfectly contented and happy. His poetic genius afforded him not only occupation, but a means of serving the Master, towards whom all the ardent love of his soul was now turned; and when Estelle bade him farewell for the last time, as she felt it would be, in this world, she carried away a bright and pleasant recollection of him, to which she often afterwards recurred with great thankfulness and peace.

Thence Raymond and his wife went to visit the Harcourts in their country home. They found Kathleen a joyous young mother, so entirely engrossed in her son that there seemed to be no longer anything lacking to her happiness, although both her friends felt that Tracy Harcourt, in spite of his improvement, was of too shallow a nature, ever to rise much above the level he had by degrees attained. He lived at home; he was kind to his wife, and proud of his infant heir; but he had not yet been touched with the Divine fire, which alone can make men truly noble, or fit them for the great destinies to which they are called in the eternal future.

It was far otherwise with Estelle Raymond and her husband. The one most earnest purpose of their married life was to continue together the work they had striven to perform alone. They would live first for God, and then in Him, for the service of their fellow-creatures; and soon a way was opened out to them for the accomplishment of their desire, with so marked a call that they obeyed at once.

They heard of a revolt among the negroes on Raymond's West India Estate, which was clearly due to the mismanagement of his agent, and had caused much suffering among his people. They determined, therefore, to go there at once themselves, and assume the care of the poor blacks who were dependent upon them, and to whom, as yet, the light of God's truth had never been brought.

As Raymond and Estelle stood on the deck of the vessel which was bearing them away from the fast-receding shores of England, feeling how happy they were to be so truly all in all to each other, wherever they might be, they felt, from the depth of their thankful hearts, that pure self-sacrifice, such as they both had practised, can give the promise of this life as well as of that which is to come.

THE END.

—Rich men and fortunate men have need of much prudence.

—A pilot is not chosen for his riches but his knowledge.

GOLD IN THE SKY.

BY JEANIE HERING, AUTHOR OF "TRUTH WILL OUT,"
ETC.

CHAPTER I.—NO GOLD IN THE SKY.

A blazing yellow sunset was making a gorgeous panorama of the summer sky, whilst three people watched it from an open window.

Some would have called it a "golden" sunset, but we are apt to call things by different names such as our moods suggest, and these three people, as they looked at it, merely felt that there was a yellow light over all the world, their own thoughts shut out the gold of it.

The centre of the group was a girl at a piano, carelessly and dreamily touching its keys, and, judging by the direction her eyes were taking, one would have said the flaming sun occupied all her thoughts. Two young men were near her; evidently they had been listening to her performance; now, like herself, they were looking out of the window.

"Gwendoline, I really cannot stand that! I beg your pardon, but the discords you are now indulging in are simply outrageous!" saying this, one of the young men, dark-haired and energetic-looking, rose to his feet.

"Discords are the fashion now," she answered.

"May-be-so, but you are thinking of the sunset, and playing any notes which fell under your fingers, and it is generally considered impossible to do two things together well. Probably you have heard that before, Gwendoline?"

Her only answer was to move her hands once more over the piano, and call from it the softest, faintest sounds which the voice of the instrument could give, but the sounds were harsh discords; and the young man walked out of the room, saying, somewhat bitterly to himself, "Could one have a clearer hint that one's presence was not needed—those two are I suppose for one another, so I will leave them together."

"Basil Crawford does not care for me," she said to herself, as she watched the door close behind him. "He does!" and she gave a faint involuntary shudder as she felt rather the bodily presence of a great love than the actual object of the man standing near her.

And he felt a certain sense of relief as he watched the other go, for it left him alone with the girl at the piano, and he loved her. He had, moreover, a dimly-defined uneasiness when Basil Crawford was beside her, for Basil Crawford was a man who was little understood in Atherton, and, like his neighbours, Claude Egerton felt that the energetic hard-working man, whose life was spent in struggling for place and position in the huge world of London, had little in common with easy-going Atherton folk. His lines lay far apart from theirs, requiring a different manner of life, different purposes, and different aims; if he had confidently talked over with them all his plans and prospects more sympathy would have been felt for him, for gossip and small talk were dear to their hearts. He had been coming amongst them at periodic intervals now for so many years, when visiting his godfather, Dr. Majendie, and all were inclined to like him and to rejoice in the reports which reached them of his energetic perseverance and business-like habits, they were so ready to make so much of him, that they could not but feel it aggravating that the man should "say so little," even though it were his way to "do much."

The piano and the drawing-room was soon deserted, and Gwendoline Majendie and Claude Egerton returned to the lawn; it was bright spring weather with promise of summer close at hand, and the garden was a pretty, quaint, country one, full of the delicious sense of sweetness only to be found in old-fashioned country gardens.

It was the first croquet party of the year, and although Atherton people were great in croquet parties, there was a pleasant sense of something adventurous about this one, just because it was the first of the season. The ladies all came armed with little red, blue, or green shawls—blue was the colour chiefly patronised in the neighbourhood, red was considered "fast," grey was somewhat dowdy, and green trying, blue, therefore, in all its shades, was patronized, as suiting the general taste of Atherton. The owner of the garden, and the host to all the red, blue, and green shawls,

was Dr. Majendie, the favorite doctor of the neighbourhood. He was a prosperous man, as popular doctors not unfrequently are, though the why and the wherefore of his popularity was not easily explained. It was conjectured that he had a heart, although he did not wear it on his coat-sleeve, his manners were somewhat abrupt and startling, and now and then he had a way of appearing before a patient with an air which seemed to express doubt as to the real necessity which had called him in; he was apt to be cynical and sarcastic, and at times there was a keen searching twinkle in his eyes, as they looked out from their deep-set resting-places under the projecting brows. He was an entirely undemonstrative man; one or two people said he was fond of his daughter, which was rather probable than otherwise. There was a sharp and dry manner, which might have become habitual to him, through different fortunes, scenes, and weathers. Many years of constant liability to being called up to go out at all hours of the night must alone make some difference to a man's character, for doctors alone, of all people under the sun, will leave their warm beds on a winter's night, and be glad to go.

The two chief sources of his popularity were these—firstly, people had come to believe in him; secondly, they had one and all found out, during their long years' acquaintance, that he was human. Away deep under the undemonstrative crust there was a rich warm heart, kept in the background and never displayed, but when there arose real cause for its exercise, its sympathy was unflinchingly felt. It was strange, with so much foresight and shrewdness, that he should have failed signally in the most important proceeding of his life, but the fact was patent to any one gifted with an ordinary amount of observation, that Dr. Majendie had failed in his own private life and purpose, for in the bygone days of his youth and short-sightedness, he had married the wrong woman—a cold, soulless woman, who was possessed with an impression that she had "too much heart," and was "unappreciated."

Clever men almost invariably marry stupid women, even as beautiful women insist on marrying ugly men; it was ever so, and there is no turning the world when it has once learnt to run in a groove.

That Mrs. Majendie was a trial to her husband's patience, a humiliation to the best part of him, the failure that had marred his life, was very certain; but Dr. Majendie was a brave man, bearing his burdens in the silence of his heart, asking for no pity, and trying to concentrate all his thoughts, all yearnings, for a better manner of life in his profession.

Mrs. Majendie was a very lady-like person, with "femininity" on the brain. It was believed that the origin of it all had been a high-flown and sensational romance which she had read as a girl, the teaching of which had filled her head, and grown to be one of the few ideas dwelling there. Even at the present time she was a handsome comely woman of a fair, large, and majestic type, which in youth could scarce have been more beautiful—for now she was physically a perfection of matured womanhood, the most perfect work of Nature, but at the same time utterly and entirely disappointing, as no work of art could be; for in the picture, or in the statue, our imaginations tell us that only Promethean fire is missing to animate all the best and sweetest characteristics of human nature—but alas for human nature, which fails ere its task be completed! Mrs. Majendie was heartless, soulless, and mindless, with a warped and twisted nature, which was all "self," growing no older, learning nothing from experience, untouched, uncrinkled, unimproved by time.

Their one child was Gwendoline, the girl with the sunny hair and the sweet face who had sat at the piano and looked out at the sky. Tall, fair, and well made, yet she fell very far short of her mother's beauty, but as she made up for that in all other ways, she was a much more satisfactory woman than was her maternal parent; but she will speak for herself, for in these days the tale of her life was yet untold.

She smiled to herself when she returned to the garden, and watched her father's short conversations with one guest or another, a croquet party was not in his "line." Every now and then he would return to his study in the house, as if try-

ing to discover there some reason which would excuse his not returning at all to the garden; finally, he was successful, as people generally are when they give their minds to an object. He ordered his carriage and drove from the door, leaving word that he would return as soon as possible, and it was with a sigh of relief that he found himself once more alone inside the brown shabby shelter of his carriage.

Mrs. Majendie, perfectly dressed and perfectly useless, sat amongst a group of ladies, letting them amuse her as best they might, and in return showing a glimmer of interest faint enough to chill the enthusiastic. But Atherton people were not enthusiastic, and it was the fashion amongst them to admire Mrs. Majendie. A pretty woman will always have plenty of imitators of her own sex, perhaps from an impression that they may grow like her. So now her friends gathered about her and talked of the subjects they always talked of, unmindful that they were threadbare, and that their commonplace paths had been traversed till they should have wearied of the sound of their own footfalls thereon.

Gwendoline moved about amongst her guests, paying attention to each in turn, at the same time feeling that her real individual self was away, existing in very different interests. On the whole she was not in an amiable temper, for a pretty girl never appreciates a consciousness that her attractions fall powerless, particularly when it is on an object for whom she feels a great and growing interest. She had remained but a short time in the drawing-room after Basil Crawford's departure, and now, whilst she was carrying on short flippant conversations with different guests, she furtively watched him as he sat turning over the pages of a book, and said to herself that he was "sulky."

The other young man who had been in the drawing-room, Claude Egerton, was wandering about the lawn with the latest improvement in the shape of croquet mallet in his hand, and doing the duties of society well and to the uttermost.

Claude and Cyril Egerton were very popular in the neighbourhood, they were the only two sons of the late squire of Atherton, as he had been called, and their position there, as the largest landowners, would alone have rendered them popular. There was little or no resemblance between them, for one was rarely handsome, and the other quite plain. But for all that no one who had been with Claude Egerton, the elder brother, remembered he was plain, for he had a habit of throwing his heart into his subject, and watching the interest deepening on his honest face, his hearers would be carried along with him whilst he spoke, and afterwards bear away with them the impression that they had listened to the honest opinions of an earnest thoughtful man, who would not fail to act honorably in all things, and who judged human nature in others kindly and generously.

It is usually said that the gifts of Nature are tolerably equally divided amongst us, but as far as beauty goes this is extremely doubtful. When we see a beautiful face, our sense bows in homage to it, we admire it, and are ready to love its possessor, who must do or say something to displease us before the first impression can be effaced. At a plain face we rarely look again, and we should not think twice of it unless our attention were imperatively called to its owner, who, if excessively agreeable, must gradually induce us to forgive its ugliness. So it was with these two brothers—Cyril was handsome as his brother was plain, and by reason of this same handsome face had the luck to prejudice people in his favour before he had spoken a word.

At first people always took to Cyril; later, most people preferred Claude; at any rate those did so whose opinions were most worth having. Basil Crawford was considered "sulky," because he was dispirited and dejected. Claude Egerton was looked upon as a most tiresome, unreasonable person, because he preferred one girl to all the rest of the world, and Gwendoline Majendie was considered careless and cold, because she was disquieted and unhappy.

There was still a yellow blaze of the after-glow of the setting sun, but for these three people there was no gold in the sky.

(To be Continued.)

Children's Department.

COURTESY.

Little girls, do you ever think about the meaning of words? This word now, *courtesy*, has something about it which girls and women ought to care for very much indeed. You know that hundreds of years ago in Europe women were, and in many heathen countries are now, not much better than slaves. In China, for instance, when company comes to a house, the parents present the boys very proudly, but they send the girls out of sight as fast as possible. They don't want anybody to know that they have a little daughter in their home.

Gradually, in the middle ages, woman came up from a state of barbarism, and the clergy and poets together helped her to win her proper place. The lady of the castle kept the keys and presided at the feasts, wore beautiful robes of stuffs called samite and camelot, and gave medicine to the sick. She learned surgery too, and when the soldiers and knights came home from battle, wounded and faint, she knew how to set the broken bones and bind up the bruised parts. So everybody treated her politely, and the sort of manners which then came to be popular, in place of the old roughness and rudeness, took the general name of "courtesy."

The Bible bids us to be courteous. Do you want to know the highest and loveliest style of courtesy, which you can practice at home, at school, and in the street? It is all wrapped up in one golden phrase, "In honor preferring one another." Suppose you try to live with those words for your motto, say for a whole week to come.

SEARCHING FOR PAPA.—A lady in the street met a little girl between two and three years old, evidently lost, and crying bitterly. The lady took the baby's hand and asked her where she was going.

"Down to find my Papa," was the sobbing reply. "What is your papa's name?" asked the lady. "His name is Papa."

"But what is his other name? What does your mamma call him?"

"She calls him papa," persisted the little creature.

The lady then tried to lead her along, saying, "You had better come with me, I guess you came this way."

"Yes, but I don't want to go back, I want to find my papa," replied the little girl, crying afresh, as if her heart would break.

"What do you want of your papa?" asked the lady.

"I want to kiss him."

Just at that time a sister of the child, who had been looking for her, came along and took possession of the little runaway. From inquiry it appeared that the little one's papa, whom she was so earnestly seeking, had recently died, and she, tired of waiting for him to come home, had gone out to find him.

A BEAUTIFUL NARRATIVE.

We think we have nowhere seen a more simple, touching, and beautiful narrative, showing forth the power of truth, than this which follows. It is from the able pen of S. H. Hammond, the author of "Country Margins."

I witnessed a short time ago, in one of our higher Courts, a beautiful illustration of the simplicity and power of the truth. A little girl nine years of age was offered as a witness against a prisoner who was on trial for felony committed in her father's house. "Now, Emily," said the counsel for the prisoner, upon her being offered as a witness, "I desire to know if you understand the nature of an oath?"

"I don't know what you mean sir," was the simple answer.

"There, your lordship," said the counsel, addressing the Court, "is anything further necessary to demonstrate the validity of my objection? This witness should most assuredly be rejected. She does not comprehend the nature of an oath."

"Let us see," said the judge. "Come here, my daughter." Assured by the kind tone and manner of the judge, the child stepped toward him,

and look confidently up in his face, with a calm, clear eye, and in a manner so artless and frank that it went straight to the heart. "Did you ever take an oath?" inquired the judge. The little girl stepped back with a look of horror, and the red blood mantled in a blush all over her face and neck, and she answered—

"No, sir." She thought he had intended to inquire if she had ever blasphemed.

"I did not mean that," said the judge, who saw her mistake; "I mean, were you ever a witness before?"

"No, sir, I never was in Court before," was the answer.

He handed her the Bible, open, "Do you know that Book, my daughter?"

She looked at it, and answered, "Yes sir, it is the Bible."

"Do you ever read it?" he asked.

"Yes, sir, every morning and evening."

"Can you tell me what the Bible is?" enquired the judge.

"It is the Word of the great God," she answered.

"Well, place your hand upon this Bible, and listen to what I say;" and then he repeated slowly and solemnly the oath usually administered to witnesses. "Now" said the judge, "you have been sworn as a witness; will you tell me what will befall you if you do not tell the truth?"

"I shall be shut up in prison," answered the child.

"Anything else?" asked the judge.

"I shall not go to heaven," she replied.

"How do you know this?" asked the judge again.

The child took the Bible, and turning rapidly to the chapter containing the Commandments, pointed to the injunction, "Thou shalt not bear false witness against thy neighbor." "I learned that," she said, "before I could read."

"Has any one talked to you about being a witness in Court against this man?" inquired the judge.

"Yes, sir," she replied. "My mother heard they wanted me to be a witness, and last night she called me to her room and asked me to tell her the Ten Commandments, and then we knelt down together, and she prayed that I might understand how wicked it was to bear false witness against my neighbor, and that God would help me, a little child, to tell the truth as it was before Him. And when I came up here with father, she kissed me, and told me to remember the Ninth Commandment, and that God would hear every word I said."

"Do you believe this?" asked the judge, while a tear glistened in his eye and his lips quivered with emotion.

"Yes, sir," said the child, with a voice and manner that showed her conviction of the truth was perfect.

"God bless you my child," said the judge, "you have a good mother. This witness is competent," he continued. "Were I on trial for my life, and innocent of the charge against me, I would pray God for such witnesses as this. Let her be examined."

She told her story with the simplicity of a child, as she was, but there was a directness about it which carried conviction of its truth to every heart. She was rigidly cross-examined. The counsel plied with her with infinite and ingenious questionings, but she varied from her first statement in nothing. The truth as spoken by that little child was sublime. Falsehood and perjury had preceded her testimony. The prisoner had entrenched himself in lies, until he deemed himself impregnable. Witnesses had falsified facts in his favour, and villainy had manufactured for him a sham defence. But before her testimony falsehood was scattered like chaff. The little child, for whom a mother had prayed for strength to be given her to speak the truth as it was before God, broke the cunning device of matured villainy to pieces like a potter's vessel. The strength that her mother prayed for was given her, and the sublime and terrible simplicity (terrible I mean, to the prisoner and his perjured associates) with which she spoke, was like a revelation from God Himself.

—A man who breaks his word bids others be false to him.

AN INFANT CLASS LESSON.

Wishing to illustrate as best we could God's universal providence, and minute and constant and comprehensive care of His creatures, and our own dependence and helplessness, more especially the frailty of our life, we brought to the room a magnificent calla lily. Calling attention to the flower we described a little in detail the variety and beauty of the flowers of the field, of which this calla was our only representative—how our kind heavenly Father brought them forth from the tiny seed or rootlet buried under ground to leaf, and branch, and bud, and bloom; how His pencil painted all their delicate tints and gorgeous colors, the delicacy and beauty of which no human artist could ever equal; how His power nourished and sustained their life. Holding it up before the school, with a sharp knife we clipped the flower from the stem, and it fell upon the floor. Calling up a little fellow, we desired him to fasten it on the stem again. No, he could not; "it wouldn't stick." No, nor can all the wise men of earth mend a severed, withered flower, and cause it to bloom again. Does God so clothe with riches and verdure and beauty the grass of the field, and does He care for every leaflet and flower hidden out of human sight, in mountain crevice, in deep forest, or dark ravine—for the grass that withers in an hour and is burned? And will not He care for us, having an immortal nature? for us, for whom Christ died? Are we so helpless and weak that we cannot mend a broken flower?—that if we are stricken with a fatal disease, or if our life is cut down not all the doctors or wise men can save or restore us to life? And can we care for ourselves? Can we add one cubit to our stature, or one moment to our life?

This simple illustration, as we have occasion to know, was, by the blessing of the Master, the nail driven in a sure place, to at least one of the little ones.

DO WE KNOW HOW TO PRAY?

The Rev. Dr. Hamilton, of Leeds, while solemnly enforcing on the Church its duty in reference to the world, asks the following significant questions: "And has not the Church almost to learn what is the power of prayer? What conception have we of believing prayer, before which mountains depart? What of persevering prayer, which causes us to stand continually upon the watch-tower in the day time, and which sets us in our ward whole nights? What of importunate prayer, which storms heaven with its 'violence and force?' What of united prayer, 'gathering us together to ask help of the Lord?' What of consistent prayer, which regards no iniquity in our hearts? What of practical prayer, which fulfils itself? Let but such prayer be understood, let our spirit but 'break with such longing,' and the expectations of our bosoms shall not be delayed. 'And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear.'"

PENNY WISE?

A penny, a groat, half a pound, and a pound
That man shall possess who all the year round
Saves a penny a day.

A penny, a shilling, a crown, and a pound
At the close of the year in his purse shall be found
Who each working day puts a penny away.
I commend very much the man who does either,
But I can't say so much for the man who does
neither.

—The following are some of the meanings attached to precious stones:—Diamond, innocence; ruby, forgetfulness of and exemption from vexations caused by friendship and love; sapphire, acceptance; amethyst, sincerity; garnet, constancy; topaz, fidelity; turquoise, prosperity; opal, hope; bloodstone, courage; agate, health and long life; cornelian, contented mind; sardonyx, conjugal felicity; Chrysolite, antidote against madness. Malachite is not a precious stone, but its colour, green, signifies hope.

—He that eateth what he ought not will often find that which he sought not.

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

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

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