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Vol. 5.]

TORONTO, THURSDAY, MAY 22, 1879.

[No. 21.]

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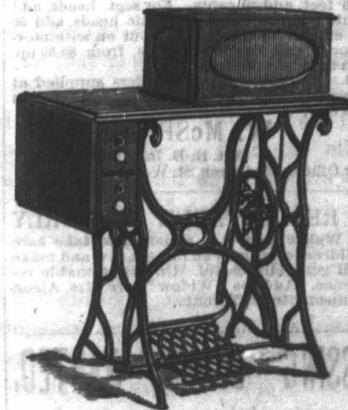
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THURSDAY, MAY 22, 1879.

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NEW SUBSCRIBERS.—Any person sending us four NEW subscribers with the cash, \$8.00, will receive a copy of the DOMINION CHURCHMAN for one year.

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.

THE basis of the peace has been arrived at between Yakob Khan and England. The Ameer has agreed to such terms as will secure the main object of the British demands. The cholera in Peshawur threatens to stand in the way of a prompt withdrawal of the troops from Afghanistan. The chief points insisted on by the British are—command of the passes, with sufficient territory to constitute a scientific frontier, the appointment of a British resident at Cabul, and control of the foreign relations of Afghanistan.

The Tekke Turcomans completely defeated the Russian army at Merv, on the 15th, and also captured much booty.

The King of Burmah is said to have summoned fresh levies to his aid, and all foreigners have been forbidden the palace—steps which indicate a settled purpose of bringing on war.

The German Riechstag has accepted a great part of the Government proposals with regard to the tariff, especially those relating to the duties on brass, precious metals and flax.

A large proportion of the Durham colliers who had struck for wages have resumed work.

Russian Nihilists appear to be active as incendiaries. A Siberian town, Petropaulovsk, is being largely destroyed by fire.

In Dublin, Ontario, a fire has destroyed more than forty thousand dollars' worth of property, and left twelve families homeless.

The frontier of Zululand appears to be in a critical situation. British territory, from the Tugela to the River Pongolo, lies at the mercy of the Zulus. The Zulus have learned from experience not to place themselves in front of the deadly breech-loaders. They now avoid encampments and overrun the intervening defenceless territory, carrying away cattle and other property.

In the verdict on the Stratford explosion, the jury recommend that the manufactory of all explosives should be carried on under Government supervision, and that railway officials should take more care in the transmission of them. But these regulations would not meet the difficulty. Absorbents charged with nitro-glycerine will often leak a little, when an explosion is almost inevitable, even with the greatest care. The more violent of the explosives should be manufactured where they are wanted.

At a meeting of the Isthmus of Panama Canal Congress on the 19th inst. M. de Lesseps said

their labours were progressing rapidly. A report was read which stated that in order to insure the permanency of the canal, six million tons of shipping should pass through it annually. The erection of locks was condemned.

The news from Cashmere is anything but satisfactory. Famine and distress, corruption, incompetence, and disorganization of officials is producing a sad state of affairs. Bands of dacoits have been scouring the country and committing daring attacks on towns and villages. In a daring manifesto, they inform the Bombay government that unless extensive public works be started and employment provided they will kill the Governor of Bombay, hang the Judge of the Court of session at Poonah, carry murder and rapine throughout the country, and stir up another mutiny and massacre of Europeans.

THE SUNDAY AFTER ASCENSION DAY.

THIS being the only Lord's Day between the Ascension of Christ and the Descent of the Holy Ghost, it represents the period during which the Apostles were obeying the command of the Lord, when "He commanded them that they should not depart from Jerusalem, but wait for the promise of the Father; and being within the octave of so important a festival as Ascension Day, it may properly be considered a continuation of it, commemorating especially the session of our Lord at the right hand of the Father.

That Christ sitteth at the right hand of God since His Ascension is not a doctrine which can only be found at the end of the Gospel according to St. Mark. The same truth, it is most important to remember, is to be found in Eph. i. 20, "Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in the heavenly places." Also Col. iii. 1, "Where Christ sitteth on the right hand of God." Heb. viii. 1, "We have such a High Priest Who is set on the right hand of the Throne of the Majesty in the Heavens." Several other passages also enunciate the same truth; so that the statement in a recent article in the Westminster Review, to the effect that, if the latter part of the Gospel of St. Mark could be got rid of, the doctrine would have no authority, is utterly false. The elevation of human nature in the person of Immanuel is a truth which is wrought into the very essence of the New Testament system. That human nature, it must be admitted, is necessarily so changed in its character and properties as to be not only spiritualized but glorified; the fact nevertheless remains the same; the spiritualized body and glorified body and spirit of the Redeemer, with properties and attributes widely different from those they had when on earth, are at the right hand of the Throne of the Majesty in the Heavens, from whence His Godhead and His humanity carry on communion with His Church on earth in the sacrament of His own appointment, and from whence also He sends His Holy Spirit the Comforter in every means of grace, for the edification and consolation of His people.

THE INTERCESSION OF CHRIST.

"SACRIFICE and offering thou wouldst not, but a body hast Thou prepared Me." This body Christ tenders unto God when He presents our offerings, and the efficacy of His inter-

cession rests upon the exhibition of his atonement. His death, therefore, which was the sacrificial part of His character, was incomplete, till His body was taken up into Heaven. In that body now glorified the Divine Essence dwells, for we are assured by an Apostle that in Christ dwelleth all the fulness of the Godhead bodily. The union between the Godhead and the Manhood is so complete, full, and perfect, by means of this body, that "as the reasonable soul and flesh is one man, so God and man is one Christ."

Jesus Christ is in Heaven. But He has not on that account, withdrawn Himself from the care of those to whom He brought the offer of salvation. He still feels for them with the utmost tenderness, and watches over them with a Father's eye. This is a mighty subject of contemplation. It is too vast for our conceptions. Neither does it become us to enquire too curiously into the nature of this intercession of God the Son with God the Father. The fact, however, is indisputably revealed. "We have a Great High Priest, That is passed into the Heavens. "He ever liveth to make intercession for us." "If any man sin, we have an Advocate with the Father, Jesus Christ, the Righteous." "There is one Mediator between God and men, the Man Christ Jesus." His intercession is for the ungodly, the careless, the unprofitable. He is "long suffering to usward, not willing that any should perish." But even those who have faithfully devoted themselves to God, and earnestly desire to serve Him as obedient children, still need that Christ should intercede for them. What is there in their imperfect service, what in their best and holiest duties that can satisfy Him, in Whose eyes the stars are not pure, and Who charges the angels with folly? He searches the heart; and how little willingness does He see in our obedience? He reads the thoughts; and how many wanderings, how much coldness does He perceive in our prayers? It is a comfort, the value of which will be best understood by him who has oftenest realized to his mind the day when He must appear at the tribunal of God, to know that the same Redeemer Who was "delivered for our offences, is risen again for our justification," and has engaged that none shall perish, who put their trust in Him, for He is able to save unto the uttermost.

THE SYMPATHIES OF CHRIST.

WE cannot be too deeply impressed with the fact that so great is the sympathy between Christ and His Church that it may be fitly compared to that existing between two lute strings,—no sooner is one struck than the other begins to vibrate: "In all their afflictions He was afflicted." When on earth Christ took to heart the afflictions of His Church; He was grieved for them and with them; and now the better to draw His people to Himself he is represented as having all the sympathy and kind fatherly affection they could themselves feel for men in misery. Christ did so sympathize with His brethren in all their afflictions and sufferings as if He Himself had felt the weight and pain of them all. "He was in all things made like unto his brethren," not only in nature but also in infirmities and sufferings, and in all manner of temptations, that thereby His sympathies might be excited for them who are suffering and tempted. And now that He has passed into the heavens we still "have

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not a High Priest that cannot be touched with the feeling of our infirmities;" and may therefore approach His throne with humble confidence in the assured hope of obtaining his mercy and grace.

CHURCH MUSIC.

ON Easter Tuesday evening a special service was held in *Canterbury Cathedral*, the chief feature of which was a large selection from Mendelssohn's *Hymn of Praise*. The Cathedral choir was reinforced, as usual in the case of these services, by between forty and fifty volunteers; while in the symphony and accompaniments the organ was assisted, for the first time in *Canterbury Cathedral*, by a small stringed orchestra, composed almost entirely of old choristers, who were placed on a temporary platform in the north aisle, immediately behind the choir stalls, and consequently exactly in front of the organ. All this assistance was rendered graciously and spontaneously. There was an immense congregation, every available standing place in the choir being filled within a few minutes of the opening of the doors, and numbers of persons being obliged to remain in the aisles, transepts and nave. The whole selection was well given, as if organist and orchestra, soloists and chorus, had all entered thoroughly into the spirit of the work. The organist, Dr. Longhurst, conducted from a raised desk in the centre of the choir, his place at the organ being taken by Mr. J. Lott, Mus. Bec., organist of *St. John's Margate*, an old chorister, and formerly assistant-organist of the cathedral. The service was opened by the Lord's Prayer, with Versicles and Responses; Psalm ii.; *St. Mark xvi.* as a Lesson, and the Easter Anthem as a Canticle. In portions of both the Psalm and the Canticle the orchestra joined the accompaniment with good effect. After a short address by the Dean the selection followed, and the service was closed by a few Collects and the hymn, "Jesus lives! thy terrors now," sung with great heartiness by the vast congregation.

It cannot yet be judged, while *St. Mary's Cathedral*, is unfinished, and has only a temporary organ, what it may accomplish in the way of music. In the meantime, other Episcopal churches in the Scottish capital are paying great attention to the subject, and with a large measure of success. On the Sunday after Easter, *St. John's Church* was the scene of a service of much interest and beauty. A new society, the *St. John's Choral Union*, furnished some sixty voices which were accompanied by wind and stringed instruments, as well as by the organ. The service commenced with a few Collects, intoned by one of the curates of the church (the Rev. L. Evans), followed by the "Old Hundredth," which was grandly rendered. Next came a short anthem from Psalm xli. 1-3, composed by Mr. Lake, organist of the church, and conductor of the union. Canon Sandford, the Incumbent, then delivered a brief address, which effectually pointed out the desirability of vindicating for music its proper place in God's service. Bach's beautiful motett, "I wrestle and pray," was then sung. Perfection can hardly be expected from a first experiment on the part of a new society, of only six months standing; and critics complained of some flatness in the wind instruments, and incompleteness of tuning in the violins. The defects seem, however to have been less observed in the concluding piece, Sir W. Sterndale Bennett's cantata, *The woman of Samaria*, which was devoutly, and for the most part, very correctly rendered, some of the arias and choruses being particularly successful.

The general standard attained throughout speaks well both for the conductor and the material with which he has to deal. The service was attended by the Bishop (Dr. Cotterill), who gave the benediction at its close, by several of his clergy, and by a very large congregation, which thoroughly appreciated both its spiritual as well as its musical aspect.

CARDINAL NEWMAN ON THE "SIGNS OF THE TIMES."

JOHN HENRY NEWMAN, who is generally believed to have had more influence on the religious thought of England than any other Christian Apologist of the nineteenth Century, has improved the occasion of his receiving a Cardinal's hat by making a speech to the officials who assembled to congratulate him on his new dignity, the subject of which was the spread of liberalism in religion, and the argument of it—that, inasmuch as, the spirit has gone abroad that there is no positive truth in religion and that one creed is as good as another, therefore in order to steer entirely clear of these manifest evils, the best remedy is all to believe that the Roman Catholic Church is the witness and the prophet of God upon earth! He thinks the difficulty of receiving this axiom of his Creed to be no greater than that of believing in a Divine Being. The history of this remarkable man furnishes a striking illustration of the truth that *Extremes are very apt to meet*, and that one extreme is very apt to beget its opposite. Like many more who took the same course, he was bred in the Calvinistic or so-called Evangelical section of the church, was "converted" in the Methodist sense of the term, at the age of sixteen, and as a member of the celebrated Sterling Club, rather than become a Rationalist or a Deist, to which he was fast hastening, he fell into the arms of that church which refuses to allow its votaries to think, and which holds that "an appeal to history is heresy." The events of his life furnish a solemn warning to extreme men, especially of the puritanic school.

SUBSCRIBERS TO THE TORONTO HENDERSON FUND.

THE following circular has been addressed to the subscribers to the above fund. The subscriptions, having been conditional on the making up of the whole amount required, are now due, and therefore payment as below is requested:

"Toronto, May 19, 1879.

"DEAR SIR,—You will be gratified in learning that the subscription list to meet the proposal of the Messrs. J. & E. Henderson to contribute one thousand dollars to the mission fund for the diocese, provided three thousand more were raised by the 1st of May, has been so far completed and accepted by the above named gentlemen as to secure their liberal and opportunely offered amount. At the last meeting of the Mission Board held the 9th inst., a resolution was passed instructing the Secretary Treasurer to pay to the missionaries in full the April quarter of their grant as soon as the funds would permit.

At the present time there is the liability to a call at any day for the payment of \$4,000 due on the 1st inst., the only remaining balance of our Mission Board debt, and it would be deemed very unwise for funds in hand to be distributed even in the payment of missionaries so as to injure the credit of the Board and endanger the debentures deposited as security.

The Messrs. Henderson are ready at any time to give their cheque for their proportion in accordance with the amount paid. May I therefore request the favor of your sending, at your earliest possible convenience, to W. P. Atkinson, Esq.,

the Secretary Treasurer, the whole or any part of the amount you kindly subscribed to the fund in order that on the one hand the debt may be provided for, and on the other that the missionaries who most need it may be paid."

I have the honor of subscribing myself,

Very respectfully yours,

THOMAS H. HODGKIN,
Cl. Sec. Mis. Bd.

A VISIT TO OUR NATIONAL ACADEMY OF FINE ARTS.

SEVEN years ago! It does not seem long; it is not much in the life of a nation, and less is it in the life of art. Still, seven years make a much longer period of time than is allotted to the existence of a great many so called institutions, which are almost daily springing to life in this our new and somewhat experimental state of society.

The Ontario Society of Artists have now reached their seventh annual exhibition, and it is generally allowed that this is a critical point in the life of many mundane dwellers. We therefore look with rather warmer interest for the signs and tokens which shall indicate progress or retrogression, feeling that a turning point should now be reached, for weal or woe, not only to the members composing the society in question, but to all interested in art culture and refinement whose lot is cast here.

But to return to our first thought. Seven years ago two or three artists living in Toronto, casually meeting, discussed the feasibility of establishing a guild of society or their brethren, to be composed of all such as follow art as a profession and reside in Canada, the headquarters of the fraternity to be fixed in Toronto, and an annual gathering of works made each spring. It being hoped thereby to cultivate more spirit of improvement, and to attract greater public interest in the subject than was possible under existing relations. These relations were certainly very unfavorable, and in fact, Canadian Art would hardly be said to exist at all up to that time. Talent had, of course germinated, but in all cases it either was nipped in the bud or emigrated to more favored lands, thereby doing nothing towards any patriotic advancement. Artists were naturally much discouraged by the state of affairs, and none or next to none would remain here who could effect their escape from so "barbarious" a land.

Since then, though it cannot be said that we have reached a very elevated plane in æsthetic culture, at least a good and promising beginning has been made, and through the persevering efforts of a small body of untiring workers a firm and solid nucleus has formed, round which, in the future, it may well be hoped our Art world will centre and build an edifice of which the rising Canadian people need not be ashamed.

It is then with feelings of satisfaction, not unmixed with pride, that any loyal son of Canada must contemplate the success which has waited on the efforts of these quiet and unobtrusive minds. This feeling, too, cannot but be increased by a visit to the exhibition now being held in Toronto, and which contains so much which proves the vitality and rising importance, as well as social influence, which must be wielded by this great civilising power of Art. We may not be able to point out names which can vie with Turner, Claude Lorraine, or Raphael, but we have, undoubtedly, several men who can do the work more immediately required in this our age and country quite as well as they. Nor is this presumption. Why should it be thought that our manhood has declined? We do not believe it. And we say to

our Art students, "Work and succeed." To our public, "Study, and you will in time appreciate."

The most attractive picture in the exhibition this year is without doubt Mr. O'Brien's "Grand Manan;" it is quiet in color, but striking, almost startling, in effect, and fully justifies the artist's adoption of oil and canvass instead of confining himself to water-colors.

BOOK NOTICE.

THE INTERNATIONAL REVIEW, for May.—Following a short poem by Longfellow, we have a sketch of the life, with brief references to the writings, of Sydney Dobell, whose early promise in the drama of "The Roman," raised hopes which his later productions disappointingly failed to fulfil.

Diocesan Intelligence.

MONTREAL.

(FROM OUR OWN CORRESPONDENT.)

The Rev. Dr. Sullivan has taken charge of St. George's Church, having received a very hearty welcome from the people.

It is reported that inducements are being held out from Trinity Church, Chicago, to the Rev. C. P. Dumoulin of St. Martins. A committee is said to have waited on him. The result is not yet known.

On Sunday the 11th inst. the Lord Bishop held Confirmation service in Trinity Church, when ten candidates were confirmed. The services were very earnest and impressive.

The Rev. Robert Kerr of Buckingham, is to succeed the Rev. N. Kittson at Llansonville.

The appointments of his Lordship the Bishop commencing on May 18th are:—May 18th, Sunday, Frelighsburg; May 19th, Monday, Stanbridge East; May 20, Tuesday, Cowansville; May, 21, Wednesday, Sutton; May 22, Thursday, Abercorn; May 23, 24, Friday and Saturday, Bolton; May, 25, Waterloo and Frost Village; May 27, Tuesday, Hudson and Como; June 1, Sunday, Chambly; June 4, Wednesday, Mascouche; June 8, Sunday, St. Johns (ordination) and Christievill; June 9, Monday, Sabrevois; June 10, 11, Tuesday and Wednesday, Clarenceville; June 12, Thursday, Lacolle.

The Rev. C. A. Tucker of Sorel has been appointed to the mission of Sabrevois. Rev. A. L. Lortin, also of Sorel left lately to take charge at Belmont, Ontario.

ONTARIO.

(FROM OUR OWN CORRESPONDENT.)

MADOC.—The annual vestry meeting of the Church of St. John the Baptist, was held on Easter Monday, when the following appointments were made:—Wardens,—A. B. Ross, and Dr. Loomis. Vestry Clerk,—E. L. Weiss. Sidesmen,—R. S.

Henderson and Henry Bull. After the regular business was over, the necessity of building a parsonage was discussed, and offers were made by those present to contribute liberally to that purpose. A picnic will be held on the 24th of June, under the patronage of the Masonic body, in aid of the Patronage Fund, of which due notice will be given. The meeting passed off with the utmost harmony and good-will, which speaks well for the future prosperity of the church.

The Synod will meet on Monday, June 16th.

TORONTO.

SYNOD OFFICE.—Collections &c., received during the week ending May 17th 1879.

WIDOWS AND ORPHANS' FUND.—October Collection.—Toronto, St. James' Cathedral, balance of Assessment, \$10.50; St. Matthias, do \$9.07; North Orillia and Medonte, do. \$3.07; (Clarke) Newcastle, do \$28.42. Annual Subscription.—Rev. Frederick Burt, \$5.00.

DIVINITY STUDENTS' FUND.—April Collection.—Toronto, St. George's \$25.33; St. Matthias, '97 cents; North Orillia and Medonte; St. Luke's \$1.95; St. George's 75 cents; Charleston and Cataract, \$1.50; Port Perry, \$4.00; Brooklin, 87 cents; Columbus, 70 cents; Ashburn, 59 cents; St. Luke's, Toronto, on account, \$10.00.

MISSION FUND.—Parochial Collections.—Newcastle, \$100.00; Batteaux and Duntroon, \$33.50; Allenwood (Waverley) additional \$1.00. Missionary Meeting.—Berkeley, \$4.00; Collection in St. James' Cathedral at Consecration of Bishop of Toronto, \$81.70.

The Synod will meet, June 10th, in St. James' School House.

The Lord Bishop having announced his intention of holding an Ordination on Trinity Sunday, candidates provided with the usual Si Quis and Testatur, will present themselves at St. James' School House, Toronto, at 9.30, a.m., on Wednesday, June 4th. W. Stennett, Examining Chaplain.

Rectory, Cobourg, May 11th, 1879.

Official Appointments.—THE LORD BISHOP has been pleased to make the following appointments: The Reverend Robert A. Rooney, to the Mission of Minden and Stanhope; The Reverend John E. Cooper, to the Mission of Cameron and parts adjacent; The Reverend L. Holwell Kirkby, to the Parish of Collingwood; The Reverend Abraham James Broughall, M.A., Rector of St. Stephen's, Toronto, to be one of his Lordship's chaplains.

THE CHURCH WOMENS MISSION AID—Acknowledge with thanks the receipt of \$19.25 for Algoma, being the surplus of the money collected for the Bishops reception. Mrs. O'Rielly also acknowledges the receipt of so many books, papers, &c., that she was not only able to fill a good sized packing case for Mr. Crompton, but also to send a similar one to Mr. Lloyd of Gravenhurst.

THE BISHOP STRACHAN SCHOOL, WYKEHAM HALL.—In our last number we gave a brief notice of the visit of the Bishop to this institution, and we now publish the addresses presented on that occasion by the corporate body and by the pupils.

ADDRESS OF THE COUNCIL.

To the Right Reverend the Lord Bishop of Toronto. MY LORD,—The members of the Council of the Bishop Strachan School desire to express to your Lordship the pleasure with which they receive you as their President on this, your first visit to the institution. The establishment of this school in the year 1867 was entered upon as a work of faith, and with the conviction that there was an urgent need for some provision in direct connexion with our Church for the higher education of girls in this and the neighboring dioceses. In the following year our charter of incorporation was obtained from the Provincial Legislature, and care was taken to provide that the Bishop of this Diocese, for the time being, should be the President of the corporate body, so that the school was thus placed, for all time to come, under direct Church authority. The late

Bishop of Toronto, in commending the project to the confidence of his people in his Pastoral Letter of March, 1869, said: "Nothing is likely to exercise a more important influence upon the healthy growth of the Church than the going forth, year by year, to take their place in society, of fifty or perhaps a hundred young ladies, thoroughly instructed in its principles and trained to a right understanding of their responsibilities as members of that Church;" and in the spirit of the first announcement made by the school authorities, it has ever been their aim, while providing for solid mental culture and the lighter accomplishments, also to secure for the pupils "careful scriptural instruction, and to habituate them to the practical recognition of their religious duties."

In assuming your position as President you will bring a ripe experience in the academic work to which a large portion of your life has been devoted; and while we venture to hope that we may have your active support as our Bishop, we also anticipate the greatest advantage to the institution from the valuable counsel with which your practical knowledge will enable you to guide our operations.

The success which has attended the establishment entirely vindicates the wisdom that prompted the founders. During the past twelve years upwards of 1200 young ladies have been in attendance; and there are at present 100 scholars on the roll. We are glad to be able to assure your Lordship that at no former period has there been more entire public satisfaction with the mental and moral training and with the comfort of the school than while it has been in charge of the lady now at its head. On behalf of the lady Principal, who is thus happily associated with us in this important undertaking, and of her assistants, we give you a cordial welcome, and hope you may find it possible to visit their classes from time to time, and thus encourage them in their position of great responsibility.

(The Bishop's reply was noticed last week.)

ADDRESS OF THE PUPILS.

To the Right Reverend the Lord Bishop of Toronto: MY LORD,—On the occasion of this your first visit to us, we, the pupils of the Bishop Strachan School, are desirous of expressing the pleasure with which we welcome you among us as Chief Pastor of the Church in this Diocese, and also as President of this institution. Knowing that there are many and important matters occupying your attention and claiming your time, we cannot but regard your coming here this morning as an evidence of your kind interest in us, an interest which we venture to hope will increase as we become better known to each other. We trust that this may be the beginning of much pleasant intercourse; and that those of us who are so happy as to attain distinction in the coming examinations may have the gratification of receiving at your hands the tokens of success. Praying that God will give you health and happiness, and that He will abundantly bless your labors in the important sphere of duty to which He has called you,

We subscribe ourselves, respectfully and affectionately, on behalf of the pupils. [Signed by a committee.]

In replying, the Bishop congratulated the scholars on the privilege they enjoyed in belonging to a school where, with so many other advantages, they enjoyed the benefit of Christian culture in the principles of the Church of England, and where they were carefully trained to fill the positions to which Providence might call them. He expressed the pleasure he should feel in his connection with the school and his sense of the importance of the work it was accomplishing. His advice to the young ladies was that they should look forward to being workers for the Church, in whose cause the efforts of women were of the utmost value. While honoring the motives of those who felt it to be their duty to withdraw from the world in order to live a religious life, he regarded it as a still higher vocation to serve God in the midst of those active duties to

which most of us are called. It would gratify him to be present to give the prizes to the successful pupils on the day appointed.

The regular quarterly meetings of the Standing Committees of Synod were held at the Synod office, Toronto, on Thursday and Friday, 8th and 9th May, 1879.

Executive Committee.—Present—The Archdeacon of York, chairman; the Archdeacon of Peterborough, the Dean of Toronto, Revs. A. Sanson, John Pearson, J. S. Baker, A. J. Fidler and W. Logan; Messrs. S. B. Harman, Clarke Gamble, C. J. Campbell, A. Marling, M. Crombie, John Carter, A. H. Campbell, Dr. O'Reilly, and Dr. Snelling.

The application from the vestry of St. Luke's Church, Sault Ste. Marie, for the consent of the committee to the parsonage being mortgaged, having again been laid before the committee with a letter from the Bishop of Algoma expressing the hope that it might be possible for the committee to carry out the object of the petition, it was resolved that this diocese having absolutely set off the territory of Algoma as a separate missionary diocese, the Executive Committee of this diocese find that they have no power to act in the premises.

An application from the vestry of St. Anne's church, Toronto, for permission to sell or mortgage the land in rear of the church for the purpose of enlarging it, was referred to the Standing Committee on matters of this kind, the committee to have power to give the necessary consent.

A report was presented from the sub-committee appointed to consider the proposed amendments to the constitution in regard to the number of members of the existing Standing Committees, recommending that the same be reduced from 118 to 82, and indicating the necessary changes in the wording of the constitution.

Resolved.—That this report be adopted and its recommendations embodied in the annual report of this committee presented to the Synod; and that the committee do in their report invite the Synod to reconsider their report on the subject presented in 1877, which they again place on the Order of Proceedings for confirmation.

Resolved.—That the chairman, the Chancellor, Mr. C. J. Campbell, and Mr. A. H. Campbell, be a sub-committee to prepare the report of this committee.

Several notices of motion having been read the committee proceeded to arrange the Order of Proceedings at the annual session of Synod to be held on Tuesday, 10th June.

Resolved.—That the Dean of Toronto, Messrs. C. J. Campbell, A. Marling, John Carter and Dr. O'Reilly be a sub-committee to make all proper arrangements with the churchwardens of St. James's Cathedral for the disposition of the seats and other necessary arrangements for the comfort and convenience of the Synod at their meeting about to be held at St. James's Schoolhouse, the Dean to be convener.

The committee then adjourned to Tuesday, 20th May, to adopt the annual report.

Clergy Trust Committee.—Present—The Dean of Toronto, chairman. Revs. Canon Brent, W. R. Forster, C. W. Paterson and W. W. Bates. Messrs. A. H. Campbell, Clarke Gamble, Peter Paterson, William Ince and Dr. Snelling.

The sub-committee reported that in pursuance of the resolution adopted at the February meeting the following clergymen had been placed on the pay list, viz.: Revs. Dr. O'Meara, Frederick Burt, Johnstone Vicars and J. McLean Ballard, to receive from 1st April such annual sums as they should respectively be entitled to under the canon, on making the required declaration.

The sub-committee also reported that in pursuance of the resolution of the February meeting, and in order to carry out the direction of the Synod they had distributed the interest of the sustentation fund for the past year (\$210) amongst those clergymen (14 in number) who, by reason of having labored continuously in the diocese for over 15 years and with incomes of less than \$1000 per annum, were eligible to receive a share of the fund.

The Secretary laid on the table the annual declarations required from non-commuting cler-

gymen on the surplus commutation fund in accordance with the canon.

Land and Investment Committee.—Present—Rev. Canon Stennett, Chairman. Revd's. W. Logan, and W. H. Clarke. Judge Scott, Messrs. Farncomb, Mason and Whitney. Sundry applications in regard to land matters were duly considered and settled.

Mission Board.—Present—The Lord Bishop in the chair. The Archdeacons of York and Peterborough, Rural Deans Givins, Stewart, Osler, Allen and Smithett, Revds. Dr. Hodgkin, C. C. Johnson, J. S. Baker and I. Middleton. Col. Boulton, Major Bligh, Messrs. Agar, Blomfield, Cartwright and Morgan.

The Secretary presented the quarterly financial statement of the Mission Fund showing a credit balance of \$2436, available for missionary stipends, so soon as the balance of the debt (\$4000) is paid off by the receipt of the monies subscribed for that purpose; it being reported to the board that in answer to the offer of \$1000 by Messrs. J. & E. Henderson, the required \$3000 had been subscribed. The Secretary also reported that the debit balance on Algoma Fund Account was reduced to \$299.

In accordance with the resolution adopted at the last meeting, Rural Deanery reports were presented to the board from the following Deaneries:—City of Toronto, by Rural Dean Givins; North and West York, by Rural Dean Osler; East York, by Rural Dean Fletcher; East Simcoe, by Rural Dean Stewart; Durham and Victoria, by Rural Dean Allen; Northumberland, by the Ven. Archdeacon Wilson; and Haliburton, by Rural Dean Smithett.

Letters were read: From Rev. W. M. C. Clarke in regard to the mission of Alliston and West Essa; from Rev. T. W. Paterson, in regard to the arrears on account of Bradford guarantee; from Rev. T. W. Walker, forwarding resolutions from the Vestries of St. Peter's, Credit, and St. John's, Dixie, intimating their intention to make the mission of Credit self-supporting; from Rev. J. A. Hanna, Perrytown, stating the inability of the Elizabethtown congregation to keep up their guarantee; from Mr. W. B. Read, Bobcaygeon, forwarding resolutions of the Bobcaygeon and Dunsford Vestries urging a re-union of those two congregations; from Rev. Johnstone Vicars, in regard to the mission of Pickering and Port Whitby; and the arrears due to him on account of stipend; from Rev. P. Tocque, setting forth his state of ill-health and destitution, and asking for a grant from the mission fund; from Rev. W. W. Bates, in regard to the state of his mission of North Essa, and the arrears due to him on account of the parochial guarantees.

Resolved.—That Bobcaygeon and Dunsford be re-united, and that \$100 per annum be granted to the mission.

Resolved.—That Cameron and other adjacent points, be erected into a Travelling Mission, and that this board make an annual grant to its sustentation of \$400.

Resolved.—That the grant hitherto made by the mission board to the mission of the Credit be reduced to \$80 per annum from 1st of April last.

Resolved.—That the cordial acknowledgments of this Board are hereby conveyed to Messrs. J. & E. Henderson, for their most liberal offer of \$1,000 towards paying off the debt of the Mission Fund, which has happily resulted in the extinction of the whole debt; and that the Secretary-Treasurer be instructed to communicate this resolution to the Messrs. Henderson.

Resolved.—That no grant having been made to the Mission of Waverly during the incumbency of the Rev. P. Tocque, this Board cannot recognize his claim upon them.

Resolved.—That the Missions of Coldwater, Minden, Galway and North Orillia be placed upon the pay list dating from the 1st of May, instant, for such sums as the Board may consider necessary, whensoever it shall have been ascertained that the Mission Fund can bear the increased charge, and on condition that the several missions have complied with the terms of the By-Law.

Pursuant to resolutions adopted in November 1877, and February 1879, the Board granted \$100 to Otonabee, and added \$100 to the Penetanguishene grant, being enabled to do so without in-

creasing the pay list, in consequence of reductions in other grants.

An application from St. Mark's, Parkdale, for a grant of \$200 for one year was not entertained, it being the intention of the Board not to increase the present pay list by making any new grants unless they have funds in hand to enable them to do so.

The communication of the Rev. W. W. Bates, North Essa, was referred to the Committee on Missions for West Simcoe.

Resolved.—That a Committee of his Lordship the Bishop, the Archdeacon of York, Rev. Dr. Hodgkin, Mr. Cartwright and Mr. Blomfield, be appointed to prepare a report to submit to the Mission Board for their consideration and ratification, at an adjourned meeting to be held on Monday, the 9th June, at 2 o'clock.

Widows' and Orphans' Fund, and Theological Students' Fund Committee.—Present—The Rev. Canon Tremayne, Chairman, Revs. Rural Dean Fletcher, Dr. O'Meara, A. H. Baldwin and John Pearson, Dr. Hodgins, Capt. Blain, Messrs. Murray and Vankoughnet.

Resolved.—That a sum not exceeding \$1,200 be repaid to the Widows' and Orphans' Fund (special) on account of the \$2,035 borrowed from that Fund. Further consideration of the proposed new canon was postponed until the next meeting of the Committee before the session of Synod. An application having been made for a Divinity exhibition by Mr. Frederick W. Squire, an under graduate of Trinity College, which was accompanied by the requisite recommendations from the Bishop and the Provost of Trinity College, it was ordered that he be admitted as an Exhibitioner on sending in the authorized form, filled up to the satisfaction of the Committee.

General Purposes Fund, Statistics and Assessment Committee.—Present—Marcellus Crombie, Esq., Chairman, Revs. John Vicars, S. J. Boddy and Johnstone Vicars. Mr. C. S. Gzowski, Jr.

Consideration of a church building application from Norwood was postponed for further information.

The sub-committee on assessment of parishes reported that they had adopted, as a basis of assessment, the principle adopted by the assessment committee in 1875, viz.: "The total income of the several parishes, as derived from endowments, pew rents, offertory, subscription to ministers' stipend, clerical commutation and mission fund grant;" that having examined the tabulated returns of parochial statistics which were laid before them, they added up the total church revenues of all the parishes in the diocese, estimating (as best they could) the revenues of parishes omitting to give the required information. The sum total of the same amounting to \$121,206, and it appearing that the rate of assessment would be 2½ per cent. to produce \$3000 for the W. & O. fund, and ¼ per cent. to produce \$600 for Synod expenses, it was resolved to levy the assessment on the above figures for the W. & O. fund and Synod expenses, the latter to include the expenses of the session just ended and of the approaching session.

The report was adopted.

A communication was received from the Incumbent and churchwardens of Bobcaygeon protesting against being assessed for the W. & O. fund, as their church was closed last year; also complaining that the assessment was too high.

Resolved.—That the assessment on the mission of Bobcaygeon be confirmed.

An appeal against the assessment was also received from St. Luke's, Toronto, on the ground of mistake in the figures returned, and an amended statement was furnished to the committee.

Ordered.—That the assessment be corrected and made in accordance with the amended return.

Resolved.—That the chairman, Rev. S. J. Boddy, and Dr. O'Reilly be a sub-committee to prepare the annual report.

Sunday School, and Book and Tract Committee.—Present—The Rev. S. J. Boddy, chairman. Revs. J. D. Cayley and J. M. Ballard; Messrs. Wood and Knight.

The following grants were made:

West Mono—Three dozen small prayer books and two octavo prayer books; and for St. Matthew's Sunday school \$10 worth of library books; Galway mission—two sets of octavo service books,

one for the congregation at Retties' bridge, the other for the congregation at the Snowdon iron mine; Penetanguishene, St. Luke's—\$4 worth of Sunday school library books; Toronto, St. Thomas's—\$10 worth of Sunday school library books, if \$5 be paid to Synod office; Collingwood, chapel school house—\$4 worth of Sunday school library books; the Batteaux—\$20 worth of library books, if \$10 be paid; Cameron and Dunsford—\$4 worth of Sunday school library books; Atherley and Beaverton—for the congregation at Brechin, an octavo set of service books and 30 small prayer books.

Church Music Committee.—Present—The Rev. J. D. Cayley, chairman; Rev. J. M. Ballard, Messrs. John Carter and J. H. Knight. The annual report for presentation to the Synod was read and adopted.

Printing Committee.—Present—The Rev. T. Walker, Chairman, Rev. Joseph Fletcher, Rev. C. H. Mockridge and Dr. Hodgins.

Ordered.—That the Honorary Clerical and Lay Secretaries be a Sub-Committee with reference to the new Diocesan and Episcopal Seals.

Dr. Hodgins, Sub-Committee, reported that in terms of the minute of the last meeting be intimated to the Secretary-Treasurer that the Order of Proceedings for the consecration of the Bishop would have to be submitted to him before printing. In reply the Secretary-Treasurer informed him that as the Order of Proceedings related to a Diocesan and not to a Synod matter, the printing of it did not come before the Printing Committee at all.

He also reported that he had authorized the printing of 125 copies of the Bishop's Pastoral on the Day of Intercession.

Ordered.—That the usual number of the Order of Proceedings for the meeting of Synod be printed under the direction of the Sub-Committee.

Ordered.—That the Chairman be a Committee to draw up the Annual Report for the Synod

Ordered.—That the Report contain a recommendation that the Appendix to the Synod Journal, containing the names of subscribers to the Mission Fund, be printed in columns, with the sum contributed by each opposite the name.

Audit Committee.—The meeting of this Committee was adjourned, to meet at the call of the Chairman as soon as the Auditor's Report is ready.

DUNSFORD.—The following address was presented to the Rev. R. A. Rooney, on the occasion of his resigning the Parish.—*Reverend Sir.*—We the teacher's and scholars of St. John's Sunday School, Dunsford, in parting with you, desire to return you our sincere thanks for the zeal and energy you have displayed in organizing our school and bringing it into perfect working order, and although our acquaintance has only been for one year, we have in that short period learned to esteem you as a faithful adviser and earnest advocate in all matters that pertain to the advancement of our school. We therefore beg of you to accept this present, as a slight testimonial of our regard with our fervent prayers that you, Mrs. Rooney and family may enjoy long life, health and happiness, and that when your labours on earth are ended, we may all meet you in that blessed abode where parting is no more.

Signed on behalf of the school,
Edward Woolard, Superintendent; J. J. Rooney, John J. McCollum, Martha McCollum, Maggie Bell, Teachers; A. Thurston, Secretary and Librarian. Mr. Rooney made a suitable reply.

HURON.

(FROM OUR OWN CORRESPONDENT.)

BRANTFORD.—On the 9th instant a large number of the children with their teachers, W. J. Imlach, Superintendent, and a number of parents and members, of the church, assembled in the school house to witness the interesting proceedings of presenting the Rev. R. H. Starr, M.A., the Rector, with a token of their esteem and affection before leaving Brantford and Grace Church. The proceedings having been opened with singing and prayer, in the absence of Archdeacon Nelles who was unavoidably detained, Mr. Lemmon was moved to the chair, and the object of the meeting having been explained by that gentleman Mr. Imlach, made a few suitable and feeling re-

marks to the children on the severance of their Pastor from them and stated that they had assembled for the purpose of presenting Mr. Starr with an address, and also a small token of their esteem and regard in the shape of a very handsome clock.

Mr. Imlach then read the following address:—*Rev. and Dear Sir.*—As your resignation of the Incumbency of Grace Church, involves a severance of your connection with the Sunday School, we, the teachers, for ourselves, and on the part of the children, cannot allow you to separate from us without expressing to you our feelings of regret, that we shall so soon be called upon to part with you, after your past five years of indefatigable working to promote the success and interest of our Sunday School. We would, therefore, respectfully beg of you to accept the accompanying clock as a slight token of the high esteem that you have always been held in by us, as the Pastor and Shepherd of Grace Church Sunday School, and we trust, slight as the testimonial is, that it may ever remind you of the many warm sympathizing young Christian hearts you leave behind. We cannot but feel, Dear Sir, that you have truly endeavored to carry out the instructions of our Blessed Lord and Saviour to St. Peter, 'To feed His lambs,' for this small fold of Christ's flock have ever been fed by you with sound spiritual food, which we pray may ever abide with us and sustain us on our Heavenly course. In conclusion we heartily wish Mrs. Starr and yourself every happiness in your new field of Christian labor, and that you may at last meet your reward in the world to come, will be the earnest and constant prayer of every member of Grace Church Sunday School.

W. J. Imlach, Supt., T. G. Musgrave, Librarian T. J. Bishop, Librarian, M. E. Nelles, A. Patrick, S. J. Wye, C. Plews, B. Muirhead, S. R. Nelles, M. J. Walsh, L. Andrews, M. Botham, J. Nichol, E. F. Heycock, E. Yapp, M. Stewart, L. M. Wye, R. L. Boyd, E. Imlach, G. Imlach, E. Buchanan, L. Blackadder, C. B. Watts, L. Burnley.

The case of the clock which was procured in Toronto, is of black and green marble—very heavy—nicely finished, and stands about a foot in height. In it is placed a very handsome time piece. On the lower part of the clock is inserted a piece of silver, on which is inscribed: *Presented to Rev. R. H. STARR, M.A., as a token of esteem and regard by the teachers and scholars of Grace Church Sunday School.*

Brantford, May 9th 1879.
Mr. Starr replied in suitable terms.

COUNTY OF HURON.—*Ruri-decanal meeting.*—The quarterly meeting of the clergy of this county was held at Gorrie (Rev. G. W. Racey Incumbent) on Wednesday the 14th inst. Divine service was held at the church at 11 a.m. Morning Prayer was said by Rev. J. Ryan, of Brussels; Rev. messrs. Henderson of Blythe, and Forbes of Bayfield reading the lessons. The ante Communion was read by Rural Dean Davis of Wingham, the epistle being read by Rev. C. R. Matthew of Clinton. The Rev. W. F. Campbell of Seaforth was the preacher, the text Galatians 11. 20; "I live, yet not I, but Christ liveth in me." The congregation was large for a week day service. After service, the Holy communion was administered by the Rural Dean assisted by Revs. Matthew and Campbell. The clergy and members of their families in attendance dined at the parsonage at 3 p.m. The clergy assembled and read in the Greek Testament, 2 Titus 1:8, and held a very interesting conversation on the points involved. Then matters affecting the welfare of the church were discussed. The Rev. Mr. Caswell was present from the adjoining county of Perth and was invited to take part in the proceedings. The Rev. Mr. Carrrie of Lucknow arrived during the afternoon. Before the business session ended, the following resolution was entered in the minutes: Moved by Rev. Mr. Matthew, seconded by Rev. W. Henderson, and resolved, "That the thanks of this meeting are due to the Rev. Mr. Campbell, Rector of Seaforth, for his instructive and searching sermon."

The next meeting was appointed to be held at Lucknow in August next. A largely attended public meeting was held in the Church in the evening, the Incumbent in the chair, when stirring

addresses on church topics were delivered by Revd's, Rural Dean Davis, C. R. Matthew, W. F. Campbell, and W. Henderson. Before the meeting was closed, a leading layman asked permission to say a few words, and this being granted, he said he rose simply to bear testimony to the untiring, and affectionate and systematic diligence of the Rev. Mr. Racey, and all present seemed very heartily to endorse his statements. There were indeed many signs easily discernible that Mr. Racey and his excellent wife are greatly beloved by the whole congregation, and that the pleasure of the Lord is prospering in their hands.

DELAWARE.—Dr. Beaumont not having accepted this parish, the Rev. Chas. Martin has been appointed incumbent. Mr. Martin's departure from Bradford, where he had for some time officiated assistant-minister to Rev. Mr. Salter, now superannuated, is much regretted by the congregation among whom he laboured.

AYLMER.—The Rev. Mr. Rally, who has been sometime on the list of superannuated clergymen, has undertaken the charge of Trinity Church, Aylmer, vacant from the appointment of the late incumbent, Rev. Thos. Davis, to the parish of St. Jude's, Brantford.

LONDON.—On last Sunday morning the Chapter House was discovered to be on fire, as the members of the congregation were about assembling for worship. Morning and evening service were in consequence held in St. John's Chapel, Huron College.

Day of Intercession for Missions.—His Lordship the Bishop of the Diocese has issued a pastoral, directing that the day of intercession for Missions be Sunday the 25th instant.

OFFICIAL NOTICE.—The Lord Bishop having appointed an Ordination for Sunday July 6th, in the city of London; candidates both for deacons' and priests' orders will please forward their names to the Examining Chaplain, and present themselves at the Chapter House on Tuesday, July 1st, at 10 a.m., provided with the requisite *Si Quis and Testamur.*

H. F. DARNELL, D.D.,
Examining Chaplain.

Dufferin College, London, Ont.,
May 15th, 1879.

ALGOMA.

(FROM OUR OWN CORRESPONDENT.)

GRAVENHURST.—The Right Rev. the Lord Bishop attended by his chaplain, Rev. T. H. Appleby, M. A., arrived at this village on Thursday, 8th inst., for examination of candidates at the ordination it was proposed to hold on Sunday, May 11th. The Revds. W. Crompton and Thos. Lloyd, who have been working as Deacons some years, were advanced to the Priesthood at St. James' Church in the presence of a large and devout congregation. One striking feature of the service was, the oath of Supremacy, which was clearly and emphatically taken by the candidates according to Rubric. This, we have reason to know, had a most telling effect upon the minds of the people present; many have since given expression to their thoughts "that they had no idea their church was so careful in demanding from her clergy a firm denial of Romish errors. The Bishop preached the ordination sermon (St. John 20-21, St. Matt. 28-20). At the evening service, the Rev. T. H. Appleby, M.A., preached a most impressive and feeling sermon on "The duties of Shepherd and Flock" (1 Cor. 4-2). The congregation of St. James' Church, Gravenhurst, is a struggling one, and struggling under very great difficulties. There is a large mortgage on the Parsonage, the church is most inconveniently situated and in need of great repairs, the changes of residence amongst the people are frequent, and there is a strong opposition from the Sectarians, two of whom have places of worship in the village itself; there is also a Roman place. No more need be said to our people to show them that the wish of our Gravenhurst brethren is a proper one, to bring their church in the midst of the people.

It is proposed to do no more than build a school-church, but want of funds precludes the carrying out of this necessary proposition, as the number of our people is very small. We therefore earnestly ask all those of our friends who have the "love of God and His people in their hearts," to try and see if they cannot give their brethren here some material help. Every trifle will be accepted in the name of the Lord. Sums of any amount sent to the Bishop will be duly forwarded, or contributions can go to the indefatigable Incumbent, Rev. Thomas Lloyd.

The Missionary Bishop of Algoma thankfully acknowledges the receipt of the following sums for mission work in his diocese since 17th April. A member of Miss Chrisholm's Bible class, St. George's Church, St. Catharines, per Rev. H. Holland, \$2.00; E'Journeaux, Melbourne P.Q., \$9.75; Miss Cleve, Richmond P.Q., \$15.00; Niagara Diocesan Synod, per J. J. Mason, \$543.36; per Rev. F. Kirkpatrick, Sec. Treas. Ontario Diocese, \$180.00; per J. Beard, Sec. Treas., Huron Diocese, \$91.29; Arnold Burrowes, England, \$25.00.

The Bishop of Algoma's address for the next six months will be Sault Ste Marie, Ontario.

The Rev. T. H. Appleby of Sault Ste Marie, begs on behalf of his extensive mission to gratefully acknowledge the following donations towards his proposed seven new churches for D. W.; sites have been given. A lady \$3. A clergyman in the diocese \$15. A lady, \$4. Second donation, \$5. A working man, \$1. Per Rev. T. B. McLean, of Yarmouth, Nova Scotia, \$24.

Further donations for this important and most urgent work earnestly solicited.

HOODSTOWN.—Mr. E. G. Hilditch, Churchwarden, desires to acknowledge the receipt of \$25 (Twenty five dollars) from Henry Rowsell Esq., Toronto, given to aid in finishing our church at Hoodstown in answer to an appeal from Rev. W. Crompton. The money comes most opportunely, as we were very desirous of completing our little place of worship before the visiting season commences. We believe that Hoodstown, at the head of the beautiful series of lakes Mary, Fairy, and Vernon, is likely to be much visited by tourists the coming summer: such will not be disappointed with the scenery, and we do not wish they would find us absolutely without the means of worshipping God in public.

The Rev. Wm. Crompton, travelling clergyman desires to acknowledge the receipt of a pocket communion service from H. Rowsell, Esq., and a set of linen in case, consisting of maniple, veil and napkin, from the ladies of the Church Womens' Aid Society, Toronto, per the Bishop of Algoma. Aspdin P.O., May 16th, 1879.

British and Foreign.

GREAT BRITAIN.

The Rev. Joseph Barber Lightfoot, D.D., Lady Margaret Professor of Divinity, and Canon of St. Paul's, was on Friday (St. Mark's Day) consecrated Bishop of Durham, in the room of Dr. Baring, who had resigned the see on account of ill-health. Few solemnities of the kind have excited more interest, and the available space at Westminster Abbey, where it took place, proved altogether inadequate to the demands which were made upon it. Indeed, the sacrum was overcrowded to an extent that proved quite fatal to the dignity and even to the decorum of the rite. On future occasions it would be most desirable to admit none but the Bishops and their chaplains; and it might be a still greater improvement if the Archbishop's chair were brought forward, and set on a platform under the lantern, so that the whole of the congregation might witness the laying-on of hands. The consecration was, of course, performed by the Archbishop of York, who was assisted by his comprovincials, the Bishops of Carlisle, Manchester, and Sodor and Man, by the Bishop of London, of whose Chapter Dr. Lightfoot had been a distinguished member; by the Bishop of Winchester and his successor in the see of Ely, with whom the Professor had been so intimately connected at Cambridge; and by the Bishop of Truro. Bishop Harvey Goodwin, of Carlisle, was likewise a colleague of the new Bishop at the University. The Deans of St. Paul's, of West-

minster, of York, and of Durham were also present, and their Chapters were strongly represented. The sermon was preached by the Rev. Canon Westcott, on Ps. lxxxiv. 8: "From strength to strength." The rest of the service, with the imposition of hands, followed, and the Archbishop afterwards administered the Holy Communion to a large number of communicants. The Offertory was devoted to the new bishopric of Newcastle, to which Bishop Lightfoot has contributed £3,000, the Duke of Northumberland £10,000, and Mrs. Abbott, £1,000.

The General Synod assembled on Tuesday, 22nd ult., divine service, with celebration of Holy Communion, being first held in both the Dublin Cathedrals, St. Patrick's and Christ Church. The Primate having taken the chair in the Synod Hall, the first business was the reading of the annual report of the Representative Church Body to the end of 1878. The document showed, as might be expected from the depressed state of all parts of the empire, a falling off in contributions and legacies to the extent of £22,000 as compared with the year preceding. The whole invested fund forming the capital of the Church now stands at six and a half millions, producing a net income of £285,696, or nearly 4½ per cent. Payments to the amount of £2,250 are made in aid of the Episcopal funds of the following dioceses—Cashel, Kilmore, Ossory, and Meath; while £2,800 is applied in aid of some of the poorest parishes. Notice was given of a motion to investigate and audit these voluminous accounts; and, after some other formal business had been got through, the question of the Dublin Divinity School (one of the main questions before the present synod) arose, on the presentation of a report of the committee. On this occasion there was no debate, but notices were given showing that there is a difference of opinion as to the future control of the school. Dr. Stubbs, F.T.C.D., upholds the claim of the college to teach divinity as heretofore, placing a vicarial power in the hands of the two Archbishops; while Dr. Reichel helps forward Lord Belmore's bill for placing the control in the hands of the General Synod. Some discussion then arose on the reception of certain petitions finding fault with the stained glass window containing a Crucifixion, and the rood-screen, lately placed in Christ Church Cathedral. Mr. Nunn sought to bring forward a resolution condemnatory of these, while the Rev. B. Jacob gave notice of a bill prohibiting architectural ornaments of this kind. Ultimately it was agreed to discuss the question next day; and the remainder of the sitting was devoted to the re-election of committees and other routine matters.

On Wednesday a large number of petitions were presented on the vexed question of the Christ Church decorations, showing that there had been a complete organization of the remonstrants. After this Canon McIlwaine, of Belfast, introduced his new standing orders, as approved by a select committee of last year. On that relating to the "previous question" there was a long discussion; and a letter was read, received from Sir T. E. Mayo on this important branch of Parliamentary procedure, which rather tended to add to the difficulty of understanding the exact nature of the votes on a "previous question." Ultimately a proposition of the Rev. Dr. Chadwick was adopted, the result of which, avoiding obscurity, will be that the President will put a simple proposition—"That the house pass from this question to the next business on the list." The rest of the sitting was occupied by a long debate on Mr. Nunn's resolution, which was thus: "It being manifest that the screen between the chancel and the nave in Christ Church, Dublin, is a cause of offence to many members of the Church in Ireland, this Synod hereby declares its regret that such cause of offence should exist, and its hope that the Dean and Chapter of the said cathedral will take measures to have it removed. That a copy of this resolution be sent to the Dean and Chapter of Christ Church." After this had been duly moved and seconded, the Archbishop of Dublin spoke at some length. He referred to the fact that the screen lately built after Mr. Street's design was not contrary to the law of the Church, and therefore that the authorities of Christ Church would not be justified in turning in workmen to destroy it. At the same time there was no desire to avoid responsibility by a *non possumus*; and there appeared some advantages in the screen, so as to more than counterbalance those disadvantages which, not being an ardent admirer of screens, he admitted. Referring to a passage quoted from Dr. F. G. Lee's *Directorium* [which spoke of a screen as designed to shut off the clergy from the laity, and as symbolically to separate heaven from earth], his Grace said that if he thought the screen was devised to embody any such idea as that the clergy had a greater nearness and a more free approach to the throne of grace, he should desire the removal of whatever tended to teach such false doctrines. But he was quite satisfied that no such design had ever existed; and being convinced of the falsity of such an interpretation, he had observed this agitation with some concern and a little pain, for it seemed to take away not only from the grace of the gift of Mr. Roe, but from the grace with which that noble gift had been accepted by them. There

was an Eastern proverb of which this agitation reminded him—"Do no good and thou shalt find no evil." Now, if Mr. Roe had spent this part of his fortune on mansions or on yachts, all the world would have spoken well of him; but he preferred to spend it on the Church, and there had followed vexation and annoyance. His Grace proceeded to speak of another aspect of this question. The screen being perfectly legal, it was objected to by some simply because they did not like it. But if these were to be allowed their way, it was a serious question whether the Church was to be governed by laws or by likings—he would not say caprices.

The Primate of All Ireland said that at the Reformation the figures above the screen only were to be discarded; that the orders and directions under Grindall were precise—to leave the screen with a convenient crest or ornamental top.

Ultimately the subject was put to the vote in the newly adopted form, that the house pass to the next business; and this was carried by 146 votes against 86.

MISSION WORK.

MADRAS.—Rev. Mr. Rivington, who has been itinerating in Tinnevely, describes a remarkable Baptism which he administered to some converts in Aloa: "Towards sunset we started for the water. It was a scene I shall never forget. There was the broad flowing river, a bridge at a distance, a few palm trees, some grass on the sandy bank, and a crowd of people. The native clergyman and Margoschis read the Baptismal service. When the time came for the baptism, I tucked up my cassock and in surplice and stole stood partly in the water. The candidates stood in the water and bowed their heads as I poured the water from a vessel, saying the words in Tamil. Two young men of high caste came first, then twenty-one adults and some children, people of six different castes. After it was over, I addressed the newly baptised. I saw one man all the while with joined and uplifted hands and closed eyes, as though in a very rapture of joy. The boys afterwards sang a baptismal hymn and a Tamil lyric. They then marched in procession, the boys singing and the crowd gathering as they went. We made our way through the city, passing through numbers of people, and reached a large open space near to the temple where I preached on my last visit. Some forms were there, on which some of the great people sat in front. The blue sky was overhead, and a temple and another building in front to keep in the sound; the crowd was great and somewhat excited. I stood in the midst of the ring with my interpreter and began with a story. They were quite quiet. But soon a man outside began to imitate me, and nearly puzzled me. However, this passed off. Another difficulty was more serious. Some men on the roof of the temple began to toss stones down! Every eye was turned thither, and I was losing the peoples' attention. Presently a good sized stone came very near my head. I saw my opportunity then. I told the people not to mind, that it would not matter to me if a stone struck my head. That I cared much more about giving them the good news which God had sent me to deliver, than about receiving a knock on the head. After this I was able to keep the attention of the crowd. I saw many really eager faces among them. I spoke somewhat more sternly than last time, the Advent season suggesting such thoughts. When we moved off a tremendous crowd followed us. We went on singing through the streets. When it began to grow dark we lighted our torches. Whilst this was being done I turned round and addressed the people on the history of Zaccheus. As we proceeded by torch lights the people became quite excited. I watched opportunities and presently stopped again. Their attention had been growing better, this time it was breathless. The torch bearers wheeled round and a circle was formed for my interpreter and myself. I told them the story of the blind beggar and how they too might have their eyes opened. All the while the boys sang. I wondered how they could keep on so long. I kept on my surplice and stole all the time. When we reached a large square I gave one more address; and then, out of pity for my interpreter, and myself in want of food, I turned to the school-room, whence we originally started. Here we ascended our carts and returned to Nazareth. It was a day to be much remembered. All seemed ordered by a higher wisdom. It may lead to some persecution, but I do not doubt there will be some Dionysius among the Areopagites of the place, and perhaps even a Damaris and many others."

It is with profound regret we learn that the exemplary and devoted Dr. Bovell, Rector of St. Paul's and St. Thomas', Antigua, is now laid up with a lingering disease on his bed, from which he can never rise again.

MARRIED.

JONES, SNELL.—On the 22nd April, 1879, at St. Matthew's Church, Upper Clapton, by the Rev. Maurice Stack, the Rev. Charles Garnett Jones, Rector of Magdalen Laver, Essex, to Laura Elizabeth Snell, daughter of Edward Snell, Esq., Surgeon, of Stamford Hill, London. No cards.

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.

RESIGNATION.

DEAR SIR,—From the report of a special vestry meeting lately held in _____, I learn that the resignation of the Incumbent was taken into consideration. The Incumbent explained that he had resigned because it had been reported to him by two leading members of the congregation "that there was a general dissatisfaction in the church, and that it was deemed desirable to have a change in the incumbency effected." After the Rev. _____ had withdrawn, a resolution was passed in which credit was awarded to him for "zeal and energy," "but that it was desirable, in the interests of the church, that there should be a change in the incumbent," and that _____'s resignation should be accepted. In the most generous spirit the vestry declared that it is not its desire that the change should be made "until the Bishop can provide him with another parish!" That is, the Bishop is expected to provide another parish for _____, in order that the congregation may have an opportunity of providing themselves with another incumbent! Would the people of _____ be satisfied if the Bishop should appoint a clergyman similarly situated to the Incumbent; one who, although he gets credit for "zeal and energy" in the discharge of his duty, yet has had to resign for want of success? It would be easy enough for the Bishop to get "another parish" for the incumbent, but not very easy to get one of equal value. It would be difficult to make a congregation of the same standing as that at _____ understand that it would be proper for them to receive as their incumbent, a clergyman who had been obliged to resign _____ for want of success. But is it a matter of fact that his ministry at _____ has been without success? Very far from it. Notwithstanding the "general feeling of dissatisfaction," the funds of the Church are at the present moment in the most flourishing condition they have ever been in. And _____ filled the Church to overflowing with the poorer members of the Church of England in the parish, but he could not keep them there. The majority of the leading men of the congregation could give no reason why they prefer to belong to the Church of England more than to any one or other of the denominations around them, only that it is the more aristocratic; and they have given unmistakable signs that they desire to keep it so, and don't wish to be intruded upon by the "*profanum vulgus*." A member of the vestry stated what is literally true, when he said at the meeting in question "that it was not the fault of the incumbent that the congregation was gradually decreasing, but that it was the cold and unchristian-like bearing of leading men in the Church that caused poorer members to leave and connect themselves with the denominations." The incumbent has been a most laborious clergyman for over thirty years, and his appointment to _____ was made in recognition of those labors. Is it then for the general benefit of the Church of England, which the vestry of _____ appears to have so much at heart, that he should be treated in such a manner? Is such conduct on the part of a congregation towards a tried and faithful servant of Christ calculated to induce young men of piety and talent to study for the ministry? By no means; and the evil is beginning to work its own cure. This is seen in the very inferior class of men now, as a general thing, offering themselves for the work of the ministry in this country. I desire then to enter my solemn protest against the idea of any clergyman of this diocese, against whom no accusation can be brought, and who is in the active and faithful discharge of his duty, being driven to resign in order that one of a more aristocratic bearing should be "called" to fill his place. I might add many other facts of a painful character, and from a feeling of delicacy suppress names for the present.

CLERICUS.

May 18, 1879.

"INFORMATION SOLICITED."

SIR,—In reply to "Inquirer," allow me to remark that "the method of noting Chronology" in the way he refers to is very common when the year is viewed as beginning at different times. In the west, the year formerly began in March; afterwards when it was considered to begin in January, events occurring in the first two months (Jan. or Feb.) were noted in a way similar to that alluded to by "Inquirer:" as for instance, Jan. 1715 would mean, Jan. 1716, considering the year to begin in January; but Jan. 1715, regarding the year as beginning in March. In Dr. Pusey's Lectures, as Antiochus Epiphanes died in the month Shebat, it would be either B. C., 164 or B. C., 163, according as the reckoning was for the Jewish civil, or, for the ecclesiastical year.

Yours, P. T.

THE CHURCH OF ENGLAND IN THE EIGHTEENTH CENTURY.

FROM THE "CHURCH QUARTERLY REVIEW."

(Continued.)

Bogue and Bennett, writing of Tillotson's friend, Mr. Fermin, the Socinian, observe, "He has made no scruple of avowing his heresy before the Revolution. But it was not till after that event had proclaimed a jubilee to free thought that he labored to propagate his sentiments. The Deists, who were increasing in numbers, were delighted with the zeal of the Socinians. With these conflicts agitating the nation, truth and goodness were forgotten; licentiousness of opinions, manners, and passions gave an ominous hue to public affairs." And "while the best interests of men and Churchmen were thus declining, William fell by the shafts of the king of terrors."

The encouragement given to Latitudinarian teaching and opinion did not work so much evil in the Church herself, at the moment, as might have been expected. William, while by habit and education a Dutch Calvinist, yet always made his religion subservient to his policy. Having no strong religious bias, and being absorbed in his continental wars, he seldom interfered in religious matters, except when religious opinions interfered with his schemes or troubled his government. Whether he really desired comprehension is a question—one thing is certain, not a few Whigs opposed it. "For," writes the Dissenting historian, (Bogue and Bennett) "What astonished the warm advocates of the Bill was, that many members who had always acted as friends of the Dissenters, were hostile to the measure, on the plea that if accepted on a large scale it would make the Church too powerful. Moreover, William was pledged to his allies to grant liberty to the Roman Catholics as the price of the connivance and support of the Pope, the Emperor, the King of Spain, and several princes of Germany, in his attack on James. William's zeal for Protestantism was a mere mask to deceive the English people. This is clearly Hallam's belief, for he writes, "the Tories in their malignant hatred of our illustrious monarch, turned his connivance at Popery into a theme of reproach. It was believed and probably with truth, he made to his Catholic allies promises of relaxing the penal laws." Circumstances have brought to light another fact, namely, "that he solemnly engaged to repeal the Act of Settlement, and to declare by another the Prince of Wales his successor on the throne." If, therefore, the Church did not trouble William, we think we are entitled to argue that the king, being so indifferent in matters of religion, would be slow to meddle with the Church. Further, the secession of the non-jurors, and the difficulty he found in filling up the sees would make him act warily. Though a certain number of men of mark were ready to occupy the thrones of the deprived Bishops, it was not so with all. Beveridge refused to go to Bath and Wells, and so, said a news writer of the time, "is put out of being King's Chaplyn." Scott refused Chester; Sharp, Norwich; &c. These refusals were keenly felt by the government. Again, men like South within the establishment boldly lifting up their voices, and the great body of Non-Jurors watching and protesting from without, availed much in maintaining a high standard of doctrine and morals. The Creeds and Liturgy

so plainly witnessing to its truth, gave great force to their preaching. Of these latter, *i.e.* the Non-Jurors, none will deny their holiness, and few their learning; and though not in the Establishment, they never ceased actively to promote Church work. Collier reformed the stage, while others, such as Kettlewell, Nelson, Horneck, &c., were active in promoting those Religious Societies of which we shall speak presently, and of which Tillotson declared "they were a chief support to the Church of England."

On March 8th, 1702, King William died. All must allow that it would be difficult to exaggerate the perils which had menaced the Church both from within and without, during those seventeen eventful years which had intervened between the deaths of Charles II. and William III. Surely then it is most worthy of note that, so far from losing ground, she had both maintained her doctrine and ritual unimpaired, in spite of a very powerful body of Latitudinarian laity assisted by certain of her clergy who held the highest preferments, and that further, if we except the last forty years, never since the Reformation had she exhibited such an exuberance of Church life as at the accession of Queen Anne.

(To be continued.)

Family Reading.

RAYMOND.

CHAPTER XLIV.

Kathleen Harcourt gave a great sigh of relief as Raymond thus openly and calmly proved to her that he had ceased to regret the past. She let her hands drop from her face, and turned to him, her pretty blue eyes shining gratefully through their tears.

"Oh, thank you, dear Raymond!" she exclaimed, impulsively; "you cannot guess what happiness it is to me to find that you retain no bitterness of feeling on my account, although, you would, I know too well, have been amply justified if you had learnt even to hate me, I have suffered so much of late from the cruel reflection that the one being in all the world who alone had any reason to count me as an enemy, was precisely that one to whom I owe the life of my husband, and therefore all the happiness this world can ever give me. Oh, Raymond, that brave deed was indeed a noble return of good for evil, and I know at what a cost it was accomplished! Tracy and I have come from London on purpose to see you, and tell you, as far as human language can do it, the depth of our gratitude for his wonderful rescue from certain death. He came with me to the door, but I asked him to walk round the park, that I might see you for a few minutes before he came in. I did not know how you would meet us; I wanted to beg your forgiveness, and tell you, above all, how intensely I appreciate the splendid generosity with which you risked your life for my husband on the night of the fire." Raymond laid his hand quickly upon her's to prevent her continuing the subject.

"No, Kathleen," he said, "you must not look at the matter in that light; believe me, the benefit to myself has been far greater than that which either you or your husband received; for who could measure the extent to which the hope of immortality is more precious than a prolongation of mortal life? I will not conceal from you, that the vindictive feelings I cherished towards Harcourt stood between me and my God; and since they have been quenched for ever in the fire from which I was fortunate enough to save him, I have known a peace so blessed and so sweet in the love of Christ, that it would have been well worth risking a thousand lives to win it."

"Thank you for telling me this," said Kathleen, her lips quivering with strong emotion; "but it only makes me think your self-sacrifice more beautiful still."

"Not so," he said, quickly, "for the merit of it is not mine—it is due to Estelle Lingard alone. She it was who bade me choose death for the love of Him who forgave His enemies, rather than revenge and safety for myself; and if ever I kneel at the feet of Jesus in the sinless land, it will be to her that I shall owe it. But oh, Kathleen," he added, in a broken voice, "do you know that I have lost her just when I had learned to understand her value? I fear it is not possible that you can give me any tidings of her."

"Ah, no indeed! what would I not give to be able

to do so? But I have never seen her since a few days before that terrible night, and I have not heard a single word from her since. Mr. Derwent told me the circumstances of her mysterious disappearance, and when I asked him if he could account for it, he said he understood her motives perfectly, but that he did not feel at liberty to explain them. But, Raymond," continued Kathleen, very softly, "may I say to you that I feel sure it has been caused by some misunderstanding of your feelings? I always had an instinctive consciousness that Estelle loved you, and only you, from first to last, although her perfect delicacy and high-spirited unselfishness enabled her to act at all times with no thought but for your happiness. It was for your sake she was kind to me, silly frivolous child as I was, not fit to be a companion to you; but I knew, I felt, that all her own interests, so far as this world are concerned, were centred in you alone; and, will you believe me, that indeed, and indeed, I thought I might be doing you a great service, rather than an injury, in setting you free to reap the happiness of which her love could not fail to give the promise?"

"And you were right, Kathleen," said Raymond, frankly, "although I could not see it at that time. I know now but too well that the life-long companionship of Estelle Lingard would make my existence more blest than words can say; and knowing this, think what it must be to feel I have lost her!"

"But not, oh not for ever!" exclaimed Kathleen. "It cannot be. Whatever may be the false impression which has made her fly from you, she will be drawn back to you the moment she discovers her mistake."

"Perhaps; only she may never discover it, for I have not the smallest clue which could tell me where to seek her on the face of the earth."

"Oh, she must be found!" exclaimed Kathleen, with the sanguine enthusiasm which she derived from her Irish mother. "I feel as if I could walk the wide world over in search of her."

"Dear Kathleen," said Raymond, smiling, "if your power were as great as your will, I do not doubt Estelle and I would be re-united; in the meantime, I can but hold myself in readiness to fly to her the moment I can hear the faintest tidings of her. Perhaps Hugh will be able to give us some information, when he is well enough to be questioned; he was the last person who saw her."

Raymond was too generous to tell Kathleen what a cruel part Hugh had really played in the drama of his life, and he somewhat hastily changed the subject.

"Kathleen," he said, "as you know me to be your friend in all sincerity, you will let me ask you a question, which would seem intrusive from an ordinary acquaintance. Tell me, are you happy?"

"Yes," she answered, softly, putting her hand into his as she spoke; "I am most truly happy now, much more so than I was when first I married; I loved Tracy then as deeply as I do now, but he was very different. I may say it to you, for I can only speak of him now to praise him! he is wonderfully changed since the night of the fire. The shock of finding himself in that terrible hour almost already in the grasp of death has had a most powerful effect upon him; he was too much stunned at first to be able to realize that he had been actually on the very brink of that eternity where he would have had to appear before the Judge of all, but when he was sufficiently recovered to be able to reflect on the events of that night in quiet and solitude, it is not too much to say that it altered his whole character and feelings. He gave me his fullest confidence on the subject, I am thankful to say, and he told me that he used formerly to think as little about death as if it were an impossibility instead of a certainty, and he was entirely indifferent, if not absolutely antagonistic, to religion; but he now felt the imperative necessity of possessing some anchor for the soul in the awful moment when it is cast adrift from the mortal world, and he turned gladly to the Light he never would see before. He opened all his heart to me, and asked me to help him, that we might lead together a useful Christian life, and meet death without fear. You may fancy how thankful I was to join with him heart and soul in all such plans, and I think it was only then he began really from his heart to return my affection, and to prefer my society to that of his former companions; but he does love me now, Raymond," continued Kathleen,

with a pretty blush; "and he has grown so good and thoughtful, that we are very happy. I think we are following the plain course of our duty in the scheme we have formed for the future. We are going to live entirely at the old family house of the Harcourts, which we have recently bought, as you know, with all the surrounding property, and we are going to try and improve the condition of the tenants, and the poor who belong to it. We shall be helped in all that by the rector of the parish, who is an excellent man. Then we are going to take charge of Tracy's brother, who has become quite childish, and may now live for years, according to the opinions of the doctors who attend him; he will be my care chiefly, while my husband attends to all matters out of doors; so you see we shall both have plenty to do," she added, smiling.

"I am so delighted to hear all this, dear Kathleen," said Raymond, heartily; "whatever the future may have in store for me of personal trial, it will always be a true comfort to me to know that you are leading a happy and useful life."

"I shall owe it in a double sense to you," she answered; for Tracy told me that it was your noble conduct, showing him what a man could become who trusted in Christ, that first struck him with an overwhelming conviction that the Christian faith was a great reality. You saved him that night, Raymond, for time and for eternity alike."

At that moment the shadow of a passing figure darkened the little window, and Kathleen started up.

"There is my husband," she said, and went to the door to meet him. He came in holding her by the hand, and as Raymond looked up and met the eyes of Tracy Harcourt, he saw that there was indeed a great change in his expression. All his superciliousness and cynical contempt had given place to a look of quiet thoughtfulness, and his glance towards Raymond was, as Kathleen's had been, one of evident entreaty. He came forward with some embarrassment, but with straightforward manliness, and held out his hand to Raymond.

"You would only treat me as I deserve," he said, "if you refused to take my hand; but I come to ask you, in so many words, to forgive my dishonorable conduct towards you. I cannot justify it; I can only beg you to pardon it."

Instantly Raymond's hand was in his. "Not another word on that score, Harcourt. We are friends henceforward, if you will let it be so."

"Friends!" exclaimed Harcourt, as he held him in a firm grasp; "you are somewhat more than a friend to me, I think. Raymond, I know you would rather dispense with thanks, and no words that I could use would be adequate to describe the gratitude I feel towards you; only I do pray you to understand that I appreciate to the uttermost all you have done and suffered for me; for I know if you have not absolutely lost your life, you have endured pain and serious injury for my worthless sake, and I believe that I shall have reason to bless you for it all, through the long ages of eternity."

"I have told Kathleen," said Raymond, in a low tone, "that the benefit to me has been as great as any you can have received, so that we need neither of us recur to the subject again, but let it go back into the past for ever."

(To be Continued.)

DAYBREAK.

(Written for the Dominion Churchman.)

I rose from my pillow all jaded and worn,
With mind tossed with pain and unrest,
My spirit was sad and my mood was forlorn,
Despondency, too, was my guest.

From my window I looked in the faint weak light
To the Eastward, a valley extended,
The day strove to break, but the darkness of night
O'er that broad and deep chasm depended.

My glance sought the shade, but it seemed to debar
The vision with gloom overpowering,
But I lifted my gaze to the distance afar,
And the sky on the waters thick lowering.

Then God sent his light to illumine my soul,
To enliven my desolate musing,

With the winds of the night the clouds swiftly roll
In remoteness their density losing.

Then I said to my heart in this spectacle grand
Our Father a lesson has given,
To guide my weak steps to the beautiful land
Whence all darkness and gloom will be driven.

WHY WE SHOULD ATTEND CHURCH ON SUNDAY.

FROM THE ASHBURNHAM "PARISH VISITOR."

1. Because our duty is to keep holy the Lord's Day, and this we cannot do if we neglect the privileges of God's house.

2. Because we must remember the Saviour's special promise that "where two or three are together," He is in the midst, St. Matt. xviii. 20. If we truly love Him we shall endeavour to be often where He is.

3. Because as life speeds on, we must be still more careful in "not forgetting the assembling of ourselves together, and so much the more as we see the day approaching, Hebrews x. 25. Excuses won't avail at judgment.

4. Because our duty is to set a good example to our friends and families and neighbours. Our example *must* influence others. If we stay away why should not they? Bad weather seldom affects our worldly engagements.

5. Because God may have intended a special message for us in the sermon *just* when we absent ourselves, besides we should sustain and encourage by our presence *at all times*, him who is set over us in the Lord.

6. Because besides this we ought to embrace any and every opportunity for public worship with God's people, remembering the command, "Continue constant in prayer." Rom. xii. 12. God's vows are upon each of us.

7. Because the religion of Christ calls for continual self-denial and the *easiest* task is *never* to be preferred. See St. Mark, viii. 34.

8. Because, as each Sunday comes, we should remember it may be our last on earth, and therefore we should make good use of our opportunities. "In the midst of life we are in death." (Burial Service).

9. Because the salvation of the soul and our growth in grace are of unspeakable importance, and everything that tends to aid in this work should be used wisely, and as God intended. St. Matthew vi, 23.

10. Because each week brings us fresh cares and fresh trials, and the Lord's Day, and its gracious privileges provide us with fresh grace and strength for the contest. God always blesses those who are found in the path of duty. See Pa. lxxxiv.

11. Because an *avoidable* absence from church is an infallible evidence of spiritual decay. Backsliding disciples first follow Christ *at a distance*, and then, like St. Peter, *deny Him altogether*.

W. C. BRADSHAW.

Children's Department.

MY LITTLE LOVE.

I have a love at Aston Hall,
A little, prattling darling,
She's very, very, very small,
And chatters like a starling.
Her hair is light, her eye blue-bright,
Her cheek is like a posy,
And if you wish her name outright,
'Tis little baby Rosy.

She's such a sweet, wee, winsome thing,
That, spite of my endeavor
To give the witch the cruel fling,
I fear that I must have her;
She comes and peers into my eyes,
And climbs up o'er my shoulder,
Or snares me by some fond surprise,
Till I am forced to hold her.

And then she pulls me by the beard
Or clutches at my glasses,
Till I begin to be afraid
She'll beat my Devon lasses.
God keep her little, loving heart;
I wish her well and cosy,

And may no evil bring a smart
To my sweet Baby Rosy.

WHAT DOES ASCENSION DAY MEAN?

If the boys and girls will listen, we will try and tell them just what this day, with its observance means.

If you all will take your Testament and turn to the 16th Chapter and 14th verse of the Gospel of St. Mark, and then to the 1st chapter of the Acts of the Apostles, and read the accounts there given, you will see how, and when, Jesus left his disciples and ascended into heaven. Remember that this occurred just forty days after His Resurrection. On Easter Day we celebrated the Resurrection of our crucified Lord from the dead. He had died on the cross—His body had been placed in the tomb—but on the third day He rose from the dead—came out of the grave, and appeared among His disciples again. This was a great and wonderful surprise, and they were very glad. For forty days the risen Saviour was with His disciples from time to time, giving them all needful instruction and encouragement. At the end of this time, while He was in their midst, and talking to them, He suddenly disappeared, and went up into heaven.

Now we observe this day because it keeps in our memories a great fact—a wonderful fact. But it does more than this. It teaches us that as our Lord rose from the dead, so we shall one day come forth from our graves. We shall all die and be buried, but we shall not stay always in the grave. When our ascended Lord sends his summons all abroad, all that are in their graves will hear His voice and come forth. And then we are told all who believe in Jesus will go where He is and be with Him. As He has gone into heaven to prepare a place for His people, we shall ascend there, and dwell for ever in the mansions which He is preparing for us. But we must not forget that Jesus is now seated at the right hand of God, and that He will hear our prayers and help us just as much as though He were still on earth. We can go to Him at all times with our wants, and He will hear and bless us.

THE ARK AND DOVE.

There was a noble ark,
Sailing o'er waters dark
And wide around;
Not one tall tree was seen,
Nor flower, nor leaf of green—
All, all was drown'd.

Then a soft wing was spread,
And, o'er the billows dread,
A meek dove fled;
But on that shoreless tide
No living thing she spied
To cheer her view.

So to the ark she fled,
With weary, drooping head,
To seek for rest.
Christ is the ark my love,
Thou art the tender dove,
Fly to His breast.

THE ASCENSION.

Come children, come with me, and let us go up to this high hill and look about us. How fresh and pure the air is, and how sweet! Well it may be, laden as it is with the perfume of a hundred flowering trees. See them, lying here below us, looking as if a light snow had fallen upon them, tinged here and there with pink. Beyond stretch green fields; and there is a long low line of faint blue hills in the distance, with a cluster of houses at their feet, that look like a flock of sheep, so far away are they. They are gathered about a little church, and just below us, at our right, is our own dear church, with its cross-topped spire; and both the near church and the distant one have been thronged this morning, for this is the festival of the Ascension, and here and there it has been celebrated with a glad service of prayer and praise. These are the only churches we can see; but we know that in this land, and in other lands, thousands of glad hearts have joined in the cry: "Lift up your heads, O ye gates, and be ye lift up, ye

everlasting doors, and the King of glory shall come in."

It was on a hill, you remember, that our Blessed Lord led His disciples upon the morning that He was taken up out of their sight. Perhaps they looked about them, as we are looking, at the woods that lay beneath them, so fresh, and fair, and beautiful. It was a different scene from this that met their gaze, for it was the Mount of Olives on which they stood, with Bethany at its feet, and the trees and flowers, the village, and all the land about, would be quite strange to you and me; but one thing they saw which we too saw to-day, unchanged from what it was when they gazed, not down, but up, into it. The bright blue sky was over them as it is over us, with the sun shining in it, clear and warm, and the little fleecy clouds hurrying to meet and form the great white cloud that should receive the Lord as He ascended into Heaven. The sky is like God's love that is over all nations; the sun is like the Sun of Righteousness that shines upon all people—upon us here to day, as upon the disciples gathered together long ago upon the Mount of Olives.

There they stood where the Lord had led them, and there, raising His hands He blessed them, and, as he blessed them, he was parted from them and carried up into Heaven. "A cloud received Him out of their sight," we are told. Do you think it was like that great billowy one just above our heads? The clouds must always remind us of our Lord's Ascension; and let me tell you something else that they may put us in mind of also.

As the disciples stood looking up, after their Lord was hidden from their sight, behold two men stood before them in white apparel, which also said, Ye men of Galilee, why stand ye here, gazing up into Heaven? This same Jesus which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven. As he had gone up in a cloud, so in a cloud shall He again return; and in the Revelation of St. John we read, "Behold He cometh with clouds: and every eye shall see Him." Do you not think that as St. John wrote those words he must have remembered the words of the angels on the day of his Lord's Ascension: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven?" Do you think that any one of those disciples who on that day were upon the Mount of Olives could ever again see clouds in the sky without a thought of the going up of their Lord into heaven, and of His coming again?

If we love God, there is nothing which we see in our daily walks that may not bring a thought of Him to our hearts. This hill on which we stand reminds us of His holy hill where the pure in heart shall dwell; the fields, of the green pastures where He feeds His sheep; the trees, of the tree of life, whose leaves are for the healing of the nations; the house of God recalls the House not made with hands, eternal in the heavens; our homes are types of the heavenly home which our Saviour has gone to prepare for us; and the sky over all reminds us of God's love, as I have said, while the warmth of the sun is like the life-giving rays of the Holy Spirit upon our hearts. So the clouds have their lesson for us too, and looking at them we will remember, first, that it was a cloud which received our blessed Lord as He went back to the home He had left for our sakes; and next, that in a cloud He shall return with power and great glory, to gather together His people from one end of heaven to the other.

Even so come, Lord Jesus.

PAID IN ONE'S OWN COIN.

Peter's mother died. After that he was sent to his grandmother's, for he had a quarrelsome, fretful temper, and his aunt could not manage him with the other children. His grandmother dealt kindly and patiently with him, and helped him to improve.

Peter now had a new mother, and his father had sent for him to come home. But he did not want to go. He felt sure he would not like his new mother, and that she would not like him.

"That depends upon yourself, Peter," said

grandmother. "Carry your love and kindness in your pocket, and you'll find no difficulty."

The idea struck the boy favorably. He wished he could, he said.

"And the best of it is," said grandmother, "if you once begin paying it out, your pockets will never be empty, for you'll be paid in your own coin. Be kind and you will be treated kindly; love and you'll be loved."

"I wish I could," said Peter.

All the way home he more or less thought of it. I do not know about his welcome home, or what his father or new mother said to him. The next morning he rose early, as he used to do at his grandmother's, and came down stairs, where, everything being new, he felt very strange and lonely.

"I know I shan't be contented here," he said to himself; "I know I shan't; I'm afraid there's not a bit of love in my pocket."

However, in a little while his new mother came down, when Peter came up to her and said:

"Mother, what can I do to help you?"

"My dear boy," said she, kissing him on the forehead, "how thoughtful you are. I thank you for your kind offer; and what can I do to help you? for I'm afraid you will be lonely here at first, coming from your dear, good grandmother."

What a kiss was that! It made him so happy.

"That's paying me in more than my own coin," thought Peter.

Then he knew he should love his new mother, and from that good hour Peter's pockets began to fill with the beautiful bright coin of kindness, which is the best "small change" in the world. Keep your pockets full of it, and you will never be in want.

WILLIE'S TALK WITH GOD.

Willie was a sturdy little fellow about four years old, who had considerable mischief in his little body, and had to be watched pretty closely.

One day, as he was walking with his brother, who was about three years older, he espied some very tempting apples on the stand of a Chinaman, and slyly took one and slipped it into his pocket, taking good care not to let brother see it until they had gone some distance. Then, with an independent air, he produced the apple and commenced eating it.

"Where'd you get that?" exclaimed Eddie, his brother.

"Oh, somewhere," Willie managed to say, his mouth well filled with the delicious fruit.

After considerable urging, Eddie drew from him the story of the apple, and when they got home told the story to his mother, who was very much shocked. She talked to him earnestly about his sin, and at night, when he said his little prayers, told him to ask God to forgive him.

The next morning he went out to play, as usual, but soon came in with a very important air, walking round with his hands in his pockets for some time, and acting as if he had something on his mind that he wanted to say. Finally he burst out with these words:—"Mother I've been talking to God to-day."

"Have you, my dear?" answered his mother. "What did he say?"

"He said, he did—Little boy, did you hook an apple off of John Chinaman's table yesterday?" and I said, 'Yes, sir, but I'll never do it again,' and he said, 'Oh, you naughty boy! Are you sure you will never do it again?' and I said, 'Yes, sir, I'll never steal another apple so long as I live.'"

And then he said, 'All right, little boy, go home now.'

His mother could not help smiling at his simple story, told in his childish way, and hopes in after years the remembrance of it may save him from sins of greater magnitude.

PEOPLE WHO HAVE HAD IT THEIR OWN WAY.—Look at the people who have always had it their own way. They are proud, discontented, useless, and unhappy. If you want to find cheerful folks, go among those who have been purified by the fire.

Church Directory.

St. James' Cathedral.—Corner King East and Church streets. Sunday services, 11 a. m., 3.30 and 7 p. m. Rev. Dean Grasset, B. D., Rector. Rev. S. Rainsford and Rev. R. H. E. Greene, Assistants

St. Paul's.—Bloor street East. Sunday services, 11 a. m. and 7 p. m. Rev. Dean Given, Incumbent.

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

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

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

St. John's.—Corner Portland and Stewart streets. Sunday services, 11 a. m. and 7 p. m. Rev. Alexander Williams, M. A., Incumbent.

St. Stephen's.—Corner College street and Bellvue Avenue. Sunday services, 11 a. m. and 7 p. m. Rev. A. J. Broughall, M. A., Rector.

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

Church of the Redeemer.—Bloor street West. Sunday services, 11 a. m. and 7 p. m. Rev. Septimus Jones, M. A., Rector.

St. Anne's.—Dufferin and Dundas Streets. Sunday services, 11 a.m. and 7 p.m. St. Mark's Mission Service, 11 a.m. and 7 p.m. C. L. Inglis and T. W. Rawlinson, Lay Readers. Rev. J. McLean Ballard, B.A., Rector.

St. Luke's.—Corner Broadalbane and St. Vincent streets. Sunday services, 8 & 11 a. m. & 7 p. m. Rev. J. Langtry, M. A., Incumbent.

Christ Church.—Yonge street. Sunday services, 11 a.m. and 7 p.m. Rev. T. W. Paterson, M.A., Incumbent.

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

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

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

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

Grace Church.—Elm street, near Price's Lane. Sunday services 11 a.m. and 7 p.m. Rev. J. P. Lewis, Incumbent.

St. Philip's.—Corner Spadina and St. Patrick streets. Sunday services, 11 a.m. 7 p.m. Rev. W. Stone, Incumbent.

Church of the Ascension.—Richmond St. West, near York street. Sunday services, 11 a.m. & 7 p.m. Rev. S. W. Young, M.A., Incumbent

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